An Official Solution.

Labor Statistician Carroll D. Wright delivered a learned discourse upon the timely topic, "Is there any solution to the labor problem?" at the West Virginia University a few days ago. Wright is considered quite an authority on labor matters by the "enlightened" class; being a man of "sound" judgment, he is greatly in demand by that class whenever it looks for diversion or amusement in discussing the "labor problem." Wright maintains there is a remedy "to soften the struggle between labor and capital." He notices how delicately his words are received whenever he talks of "the old masters of dialectical method" or of "the logical philosophy of human nature." His remarks on "the new masters of dialectical method" or of "the logical philosophy of human nature" are received with open ears and ready ears, and he is always welcome in the halls of "the old masters of dialectical method." His words are received with open ears and eager ears, and he is always welcome in the halls of "the new masters of dialectical method." His words are received with open ears and eager ears, and he is always welcome in the halls of "the old masters of dialectical method." His words are received with open ears and eager ears, and he is always welcome in the halls of "the new masters of dialectical method." His words are received with open ears and eager ears, and he is always welcome in the halls of "the old masters of dialectical method."
FREEDOM.

Socialism and Liberty.

The spider's most attenuated thread is cord—cable, to the differences among political reformers; and the jewel consistency is only to be found in the camp of the Anarchist. All seekers after personal liberty, but the Anarchist alone is using it as a means to the end. Such are my thoughts on reading the discussion between J. Wm. Lloyd and Cha. H. Kerr in Lucider under the above title. Lloyd claimed that Socialism denied the right of the individual "to cooperate as he pleases with his fellows and to obtain his living if he pleases in his own way," and he cites its "Administration which controls the land and the means of production" in proof, and Mr. Lloyd further suggests that before any union can be effected between Socialists and Anarchists he must give some pledge that they will always permit the free secession of the dissenting individual.1 I had thought easy that would be, and how eager politicians are to make such promises. And Mr. Kerr gladly provides himself a place for himself and friends. But he repudiates any "Administration with a big A," or that Socialists favor a central authority which controls the "land and means of production," and claims "it is certainly not part of our program to apply coercion to any individual." And yet in "supposing the Socialist party to gain control of the public powers" of the present State, it would undoubtedly do would be to assume the control of the trusts, and such an idea might be at the time be operated wholly by wage labor for the benefit of non-resident capitalists. Of course Mr. Kerr can limit his party government in the "control of public powers." It is amusing to read the various plans Socialists propose when once they get "control of the public powers." There is never any uncertainty in their policies, nor does a judgment ever become corrupted. Mr. Kerr belongs to the International Socialist party, and they are not "State Socialists," still they want to get "control of the public powers" of the trusts, take possession of large tracts of land, and operate production. This cannot constitute State or government, but I fail to see much liberty in it. He quotes from Engel's "Origin of the Family," of the society that is exhaustive production on the basis of food and equal association of the producers, will transfer the machinery of State where it will then belong into the Museum of Antiquity by the side of the spinning wheel and the bronze ax.

These promises Socialists are making demonstrate one thing pretty effectually, that is, that Anarchism is making inroads upon their philosophy. They are really out doing another "individualistic" or "philosopher" Anarchists, for the latter propose to retain "the machinery of government" after abolishing government, have no choice in putting a man to vote I think I should vote the same ticket, with the idea that the worst is really the best. Corruption tends to eruption, and the "social organization" might be improved by the use of power, and power is always degenerating.

Conrad Bartman hopes Anarchists will study the Single Tax, and I hope that Anarchists will give up the single issue and try to rebuild the establishment and the State machinery of the family.

A. LERoy ELY.
SOME PHASES OF MODERN SLAVERY.

It is the custom to speak of slavery as extinct. The most of us think that it passed with the abolition of the Negro in the United States, and that all of the civilized nations, and especially our own, are in the full enjoyment of the greatest measure of freedom.

The truth of the matter, however, is that slavery has not been abolished at all. The subjugation of one man to another has simply changed its shape. The most direct of all slavery is cannibalism, and such was its original form. As long as the conquering tribes were wandering hordes and without fixed abodes of any kind, it was impossible to develop a system of chattel slavery. When agriculture settled men, it was not long before it occurred to the dominant class that it was better to enslave the captive than to kill him. In the earliest times, the victims of war were thus put to much the same uses as we put domestic animals. They were worked and fed and sheltered. As civilization advanced the lot of the captive improved. There was no thought, however, of his emancipation.

Upon the appearance and progress of Christianity, there came other and more powerful beneficent influences in behalf of the slave. It taught the dominant class that the slave was also a human being, a fact which the old aristocracies did not admit. In the course of many centuries the direct ownership of man by man was done away with. The indirect ownership was left and still remains.

Modern English slavery is indirect slavery. It could not be otherwise, since its central idea is the private ownership of natural opportunities. To be free man must have something more than health and strength—he must have unhindered access to all the sources of natural wealth. A strong, healthy man in prison is not free, because he cannot go beyond a wall without permission of a keeper, neither is a hungry giant in civilization free, because he cannot apply his brawn to natural resources without permission of an employer. The inevitable result is that of the wealth created, the employer reaps the lion's portion. There could be no accumulation of wealth in a country if it were not for the system that permitted a few to own the opportunities to labor. The laborer has only muscle and attitude. And his class is so numerous that in the competitive struggle for existence, it assists the natural disposition of the employer to depopulate him.

Before the creation of the great inventions, there were no rich men except among monarchs and such who enjoyed the favor of monarchs. In the absence of a system of wealth production on a vast scale, it was impossible for a large class of people to accumulate property, which was often formed out to tax-gatherers. The monarch owned the government, the power to tax, and his favorites had what they wished. When inventions came and civilization grew and markets for being sold were made, making, kings became comparatively poor men. Croesus then laid aside his crown and became the promoter of great commercial enterprises. Still permitted to own the soil, it became more than a luxury, and the opportunity to labor of owning them became as much a tyrant as any king before him. The king had his soldiers invading and despoiling other kingdoms, and the capitalist has his employees competing against and ruining other capitalists. The principal reward that the king gave his soldiers was praise, that in the service of so glorious a monarch, just as the principal reward the capitalist gives his employees is beautiful speeches about the glorious country he lives in. The king did not love his king, were dutiful and loyal and ready to go to the hangman's noose for his country. Few men are able to put their souls in the work which they do; and this is more fatal to them than all the risks for which careless men are responsible. It is the foundation of their being. If we reflect that "cheap" commercial products are really dear in the end, to take for instance furniture, which has to be replaced every few months or years, as the case may be, while substantial works of old times are handed down from generation to generation; it is still more important to consider that the "cheap" makeshifts are still more in the souls of men. For in producing such things there is not the joy of creation and self-expression; there is only the grinding toil of obeying an infinitesimal part of stereotyped models.

The arts and crafts movement is above all a protest against this waste of men; and aims at individuality and life in production. To these ends to design and create, there should be a protest by the individual artist in an end as well as a means. An artist who should be compelled to turn out exact copies of things in which he took no part, and working long hours without would lose his identity. Every worker should be and wear some drudgery has the same effect on him.

Professor Turgneff makes the rise and growth of the industrial art movement, beginning with the theoretical protests of Carlyle, continuing in the more practical theories and plans of Ruskin, and developing with the success of Wm. Morris's work. The latter's example is bearing fruit slowly and surely, as already several print shops and manufactories are founded on the principles of industrial art. The Industrial Art League of Chicago has formed encouragement and initiates enterprises of this kind.

In brief, the movement is hardly out of the "first stage," practical examples of the type of the industry works at Cincinnati furnish evidence of a healthy vitality.

The book is excellently printed, and contains etchings from the bas-reliefs by Julia M. Bracken of Carlyle, Ruskin, and Wm. Morris. Sketches of some of these are given, especially as to their efforts in behalf of industrial art. In the last chapter, "The Development of Industrial Consciousness," he shows that, like Wm. Morris he has thoroughly grasped that art in handicraft is not only benevolent and useful but also a natural expression of the national life of the people.

The book is written with skill, and contains interesting facts and throughout is one of the most conspicuous leaders of the present day.

Another quotation: "The next stage of that which is being accomplished politically speaking, means control of one's self and the relations between self and to one's fellows."
FREE SOCIETY

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Anarchy—A social theory which regards the union of order with the absence of all direct government of men by man as the political idea. -Century Dictionary.

CHICAGO, SUNDAY, OCTOBER 5, 1902.

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

Notes.

There is the liberty of the Boston comrades, we have been enabled to publish the article "Origin of Anarchism," which appeared some time ago in Free Society, in pamphlet form, and it is now ready for distribution.

The essay has been considerably elaborated by the author, C. L. James, and discloses the idea that Anarchism is a "foreign plant" or that it means "the destruction of society." The historical references and logic of the essay will not fail to impress the professor and the student, and should have a wide circulation. The price is $2 per hundred. Ten copies, 25 cents. Single copy, 5 cents.

To anyone sending us $2 we will send Free Society one year and Dr. Green'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.

A number of comrades have volunteered to be meet every Sunday, at 2:30 p.m. at Handel Hall, Randolph St. and Wabash Ave, October 5. Reverend Jenkin Lloyd Jones will speak on "John Ruskin." It would be desirable for the success of these meetings to have music and recitations for entertainment. Any volunteer talent will be gladly received. Those interested are requested to speak with the chairman or committee with the secretary, E. Goodheart, 910 Tolman Ave. The Progressive Club will give a little tea-party every Friday evening. Friendly discussions will take place, October 3. The gathering will be at 37 Oakley Ave. (near Western Ave. and Lake St. "L.") where each of those present will be requested to give a definition of Anarchism. Everybody is welcome. Free admission.

The Tolstoy Club meets every Saturday evening at the home of Mary R. Curly, 307 W. Adams St. Tolstoy readings and discussions.

FREE SOCIETY

Workmen's Educational Club meets every Saturday night at 8 p.m. 278 Blue Island Ave. October 4 & 5. Stem will speak on "The Fallacy of Religion.

Philadelphia: The Social Science Club will hold weekly meetings at the Hall 920 Girard Ave., entrance on Hutchinson St., every Sunday evening.

Concerning Cosmos Colony.

Many have been inquiring as to Cosmos Colony. Comrade Fox writes us that he has received a letter from Nat Goodwin, this being the second one he wrote. The first one, describing the conditions there, did not arrive. The comrades will have to wait further for details. He says they are putting in crops, and that no more people should go there for some months yet unless they have money; but that after the crop is raised as many people may go as want to.

By the Wayway.

"Cheap bread" will be the next campaign issue of the Socialists in Germany. This may be "doing something practical," but it is certainly not "revolutionary Socialism." District Attorney Jerome, of New York, warns the workers of this country not to "rouse capital too much," or else they will be "crushed into the dust." Such boasting prophecies have been made before by arrogant tyrants, but history recounts that it were the tyrants who were finally hitting the dust.

"Capitalism only exists by the consent of the workers," says the Chicago Socialist correctly. But sometimes we are told by the same paper that capitalism exists by the consent of "economic determinism" and that they have nothing to do with its destiny.

According to one of the hucksters, of whom there is a large crop in this county, the Dakota farmers "might well be claimed as Anarchists," simply because they did not feel so proud of the fact that young Roosevelt enjoyed himself by killing innocent birds on their land; and one McCallough, a railway magnate, felt like having "a brush with these hayseeds," to punish them for their lack of patriotism. It would now be in order for the farmers to test the patriotism of the Roosevelt, Vanderbilts, McCulloughs, and other "benefactors of society," by going on a shooting expedition on the estates of these "gentlemen." They would feel very proud, of course, and provide the farmers with government lodges to repass.

The Socialists are performing some amusing oratorical feats in last Lucifer. Mr. Kerr, the publisher of Socialist literature, has asserted that the term "State Socialism" did not apply to the Socialist parties. But C. H. F., another Socialist, sets him right and declares that there is "no gradation possible" between those who want to use the State to administer collective wealth and those who oppose and ignore the State. "...a Socialist must be either a State Socialist or a non-State Socialist, i.e., Anarchist," which is certainly correct.

But there is the consolation for an Anarchist that even under a Socialist regime he will be permitted to stay outside of prison. To a query what would happen with those who may not feel inclined to submit to the administration of things, a Socialist replies: "These Comrades may feel the burdens of citizenship in the Socialist State too hard to have the choice of leaving it." But this tolerant Socialist seems to forget that this consolation is somewhat antiquated. If I am not mistaken both the Anarchists and Socialists were granted this liberty long ago by the so much decried capitalists, and does not indicate a great advance. Every brainless patriot has the chance of staying outside of prison, "If you do not like this country, why don't you leave it?" continually on its lips for all radicals.

"The congressional committee of the Democratic party were just not going to be hoodwinked by this 'temperance,'" says the Pickel, "how best to take advantage of the Pennsylvania strike to prove the friendliness of the party towards the workers, when the press so enthusiastically supports the by the government of the men who with his accomplished received the property privileges direct from God, was a prominent member of the Democratic party."

And presently the notorious general, Gibbons, called for more troops to protect the picketing strikers, of course.

Once upon a time the term God had great charm even to learned people. When the personal deity was abandoned, "providence" was substituted, and finally God could be found in every leaf on the globe. At present the word "government" seems to possess an equal enchantment even among Anarchists. Albeit it has been the great curse of time, to such an extent has it gained hold of the minds of men, that they cling to the word tenaciously, even when rejected by the spirit of man. As Mr. Clarke gives us a forcible illustration of this fact in last week's Free Society. He says it: Anarchists really believe in genuine government. To govern is to control, to exercise force upon. The government may be a railroad monopoly under the guise of the "public interest," and, of course, we know less than who is controlling, or "governing," themselves, but because they have learned that it is the best and the only way for them to get their ends.

They do not use "force" to conduct themselves as they do, but cannot help doing otherwise. And Comrade Clarke gives his whole case away, when he says: I mean by conducted simply, that he can do what seems to him best at the time of doing, without being overawed by the unbacked force or compulsion of any other.

Now, does anyone ever commit an act which seems to him the "right thing to do"? Certainly not. All men act just as they must act at the time being. After a
Emile Zola.
From Paris comes the sad news that Emile Zola is dead. His death came just as one of his last works, "Truth," began to make its appearance in America. It is the third part of "The Forsyte Saga." "The Forsyte Saga" contained "Candide" and "Labor" are already known. The fourth part would be entitled "Justice," but it is not yet known whether or not it will "Reduction" or "Tannhauser" and "Lieberminds" is now taking place. The struggle of a lieberminded husband with his clerical wife in regard to the bringing up of their child occupies a large part of the novel. Zola demands that the man who wants to free himself must also free his wife from the paws of the clergy. To him Roman Catholicism is a perversion, an anti-social, stagnating and poisonous force which must be destroyed.

Chicago Meeting.
Owing to an unpleasant misunderstanding, the meeting of the Chicago Philosophical Society last Saturday rather resembled a political rally. Three speakers, standing to defend the initiative and referendum, and their speeches were hardly worth reporting. The gist of their arguments was that thru the initiative and referendum the people would be their own legislators, and in a position to rectify all the paralleling evils. But the criticism of the speakers dissuaded the politicians considerately. They were shown that both direct and indirect legislation was "organized" and "organized" to legalize violence and violence was not the means to change society for the better. Nothing but a thorough knowledge of the causes which produced the evils in society would accomplish a betterment. For over thirty years the initiative and referendum had been in working order in Switzerland; yet the condition of the down-trodden had not improved. Altho Society-Fund was not an industrial country, poverty prevailed. Over 32,000 children under the age of eighteen were working in factories. Over 31,000 children and about 60,000 females were working as "goodearths" in charity institutions. The percentage of emigration was greater than in any other country, and people were not likely to leave their country if the conditions were tolerable. Only the initiative and referendum achieved in Switzerland an eleven-hour workday made legal, the purchase of railways by the government, and the re-establishment of corporal punishment, which, however, were not likely to improve the condition of the people economically or morally.

A reader of Free Society asks for an explanation of the following queries:
1. What is understood by a "Socialist Luncheon?"
2. I fully agree with Karl Kautsky, "It is not Social Democracy that eliminates the choice of work, but the development of men. Men develop themselves, all material development does no determine what man will do work, thus, pray, tell what does? Will not new inventions interfere with the choice of work?
3. How would industry be operated under Anarchism?
4. Who is majority rule an abomination to Anarchists?
5. Will not the trade always rule? Even under Anarchism the few would influence the mass.
6. All Anarchists are Socialists, and they attach the term "Anarchist" merely to distinguish themselves from the State Socialists.
7. If "economic development" determines man's destiny, why should the Social Democrats waste so much energy in propagating State Socialism? When Kautsky claims the State Socialists are solidly bound by the State and the workers, therefore, submit to the regulations of the State, it is no more "economic development" which devises such submission than the submission to exploitation. It is today that we shift the occupations of man; man is free man will not continually make self-turns when he has an inclination and talent for fancy bookbinding.
8. This was painted out last week. But I may add here that people who are intelligent enough to rid themselves of wage slavery and government, will be quite able to operate industry to suit themselves.
9. True, the rule will and always rule; and it is not the majority rule that is abomination to the Anarchists, but the power invested in the rulers or "administrators of things." Even the most intelligent and liberal-minded man would be a tyrant when given the power to rule. Besides, never can people more easily be enslaved than when they are under the illusion that they are the rulers themselves. Furthermore, the idea that things can be revolutionized by a majority of votes without self-development, is a stumbling-block to progress.

A mother of a child who had been working in a Chicago cigar factory, went for the wages coming to her daughter, and found the amount short eight cents. In arguing the case with the foreman, she happened to say "labor is a law" and "labor is the law." "You have been reading the Chicago American," and we want no such talk here," exclaimed the foreman. "No, you are mistaken," retorted the woman. "I have read in the Bible that the rich are robbing the poor." Perhaps anti-Bible laws are now in order.

Cook Defense Fund.

Provision, R. I.
THE KING TAKES HIS PLEASURE: AN EXTRACT FROM A HISTORICAL DOCUMENT.

In the year 1869, Charles II of Austria, king of Spain, desired to be present at an auto general de fe. He was then nineteen years of age. Don Diego Sarmiento de Valadeces, bishop of Oviedo and Plasencia, royal councilor, member of the government Junta during the prince's minority, and also inquisitor general of the kingdom, commanded the young monarch's notion and waited for an opportunity to bring together a good collection of the guilty for execution.

He did not have long to wait for such a circumstance.

All the tribunals made haste, and already by the end of April a great many cases had been tried, and no less large number of heretics taken from prisons of the Inquisition in the capital, to be shown in other places throughout the realm.

The king being apprised thereof, and persisting in his wish to witness an auto general, it was announced that the same should take place on the 30th day of June, which was deemed an opportune date, as being that of the commemoration of Saint Paul.

Nevertheless, every day toward the nightfall, there was a certain large crowd of coaches, escorted by soldiers and members of the clergy.

Guessing what they contained, the people round about questioned the action of the set event for the 30th of June.

These carriages were, in fact, conveying from the most remote tribunals of the realm, the guilty to the hogarina (stake or pyre) that would be erected at the foot of Charles II's throne.

Meanwhile, the duke of Medina-Celi, the prime minister, on invitation, consented to bear the "green cross"; the theater of the scene was set in the Plaza Mayor; a solemn procession announced the proximity of the auto, and to such as should take part therein indulgences were granted.

The theater, got ready in a few days by Don Diego de la Torre, was superb; it comprised a platform thirteen feet high, one hundred and ninety feet long and one hundred feet wide; two very lofty stairways leading down therefrom; covered seats for men of municipal and other corporations; pews for the judges; tables for the secretaries; reading desks and tribuna for the priesthood; altars for the religious ceremonies; relics for each of the inquisitors as might be annoys by hunger; and guard posts for the surveillance of the doomed.

No armed force was assembled to overawe and keep the people down; for it was known that the last, far from growing wrathful, would take great delight in the auto de fe.

A balcony was prepared for the king in Comte de Toarres's house, which happened to look directly upon the principal entrance to the theater.

The braseria (the fire) was got ready in the Puerta de Fuencarral, at the edge of the road, three hundred paces from the wall, where even nowadays one may easily discover traces of it.

At three o'clock in the afternoon of the day, the great day, there started forth a solemn procession, which kept moving from that hour until midnight; the guilty were given their supper, and the holy tribunal assembled to keep vigil until the following morning.

A bundle of sticks was presented to Charles II. The king then showed it to the queen, and after holding it a long time, the royal couple handed it to the duke of Pastrana, with the request that it might be the first to be thrown upon the pyre.

In the meantime, the guilty were notified of their doom in the following terms: "Brother [brotherhood], your case has been investigated and referred to persons very learned in high letters and sciences, and your misdeeds are so grave and so evil a character that, as a chastisement and an example, it has been decreed and judged that tomorrow you must die: take heed and be in readiness; and in order that you may do so properly, there are here two men in writing."

Thus announcement was made to twenty-three of the condemned.

To those who were not to suffer death, sentence was rendered in very similar terms. In such wise came stronghold of June the 30th.

At three o'clock in the morning the guilty were dressed; at five o'clock they breakfasted; and then they formed in procession. There were eighty five of them.

Thirty-four were represented by statues, they having died or fled.

The statues of the dead carried each a box in its arms containing the bones of the person whom it was the effigy. And on the boards of all one read their names in large letters.

Of the eighty-six living guilty twenty-one wore the gorro and sambento (scars and sabots).

They were condemned to be "released," that is to die.

Two were looking to the number "twenty-three" assigned on the program, for the reason that the number of two women had that very morning been commuted, in return for certain revelations made to the Inquisition.

Of the twenty-one condemned to the stake, twelve were manacled and gagged. And among these twenty-one, there were six women.

The ages of the women were respectively thirty, twenty-four, thirty-two, forty-three, sixty, and twenty years of age; and their crime was the practice of Judaism. Three of them were gagged.

The ages of the men were respectively twenty-six, twenty-five, fifty-two, sixty-five, thirty, thirty-five, thirty-four, thirty-six, twenty-four, thirty-eight, thirty-three, forty-two, twenty and twenty-eight years old. Some of them were physicians, the greater number were tradesmen, and nearly all of them of Portuguese nationality. Their crime was likewise the practice of Judaism.

Of these twenty-one condemned to the stake, some were first to be strangulated, others to be burned alive.

Moreover, thirty-two of the thirty-four statues were more mentioned were to be burned; two hundred and forty-two for fugitives and the other ten representing the dead, whereas seven had expired in the secret dungeons of the Inquisition. Their boxes it was carried in boxes in the arms of the aforesaid statues, that were to be reduced to ashes, both sexes and all ages being included therein.

It was for what relates to the "released."

Of the six persons sentenced to public obloquy and to be whipped thru the streets, two were women, each thirty-four years old.

They were, respectively, a crippled tailor, who had been a servant of the carpenter; an Italian, twenty-nine years old; and a coward, who had twice married, for which he was to receive two hundred lashes and be exiled for ten years, five of them in the galleys at the port and without pay.

A score were condemned to exile and perpetual incarceration, twelve of this number being women, whose ages ranged from eighteen to seventy-six.

In the rear of the guilty came a very great cortego, composed of divers corporations, magistrates, communities, and orders connected with the real and court.

The procession traversed the main streets of Madrid, amidst an immense throng of people manifesting great signs of rejoicing.

At nine o'clock the cortego reached the Plaza Mayor.

The king was awaiting it in the boudoir of the Count de Barajas, and the ceremony at once began.

The king swore to the inquisitor general to deal and protect the holy office.

The people swore to inform upon all fury of the faith, without distinction of class or consideration of kinship.

Immediately was mass said, and then a sermon was preached.

At four o'clock ended the reading of the sentences of the "released," who were thereupon taken to the braseria.

The tower stood upon the plaza until the termination of the other proceedings, there being exorcisms, prayers, and conjurations, followed by the chanting of the Vex Christi.

According to the document where this extract is made, Charles II trembled now and then.

At half past nine o'clock at night the last mass was said.

His majesty then asked the Inquisition whether it was necessary for him to remain any longer, and on their replying to he had at once repaired to the palace.

He had passed twelve hours in the balcony without eating or speaking, and as motionless as a corpse.

Still, the Inquisition had not yet done, for there was another procession that continued all night.

On the ensuing day the remaining culprits were brought forth for public obloquy; and after being whipped, stoned and hanged by the cord, they were taken back to their confinement.

As for the "released,"ought remained of them save a heap of ashes hard by the Puerta de Fuencarral.—Pedro Antonio de Alarcón. (Translated from the Spanish for the Conservator, by William Struthers.)

THE LAW.

The law is simply a system of fossilised injustice; there is not enough of intellectual illumination, or of being an intelligent man for an hour or two.
Wages and Prosperity.

During the past few years, in which the prosperity and growth of the business of this country has been so wonderful, frequent complaints have been heard from the earning classes of wages and salaries that they have not been benefited by the much-talked-about prosperity which has been an entirely one-sided affair in which they had no part.

These complaints have been combated by most political economists and capitalists who have expressed themselves on the matter. The truth has been most difficult, may impossible to arrive at, for the reason that no thorough reliable data on the subject have been available. This defect, however, has now been remedied, as the Bureau of Statistics in Washington has just issued a monograph which gives most valuable information and figures from which the actual proportions which capital and labor have received of the products of manufacture can be ascertained exactly.

The result of a study and analysis of the figures thus furnished by the government will, I fancy, be a great surprise to almost all who have never taken the trouble to examine the facts that the wage and salary earner not only has not received any share of the great prosperity, but in 1901 he received actually smaller wages than in 1890. Here are some of the figures given by the government:

In manufacturing industries the number of people earning wages or salaries in 1890 was 4,712,022, who received $2,285,216,856, or $484.50 each. In 1901 the number of employees was 5,739,177, who received $2,735,420,846—an average of $479.28 each.

In 1890 the value of manufactured products was $3,905,476,151, of which the wages and salary earners received 42.5 per cent. In 1901 the value of products was $12,003,279,560, of which the wages and salary earners received 41.9 per cent. Thus these employees received in 1901, 1 per cent less in actual amount than in 1890, and of the value of products 50 per cent less in 1901 than in 1890, while the manufacturers, to pay for material, for tools, for rent, for various expenses (except labor salaries) and profit, received the value of his products in 1890 $575 per cent and in 1901 79 per cent. To put it another way, while the manufacturer (or capitalist) received 21 per cent more in 1901 than in 1890, the employe received 50 per cent less.

Now, turning to the iron and steel industry, the output in 1890 amounted to $478,897,519, of which there was paid wages and salaries $95,706,192, or almost exactly 20 per cent. In 1901 the output was $855,705,634, of which there was paid wages or salaries $134,739,034, or 10.14 per cent; while capital's share was in 1890 89 per cent; in 1901 83 per cent; an increase to capital of 6 per cent, against a decrease to labor of nearly 20 per cent.

The claim that the iron and steel manufacturer's share of the great prosperity come in?—J. H. Catheine, in the Daily News.

Here and There.

According to the Freehild, the Philadelphia and Reading Coal Co. has concluded to sell hard coal to the Philadelphia schools for $4.15 a ton, while the price charged the general public is $12 a ton. Now, nobody will claim that the school boards have sold coal to the schools with loss, and thus it is evident that the strike was deliberately provoked in order to plunder the public on a grand scale. As the advice of the New York Herald: "Hang them to the highest posts, is not out of place," suggests the Freehold.

In Florence, Italy, a general strike prevailed for a few days. Forty-two trades joined in the movement, and nearly all business was paralyzed. The military occupied the factories. All printing and assemblages were prohibited. The authorities, however, succeeded in securing the regular service and operation of the car system, water-works and street lighting, while the bakeries were also running. But newspapers did not appear, and the mail service was disorganized. Owing to lack of funds, the strikers soon returned to work, leaving only the metal-workers, who started the movement, to continue their struggle.

In Amsterdam, Holland, among many other conflicts between employers and expatriated, there is a strike of opera chorus singers. Their demands are chiefly a more decent treatment, and the populace seem to be on their side. Thousands of people gather in the evening around the inside of the opera to "serenade the 't' scale," and serenades with the police who are given command, and just till the last moment sound of protest or opposition have been heard. The spirit of solidarity will suffice.

Comrade Schenck calls our attention to a letter in Kropotkin's "Fields, Factories and Workshops" on p. 101 (London edition). line 9, "from the bottom, read 1,000,000 for 3,000,000," as will be apparent by calculating the previous figures.

O - LETTER-BOX.

J. J. Czeckanowski—Thank you, you will see the error in a moment. Please note at the library the library's dedication to the Freeholders.

G. F. D. Indian City, Minn.—The address of the ABC is 10 Cooper Square, New York City. Also an interesting magazine, it does not stand a kin to the other, as the editor recently found me out. I hope that people who have a different opinion are regarding themselves.

J. R. St. Louis, Mo.—It may be that a national language would stimulate the sentiment of solidarity among workers, that love my country, but in the other hand it would not apply, as nearly every book printed in English speaks French.

P. F. H. Lake City, Mich.—Why are you making so much a point of the idea? People often demonstrate their ideals, that is, so far as possible by practical conditions. But "conversation" is more within and less necessary to insecure people, with the title to be demonstrated. And it during seventeen years you have not succeeded in con- structing your personal theories of "equitable commerce," whatever that may mean, you will perceive that the demonstration of radical ideas is a very slow process.

J. R. Murray, Cuts-Worcester—Teaching points out the many virtues which small in the charge of the woolen and iron industries, and the necessity of governmental protection; but he has overlooked the fact that, while the small people are a national people and without a well equipped navy, they would have been utterly helpless. But the destructive power of small people would have conquered the small people. And why assume that the large could not have had a "well-equipped navy" without "organized government?" The American army can be explained. It is larger for the same expenditure if government hands over the large to the people as they do not make a single order.

F. B. Seckley, Washington, D. C.—Copies of "Origin of American" were sent per express. The master enrolled in New York, who was arrested after the "McKibbin affair," will be forwarded of evidence.

G. S. City—We have received some of Comrade Winslow's arguments for your. The address is Silver Spring, Texas.
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