Lines of a Prostitute.

The following poem is taken from Mrs. W. W. Sykes's "History of Prostitution." It was found on the dissected body of a prostitute.

VERSUS FOR MY GENERATION, IF I EVER SHOULD HAVE ONE.

The wreathed victim of a quiet injury,
Refused from love on humble bed of clay,
The last and only refuge for my hate,
A broken heart and malevolent face.

From the dead heart I listened to his prayers,
And felt, half forest, in the decaying years,
To that heart, a woe indelibly fixed,
In unceasing woe, and evermore, evermore.

Thine own, my heart; and all thy love and tears,
Thy hand, with which to strive, with which to soothe,
Thine own, thine own, my heart, my love and tears,
Thine own, thine own, my heart, my love and tears.

The ragged outlaw with his knife,
A man of fire and passion, and despair.

My heart, my heart, my love and tears,
Thine own, thine own, my heart, my love and tears.

As the parent ruled the family, so the chieftain endeavored to rule the tribe. The chief was surrounded by blood relatives; each chieftain was his kinman; and with such a ruler, inequalities in the tribal group were impossible. The commune endeavored to model the government of the community upon that of the tribal group, but when the community emerged into Statehood the power of a centralized government had to be coped with: that is, the chief of the strongest community, assuming control of the State, ruled others with whom he had nothing in common; and when striving to rule in the interest of his own kinman, quite naturally the interests of others were neglected. Added to this, the ruling chief placed his idiom in various offices, which gave the office-holders the power to rule over members of other communities which had been subjugated by the stronger community, thus commencing the rule of the tyrants, the advancement of the few, and the enslavement of the many. While natural government prevailed, inequality was impossible; and while the various tribes and communities were in possession of unrestricted freedom they governed themselves in the manner most suited to their surroundings. It was not until after the establishment of despotism that the model of parental government was thrown on the side, and with the decay of parentalism the growth of despotism and unnatural rule became more apparent.

Thus you will readily perceive that primitive man was governed more or less by his own actions, and that useful or self-government has been transformed by the self-interested law into the useless and despotic government of our day.

The government of our day is but a congress of representatives or delegates convened for the purpose of legislating in the interest of some person or persons with whom they are connected. The politician proclaims himself the defender of law and order. The politician being in union with the commercial rulers, naturally the commercial rulers will harmonize with the politician, until the army of law and order, recruited from the floor of every stock and produce exchange, from the office of the manufacturer, from the palace of the aristocrat, from the homes of the landed nobility, and from every political club, has themselves arrayed against—what? the brain, the sinew, the muscle, the very life of the country. And that government is necessary, but for what?—heard to the thundering reply—PROTECTION!

The grant function of government is therefore the protection of the supporters of government. The government, therefore, exists only in the interests of its supporters—the members of the community who require no protection, and who have no voice in the regulation of the government are beyond the pale of the law and are in no way bound to acquiesce in the demands or rulings of our law and order respecting parliamentary measures. No man requires protection until he accumulates more goods than he can comfortably afford to look after individually. The moment the individual acquires possession of more valuable property than he himself can use, he becomes the exploiter or robber of the fruits of others' productivity. The governmentalist requires protection for that which he cannot use, and this same protection will deny to others the right to use that which is being foolishly protected and harbored for speculative purposes.

For instance, palaces, mansions, and terraces of flats remain unmanned, and protectors of law and order are paid by government to prevent countless numbers of homeless people from occupying rooms which would afford to them a comfortable shelter. Grain rots in our great granaries while
millions live in a state of semi-starvation. People die for lack of what is being stored and protected.

If there is enough for all, and protection allows some to hoard while compelling others to starve, why should you help to protect?

Fellow workers, by your exertions and productivity countless blessings are obtained, but what remuneration is accorded you in return for your labors? Blessings and comfort are extracted by the few from the proceeds of your toil, but you who produce must live in the midst of a hellish pandemonium teeming with misery, want, and abuse.

Who requires protection? The idlers! Who gives protection to the idle? The government.

Then, since protection is accorded only to the idle, protection is an evil, and the government which protects the evil is an evil in itself, therefore abolish the evil of protecting the wrong. Away with protection! Away with government!

No permanent happiness can be secured until man is absolutely free. Freedom is essential to man's happiness, and only in a holiday state can men be found. Governments have employed themselves in undermining the liberties of the people, they have made themselves chieftains and rulers, and riveted shackles of slavery around the limbs of the producer.

So we, the ruled and despised, have risen on the high banner of revolt, and with the shackles of slavery still hanging to our limbs we go forth to carry ourselves against the protected, determined in the near future, to plant above the cairns of governmental authority, the blood-red flag with its dazzling inscription "ANARCHY!" "AWAY WITH GOVERNMENT!" "HURRAH FOR ANARCHY!"

"Shades of gold, whose sordid feelings
Terrorize all your housed powers.
Proof that you have human feeling.
Are you proud? question us."

What is Government?

Curious the shriveling that comes to the mind on the ideed idea—do away with government—disperse with government? What can the fellows mean? They must be unbalanced. It is impossible, such a notion. Why—why, what should we do then without government? Give over everything to plunder, everybody to be murdered? What folly to talk of no government, indeed!

Gently, my friend; calm yourself and consider: Is there no government in reality? Protection, of course, you say. Protection to our lives and goods and liberties—protection to—One moment! there is no such principle as we will call it protection. Government, then, is protection; how does it protect? Why, by maintaining an army and navy and police and courts and so on, there is no need of cataloging.

But suppose that somebody—somebody of advanced ideas probably—thinks some of these mistakes—superfluous? Suppose, for instance, that one of the most humane minds whom you, as a lover of virtue, must admire—suppose such a one thinks the vast expenditure on a navy, for instance, an entire mistake, a confession to antiquated brutal methods for an enlightened nation in that other aspects is the patron of international arbitration, a shaggy shows in the pocket of a nineteenth-century gentleman; or suppose that another whose mind tends toward the perfecting of justice—another instance of virtue for you to admire—objects to the constitution of courts and police methods as experiments, prefers, either of these objects—to dispense with protection rather than to receive what he thinks is at best inadequate and at worst repulsive to refined minds, what will you do? Don't you see that to force another to pay for such protection as you, with your majority behind you, choose to give, is not protection at all, is quite the opposite of protection, is attack—nothing less.

So that government in its best sense, in the sense in which only the freest minds of the past and of the day have permitted government to appear in its true form, is the best sense government is invasion, government is the enslavement of the freest minds to the backward.

But governments do exist far more than a mere name of collusion for mutual protection. As it exists, it is an engine which the majority uses to compel the rest to do what the majority calls “right.” Half the time, yes, nine out of ten, the majority is but a blind tool in the hands of a few who play upon the “moral sense” of the community, the “patriotism” of the masses, the “religion of the crowd,” and the other sentiments which outrage the senses and bind the hands of men, for their own distinctly perceived pocket-profit.

In this sense, the supporters of government are of the same moral status as a band of White Caps, bent upon beating and burning, not for any benefit to themselves, but to enforce a moral idea.

The very first instinct of a free mind is to let people alone. In ordinary social intercourse this rule is never far from our minds. To offer advice to others upon how they shall bring up their children, or how they shall conduct themselves; to suggest, for instance, that it would be better if conditions were different. They would deal the cards without wetting the thumbs,—is not tolerated.

It is only where the mind is enslaved by religious and moral insanity, by custom of the past, by prejudice of the present,—in brief, by fear,—that people are willing either to “government” or to submit to being governed.

Let others do as they will so long as they interfere not with my doing as I will, should our desires come in conflict, as far as possible, will refuse to yield only where a rational agreement—by mutual respect of each the liberty of others is refused by the other side. —John Stuart Mill, in Liberty, New York, February 24, 1859.

A Socialist Critic

I enclose clipping from Salt Lake Tribune giving account of Socialist convention, that is, of liberal faction, which includes the official or anti-boss (anti-aristocrat) Socialists. Among these anti-boss Socialists are many that I classify as rational Anarchists, tho we do not call ourselves Anarchists at all. We believe in the widest possible liberty compatible with a rationally systemized and economic plan of production; and are not above anything that promises any relief to the exploited or wage earner, even political action. We resent the false statements of many of you Anarchists that all Socialists aim to establish a tyrannical bureaucracy in industry, and deny that direct action for the benefit of any industry means domination at all.

In Free Society of July 20 under head of “Certain Comments” J. F. Morton says: “They are not to be trusted.” This would seem to imply that he thinks that freedom is possible without economic justice. This seems to be a denial of the postulates of all schools of radical and revolutionists in regard to the commanding influence of economic conditions on all other conditions. Economic justice seems to me to be the prerequisite of opportunity for the development of all mental and physical powers toward to even a rational conception of freedom. And I hope I may be allowed freedom to express my honest conviction that abstract freedom throng the masses now would be a popular Anarchy, or as popular as the mob, but a chaos under which we would be under the tyranny of all that is worst in human nature, poisoned and warped as it is by the slavery and domination under which we have suffered. Most Anarchists seem to want freedom without its corollary responsibility; but I believe that in this compensatory old world we must learn that the freedom of the greater the responsibility.

Another “logic-man” of the Anarchists is the tyranny of the majority. (“Wretched and hopeless.”) Chauncey F. Goddard in a recent article in Wallace’s Magazine uses these terms “balance of personal forces.” This is nearer than the truth that the majority rules. As to that “rigid uniformity”—I know of no one among radical leaders of any school and of my acquaintance who believes time that time the Anarchists quit fighting windmills and “tripping up” comrades of other branches of the revolutionary party, and that they would deal the cards without wetting the thumbs, so that the end, you are going to call them what kind of breakfast must he use, or the color or of his necktie. I would not even insist on his remaining an old maid, if he could find a mate to suit him. I think a certain amount of compromise of personal freedom would come in right here in the simple matter even, or where the freedom and individuality of the man and I would insist on this, tho I hope I love all of you Anarchists well enough to give you a “shake” and a dose of cold water when I see you going into business. —Francis M. McGrew.

Ravager distinguished by rank or property, in the rights of freedom we are all equal,—June 7, 1776.
One of the Blind.

A "sample copy" of your paper now lies before me. The thought, however, has not come and considered. Anarchy might, do all right in a society where there are no semi-barbarians, and no class of men to bequeath to the world, had I more time, indeed, than a sound mind, and should have for a cricket. But how about a society that is largely ignorant and vicious, and where government is the drug which we ought to kill? Not the individual government, but the idea that government is a necessary evil.

Man is not ignorant or vicious by his own volition or for the sake of pleasures. D. Wright, the government statistician, tells us that nine-tenths of the crimes committed in the United States are offenses against property, if property is in the meaning of the two words. In humorous senses we are ashamed, thus removing the cause of misery and servitude, the incentive for "viciousness" would be decreased to one-tenth. The crimes of the latter are mostly due to passion, according to Wright, such as jealousy, rage, etc., which spring from enforced customs and restraint.

Jealousy is largely due to the idea that the woman is the property of the husband, or lover who support or think they support her. In a free society, where the woman will be afforded the opportunity to sustain herself without let or hindrance, the men will soon find that the woman's choice is settle the quarrels. Rape is the result of restraint and the slavery of women. Among barbarians, where the sexes are permitted to gratify their desires, and without the permission of Mrs. Grundy and the preachers, rape is unknown. In other words, sexual starvation is one of the main causes of sexual outrages.

In fact, punishment and restraint do not prevent, but foster crime. There is no capital punishment for common murder in Russia, yet among those "semi-barbarians" less murder is committed than among the "enlightened Americans," where murder is punished with death.

Governments have always justified their existence under the pretense of protecting the weak against the strong, but in practise this huge and expensive machinery does nothing of the kind. Its sole purpose is to protect the rich and hold the poor in subjection, and our judiciary are simply dealing with the effects government itself creates.

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The downcast eyes of timid acquiescence have paid to impudent authority the tribute of a thoughtless yes.—R. G. Ingersoll.

FREEm SOCIETY.

Here and There.

The Filipinos are not yetcivilized enough to be void of manhood like our "sovereign" workmen. According to reports, they do not submissively endure insults and abuses from their white masters without protest. One "mutiny" after the other is reported. Rothchild, with the result that the American officers on the vessels are either killed or badly injured.

According to a report from the Social Democratic party in Spain, which appears in No. 173 of the Vorarors (Berlin), these "revolutionary Socialists" successfully aided the Spanish government in crushing the general strike in Barcelona. "We did not support the movement in Barcelona," says the report among other things, "but we opposed it, believing to render the Spanish proletariat and international Social Democracy a great service."

Last May the Social Democrats of Stuttgart, Germany, agitated for a strike of the street railwaymen. As soon as the men went out, the police fought to restore order by clubbing and splitting the strikers' heads. For this bravery the policemen, consisting of four councilmen, decided to reward the police with 3000 marks, and the Social Democratic party, Mr. Kloss, voted in favor of the reward, while a conservative member of the commission, Schickher, protested against the rewarding of police brutality. To these one, boys.

From a private letter from Russia it appears that the Russian police has invented a new method to combat rebellious women. During the riots of last April nearly all women arrested were given a yellow passport, which stamps them as prostitutes, and they are subjected to weekly medical examination.

Not long ago a recruit in the Russian army, Ivan Lobzov, was incarcerated and charged with insubordination. When he came before the examining officer he said: "Your government defies the laws of Christ, and I deny yours. Why do you forbid common soldiers to read books? You keep the people in prisons and galleys, you condemn unjustly and deceitfully; you preach one thing and practise another. I told you before that I would never serve nor obey. For this I am ready to suffer and to die. Your judgement will be wrong anyway."

This young man, whose conscience forbids him to murder his fellow men, is still in prison awaiting his fate.

In few countries has free Socialism and Anarchism so successfully propagated among the rural populations as in Holland, especially in the Northern provinces. The Social Democratic paper Het Volk (The People) complains that their meetings for universal suffrage in these districts are poorly supported by the laborers. The chief of police in Amsterdam, Holland, is inaugurating American methods in the hands of the Dutch. He has issued an order, which in American usage is practically an injunction, against picketing by the strikers. The Building Trades Council appealed to the different organizations to devise means to combat this measure, and fifty-three organizations responded. It was decided that each organization should contribute one halfcent for each of its members to defray the expenses of a movement against this outrageous law, and the B. T. C. and National Labor secretaries were instructed to devise a plan of action. The supreme court, some time ago in a similar case in Prussia, decided that picketing was not a criminal act, and that such pickets could not be punished by law. But law or no law, the international official rogues usually do as they please.

In the Cantons of German-Switzerland temperance societies have been organized, for the purpose of combating alcoholism among the priests. The bishop of St. Gallen has been made the patron saint of this new league.

Many people will have read the short notice in the press that the four hands in East Galicia, Austria, went on strike. Little attention has been given these notices and we are, perhaps, soon forgotten. And yet this movement surpasses in significance many of the gigantic strikes of the industrial workers of America and England, which are now always discussed. This movement signifies something less than the awakening of an enslaved people from a millenial servitude.

One who is familiar with the conditions of Eastern Europe, one who has come in contact with the Russian peasantry, to him such news is surprising and unexpected. Being robbed of their sap and strength thru a millenial servitude under the Tartar overlords and Russian police, the Russian, who number about two hundred millions, have not been able to achieve a civilization of their own. They remained up to the present time peasants in the full sense of the term, without a middle class and industrial proletariat, yes, fortunately, also without a nobility. A liberal-minded man is seized with deep grief and despair at the sight of such a peasant, who will take off his hat at a long distance before a tolerably well-dressed European; who submits to all sorts of humiliations, and who kisses the hands of his unlicensed doctors, when outrageous capacity has reduced him to beggary, and a walking-toast lasting for weeks— to the emperor in the naive credulity that he will attain "justice" there.

And these people have at last risen, have abandoned the ancient belief of gathering help from above, and perceive that the improvement of their miserable condition, their liberation, can only be brought about thru their own efforts. Shortly before harvesting time they notified the landlords that they would not work for fifteen to twenty Kreutzer (about eight to five cents) an hour, and asked double the amount. And there were no "scales," who would take the price of their struggling brethren, they were soon victorious everywhere. Certainly the government would not suffer the strike to be settled without its beneficent interference. Troops were sent among the peasants, and wholesale butchery and imprisonment was the result.

Many of the students, numbering 600, who agitated among the peasants, have also been imprisoned. (In this country the students prefer to take the strikers' places.)
FREE SOCIETY

Splinters.

Some of those who carry a lot of messages, but do not receive any, would like to know how many messages the recipients carry themselves. Perhaps Frn can give information on this point. It is easy to tell the other fellow to do it.

A Boston newspaper contains an account of a police clubbing affair. There is nothing unusual or uncommon in that, but the remarkable thing about this case was that two policemen were clubbing each other, (one of whom was drunk,) instead of cracking the skulls of peaceful people. This is a decided improvement. Let those who think they need clubs use them on each other, and the other people will be relieved of much nuisance.

Paterson is in bad odor in official circles. A man by the name of Torneti who had lived in Paterson went back to Italy, and was arrested there on general principles, although he was not an Anarchist. Now I hear a patriotic citizen claim that such foolish things are not done in America; but I am not thus telling about Paterson yet. A man coming from Italy, and bound for Cleveland, was asked by the American immigration officers where he was going. As he had forgotten the name, and as Paterson is more familiar to Italians since July 29, 1900, he inadvertently mentioned Paterson as his destination. The man was sent back to Italy. A comrade (not bound for Paterson) who came over on the same steamer, was a witness to this affair. The competition to excel in official stupidity is certainly not confined to one country.

Had the anti Anarchist bill become a law in the last session of Congress, we might be edified by the spectacle of several trust magnates being the first ones tried under it, several of them are said to have assaulted Attorney-General Knox on account of his "official character." But there is a well-grounded suspicion that the law was not made for distinction of rank and privilege, and regulates only the helpless and poor.

Several more scandals have developed recently on account of corruption in the political arena. Officials in the California State penitentiary at San Quentin seem to have taken lessons from their "charges." State officials in Illinois are shown to have robbed their subordinates of five per cent of their pay for political funds. From the Illinois State Insane Asylum at Kankakee comes a story of abused inmates, some men imprisoned for ulterior motives, and general corruption all around. Here is more work for the "red flag" faction. Large complaints fixed in nature never allow anything to discourage him. He needs to be reminded of the small boy who tried the rotten apple experiment.

A sensational murder mystery in Chicago, known as the "Briar Rose," has brought to public attention the police abuse known as the "sweatshop." A prisoner is arrested, and he is not informed of the charges against him. He is threatened and intimidated in numerous ways until he doesn't know what he is talking about, when it is easy to entangle him in contradictions. A shrewd criminal knows beforehand what to expect; but an innocent person, irritated and nervous, not even knowing that he need answer no questions, is trapped in a fine web of words. Mayor Harrison is quoted as having said the "sweatshop method is to use persuasion or something stronger to obtain information." One of the cases cited is the use of a flashlight or bullseye lantern in repeatedly waking a prisoner up as soon as he falls asleep. This is a nervous shock to the entire system, and after a few hours puts him in a low state of vitality. With no combustible energy left, he is then taken to the inspector's office and "sweated." Of course the whole business is against the law, but the police have a notorious contempt for the law when it does not conduce to their power.

Nowhere is the effect of persecution more strikingly exemplified than in Spain. Not so many years ago, when the whole government began to make itself felt, the Spanish government inaugurated a "stamping out" crusade on lines that had not been heard of since the days of the Inquisition. Newspapers were seized and the paper in circulation. Indiscriminate arrests followed in wholesale fashion. Even organizations which were not Anarchistic in purpose, but perhaps contained a few Anarchist members, were arrested. Sometimes entire episodes occurred that horrified the world when they became known; and made the name of Spanish synonymous with barbarism. Several executions and numerous deportations took place for certain alleged plots. But the reaction came with unerring hand. Popular agitation soon began in behalf of the victims; the promoter and instigator of the shameful torture was assassinated; a revision of the sentences against living victims in many cases had to be granted, and many were liberated. The sympathy of the people was with the Anarchists, and induced a study of their principles. So that by the next day the whole of the worker's trade union movement is openly Anarchist; and nowhere do we find a wider and heartier sentiment of solidarity among all people. Events are already taking place there, and they will happen in quicker succession in the future.

In the article by G.W.R., reprinted in this issue, the writer holds that parental rule evolved into the State. Comparative investigation into the primitive condition of man, by scientists of note, such as Sir John Lubbock, MacLeam, and others, show to a tolerably certain degree that government had its origin in war. The family and "parental authority" arc far later than the tribe.

Current Comment.

A Socialist critic, whose letter appears in this issue of Free Society, thinks that an equitable and just solution of this question must take place before we can have freedom. This is the ordinary Socialist reasoning which consistently substitutes the part for the whole, and finds that freedom is something more than the best desert.
the economic status. It includes this; but it also includes much more. With the disappearance of the State, comes inevitably the exhaustion of all that makes monopoly and economic coercion possible. Such form of free cooperation as best suits the interests of all will be the natural and inevitable result. On the other hand, the mere transformation of the State into one of communal collectivity furnishes no guarantee of liberty, or of anything more than a simple equalization of economic advantages.

My criticism results in the conclusion that the 'absolute freedom' of the masses, if such were a possible supposition. When the masses are educated up to the point of desiring freedom, they will be ready to use it; and only then will it be possible to 'trust' them. To be sure freedom brings responsibility; but it also enlarges the capacity to meet that responsibility.

The Socialist finds it easy to brush away from his own mind the fear of the abuse of majority rule. Nevertheless, the danger still exists, and there is nothing in the Socialist proposition to nullify it. Oh, to be sure, there is 'enough freedom' for the philosopher in any school who believes in one, or advocates it. Really? And how about Millard, who was so hostile to free speech as to join with the rest of the capitalist minority in prohibiting an Anarchist congress from holding a peaceable conference in Paris? How about the many Socialists who boast that the legal marriage system will be enforced under the Socialists under the present system? How about the Socialist Labor Party, whose organ urges the censorship of the private affairs of its members, and of the expulsion of fire lovers from its ranks? How about the Socialist papers and conventions of this country, one of whom utter a threat against anti-Anarchist laws or Comstock outrages, or considers the tremendous issue of free speech with which editorial or a line in a party platform? These are not very strong pledges of liberty.

But these indications are of comparatively little consequence. The real issue is whether the few Socialist leaders of today advocate, or of what would be the probable result of their system. The founders of the American Republic meant well; but that did not prevent the degeneration of democracy into imperialism. The study of history and psychology teaches us that the power of the men over their fellows is always abused, even the no pioneer champion of a new scheme believes in some or advocates it.

If the majority has power under Socialism, it will do what majorities (or minorities) in power have always done, even the the Socialist leaders of today may preach liberty and cooperation. We cannot trust the State, or capitalist or Socialist. Freedom may be trusted to bring about cooperation; but cooperation alone cannot be trusted to bring in freedom.

As Comrade Rose Winn meets me more than half way, I will only add that Marxs's name was place in a list of living writers, as in no man can complete. A list of the notable poets of the past would be very long. If I omitted the name of Morris, so I did those of Marx, Chapman, Ben Johnson, Dryden, Pope, Byron, Keats, and many more whom I read with keen admiration. As to Whitman, I should like to leave an article, or several articles, but will remain. I only hope that Comrade Winn will dwell with him until he comes, as I have come, to love him as a deeply imaginative poet, no less than a sublime prophet.

Five volunteer regiments, that 'served' in the Spanish-American war, without having a single man killed or wounded, have thus far presented 2,007 claims for pensions. Evidently 'patriotism' comes high among these self-elected 'heroes.'

James F. Morton, Jr.

The Strikers at Work.

We are indebted to the gentlemen who seem to know for the soothing information that this country is now enjoying a period of unexampled prosperity. I say indebted, for did not these gentlemen volunteer the information, I fear we would be badly ignorant of the facts. I accept the information with another, equally as easy of demonstration, namely: the country is in the summer of a unexampled poverty and starts. Here is a genuine paradise for the class whose economic horizon extends to the extreme of his nose point; but to the man of broader vision both propositions are quite clear. The existence of death and poverty never before equaled, beside the most lowering mountain of wealth the world has ever seen, furnish us with a problem that is attracting the greatest minds of the world to its solution. All men, in fact, are working on this problem, but not all are laboring consciously. King Morgan, the greatest man capitalism has yet produced, cannot be justly charged with an interest in reducing the wealth and poverty of the country to a common equality; yet he is hastening the time when such an equality will exist, by increasing the inequality and misery of the present. There is another war by which he works, unwittingly, for the dawn of equality.

He organizes a great trust. Immediately the services of a large number of intelligent men are dispensed with. Many of them held responsible positions under the industrial employers who have merged the interests in the trust. Being now cast out upon the street from their comfortable jobs, the question of the future becomes once more serious and menacing. Dark clouds now gather thick and fast over the homes which but yesterday were full of sunshine and hope. Suddenly confronted by a new condition full of doubt and fear, these men, who have been forced into the vast army of the unemployed, are sure to lose their reverence for the present order of things, and become the enemy of a system they but yesterday upheld and defended. Socialism now becomes dangerous. A pestiferous spirit within them makes them doubly so. Beware ye systems, beware of the intelligent, discontented man with the hot breath of Socialism upon him. This is but a minute of what Morgan is doing for the future. Now what of the great men and the small men that are consciously working for the great cause? And I also mention woman in this great struggle. For aloha she is usually included when man is mentioned, yet she will object to her identity being swallowed up in the "man," and I appreciate her objection and will certainly respect her wish and gladly so. Woman, I say, is also playing a grand part in the cause, and with the number of its followers, and a myriad voices and strong arms working for it, the free society ought not be far off.

New York, 210 E. 10th St.

Lit.:

This is an excellent little book for propaganda purposes, particularly among people who are not familiar with radical thought. The subjects are treated in the form of a dialog between a newspaper "Reporter" and a "Free Man," which makes it interesting and comprehensible. The author analyzes "productive labor, unproductive labor, and destructive labor" and the methods by which the capitalist system exploits the labor of the people so successfully; but the perniciousness of government has been made clearer and stronger; yet it will not fail to provoke thought in those who look upon government as a natural and an immortal duty. His immediate remedy is rather optimistic and hardly applicable, which fact, however, does not lessen the merit of the analysis.


A. A. M.

The Word and Will of God," as understood by Gabriel R. Wachtel, (Sawyer, Ed.) and containing said author's opinions on various things, from the medium of exchange to future life. Here is an extract from the little brochure: "To do others what you would have done to you, and what you are self-willing to do."

"Sure, Pop; it means kidding de stuffin' outer someone wot's weaker an you is." Chicago American.

For Boston.

An International Picnic will be held Sunday, August 31, at Comrade Bufton's farm, at Newton Upper Falls. All friends and comrades are cordially invited. Refreshments and cabbages can be purchased on the farm. Take subway cars to Newton Boulevard, there take Norembega Park cars and transuct to Newton Upper Falls. Take the cars to the mouth of the Pumping Station, then turn to the right to Highland Ave. In case of bad weather the picnic will be take place on Labor Day, September 1.
LOBSTERS” I HAVE MET.

THE PROSPECTIVE ELEVATOR BOY.

I had only recently moved into the flat, and did not know how the building was managed. The elevator boy “bought” was about twenty-five, very polite and obliging, but looked about a bit “raw.” One night I came in after 11 o’clock. He was at his post, as usual.

“Great Scott!” I said, “you took me down at eight o’clock this morning; what are your hours, anyway?”

With a rather feeble smile, he replied:

“From seven in the morning till twelve at night.”

That was a shocker to me, and I remarked:

“If you’d put in a few more hours you would have a steady job, wouldn’t you?”

“I guess that’s right, sir,” he answered, meekly.

I was interested to know how a young man like this could accept such a position. How long have you had this job?” I asked, with a much show of interest in his welfare as I could muster up at that late hour.

“Only about three months, sir,” he replied, wearily.

“What do they pay you?”

“Twenty-five dollars a month.”

“And cokes?”

“Well, sir, I don’t know what you mean.”

“What do you have to pay your own board?”

“None, sir.”

How nice, I thought.

“What did you do before you came here?”

“Work on a farm.”

“Why did you leave?”

“Cause the hours were too long, and there was nothing going on.”

“Were the hours as long as they are here?”

“Well, no, not exactly; but there was nothing going on. Everything is so quiet on a farm; can’t have any fun.”

“Oh, I see. You thought you would come into town, where you could attend the theater andball games and have good times.”

“Ye—yes, sir,” he answered, feebly, as if he appreciated the irony of my question.

“How soon to grand opera this week?”

“Naw,” with a half-suppressed laugh.

“Now, as a matter of fact,” I said, in a more serious tone, “you are really no better off here than you were on the farm, are you?”

After a moment’s reflection he said he didn’t think he was.

It was just after the November election in 1900, and I wanted to satisfy another curiosity, so I asked him for whom he had voted. He replied that he had voted for McKinley. Somehow I suspected that before I asked the question.

“Why did you vote for McKinley?” I asked.

“Well, I was afraid if Bryan was elected I might lose my job,” he replied, as if he was sure that was a good reason.

“Why, you dolt,” I said, with possibly some show of feeling. “You could get a better job than this if you went over there to the jewelry store and threw a stone in the window.”

“Wha—what? I don’t understand what you mean,” he gasped, almost gagged by the suggestion.

“Why, if you did that they would send you to the penitentiary, where the hours are from seven in the morning till six at night, with an hour for dinner at noon.”

“Is that so?” he said, seemingly pleased with the prospect.

“That’s what it is,” I replied, “and if you went there you would get everything you get now, and have the advantage of being compelled to work only ten hours a day instead of the seventeen you have here.”

With that I bade him good night and left him thinking, I felt pretty certain he would do some tall thinking, too.

The next morning we bade each other the usual “good-morning,” no reference being made to our conversation of the night before. But when I came home about nine o’clock that night the janitor was running the elevator. I was somewhat surprised, but thought I knew what was up.

“Where is the elevator man?” I inquired of the janitor.

“The boss let him off at seven o’clock,” he replied, sullenly.

“Night off?” I asked.

“No, it’s going to be a regular thing,” he replied.

“You going to run the elevator every night now?” I asked, with a show of interest in the situation.

“I’ll run it to-night, and maybe tomorrow night, but I’ll be d— if I run it the next night,” he answered, angrily.

“How did the boss come to make the change?” I asked, as solicitously as I could, while trying hard to keep my face straight.

“The elevator man told him he would quit if he didn’t get shorter hours, so the boss let him off at seven o’clock and told me to run the elevator from then till twelve,” he replied, as if he were to blame for it.

I said I was sorry for him and bade him good night. Poor fellow! I was sorry for him, but couldn’t help laughing to think of the emotion I had caused.

When I met the elevator boy next morning he was all smiles. “I don’t have to work nights anymore, sir,” he said, delightfully.

“Is that so?” I said. “What hours do you now have?”

“From seven in the morning till seven at night, triumpantly.”

“Do you have an hour for lunch?”

“No. I have to have my lunch brought in to me, and eat it on the elevator.”

“How about Sundays?”

“I have to work from eight in the morning till twelve at night every other Sunday.”

“Well,” I said, reflectively, as I stepped out of the elevator, “you are just two hours a day worse off than the men in the penitentiary; besides the Sunday you have to work. They don’t work Sundays in the penitentiary.”—M. J. Royer, in the Public, Chicago, August 23, 1902.

Many politicians of our time are in a habit of laying it down as a self-evident proposition that no people ought to be free until they are fit to use their freedom. The maxim is worthy of the fool who had an old story who resolved not to go into the water until he had learned to swim. If men are to wait for liberty until they become wise and good in slavery, they may indeed wait forever—Manusity.
Child Labor in the South.

The evil of child labor seems to be a growing one in certain parts of this country. According to statistics given by the Rev. E. G. Gardner in a recent pamphlet, it increased in the South during the decade between 1870 and 1900. Between 1880 and 1890, it was 25.5 per cent, and between 1890 and 1900 the increase was 27.8 per cent. In North Carolina out of 45,044 operatives in textile manufactories, 7,096 were under 14 years of age, and their daily average wage was 29 cents.

The estimate is made that some 22,000 children are working in manufacturing establishments in the South, and that between 9,006 and 12,000 of these are less than 12 years old. Understanding by these figures that these immature individuals are kept at constant work for long hours, the outlook for their future can be imagined, and the formidable character of the above figures of the increase of this abuse can be realized. It is bad policy for a State to encourage the increase of depravity in this way, to say nothing of the questions of humanity involved. Whatever may be thought of some of the other demands of the labor agitation of the day, that for the abolition of child labor, as it exists in some of the southern factories, can be endorsed by our profession and should be by the public generally.


An Anarchist Catechism.

If people are fair and upright, do they need to be put under power to foreclose them to act fairly?

If most people are fair and upright, can they not be trusted to deal properly with unfairness without law?

If wicked and foolish, will they choose rulers to govern wisely and well?

Does not experience show that the best laws do ill and are tools of fraud?

Is it likely that any good man will want to have his brethren in his power by becoming a ruler?

If “opportunity makes the thief,” does not authority make the tyrant?

Is it not wrong for some to be privileged to have the rest in their power and some to be bound to obey?

Is it not easier for people who freely associate for any common purpose, to do what they really want without some being privileged to dictate and the rest bound to obey?

Is authority then needless, helpful and wicked in its very nature, and are you not therefore now—An Anarchist?

—Anarchy, New South Wales.

A Word to James.

C. L. James says that he is not in the “class” with anti-vaccinators and anti-vivisectionists. No doubt this is true. But Mr. James’ love for the “regulars” has greatly increased since he wrote the article in which the phrase “The Movement in Favor of Ignorance” first appeared in the Truth Seeker of January 26, 1884. Then he now says that Comstock had secured the backing of the “regular” practitioners—a most powerful vested interest,” to quote his own words. At the present moment, the “regular” practitioners constitute a powerful body, just as they did in 1884, and, moreover, their financial “interest” in vaccination is far less “vested” than was and is their interest in Comstockism. Mr. James could see their self-interest in Comstockism, but seems to be blind to their self-interest in vaccination and other dangerous unscientific acts.

H. M. Brown.

FREEDOM:

The Way of Rulers.

Having heard rumors that the harvest was poor in the South for his grand secretary and said:

“Whence come these rumors of the scarcity of grain? Why is not the yield of wheat as much as usual?”

“Because of lack of rain, O’ruler,” was the reply.

“Then make proclamation that the yield of barley shall be twice as much.”

“Insane! Do you want to ruin the people?”

“But for lack of rain the barley is also short.”

“Then we must have more corn.”

“Alas, and only half the crop is burned up.”

“Sloth! Am I the culprit or a dog? Proclaim a bountiful harvest of potatoes.”

“I can proclaim, O ruler,” replied the secretary. “But the interregnum will not be there. Owing to the dry weather the harvest is a failure.”

“And how about the turnips?”

“Those are few that they will sell by the piece.”

“But there must be pumpkins and squashes!”

“Alas, but one may travel a whole day and not find a dozen.”

“Caramba! Thou wouldst make out that I am no more than a wandering pig! We must surely have had an unusually big crop of hay.”

“There is hardly enough to feed your horses, O wise one. Even now I am arranging to import eighty from Egypt to eke out the scanty supply.”

“Say you so? Then must our loyal subjects turn to roots for a season to prove their patriotism. Make a proclamation that the roots of the burdock and the dandelion are luxurious, good eating and full of nutriment.”

“It can be proclaimed, O ruler, but the people had to turn to them long ago, and I doubt if a burdock can be found within twenty miles of us.”

“But I am the culprit!” shouted the ruler.

“That is true.”

“And I must rise to the occasion.”

“That is nice, but how will you do it?”

“How? How? In my wooden head, make proclamation that owing to the general failure of the harvest and the dire distress prevailing throughout our dominions the tax rate will be raised one-half this year, and either the cash or the ends of my subjects must come rolling in with promptness and dispatch.”—C. B. Lewis, in Daily News.

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Statement.

Collected for the purpose of publishing the views of the members of the Communist Association.

Expensiveness.

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New York, N. Y.

Rosa Fitzer.
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By

C. L. JAMES.

Probably no historical period has commanded so much attention as the French Revolution. This history needs no commendation to those readers who have been following the serial in FERS SOCIETY.

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