A Periodical of Anarchist Thought, Work, and Literature.

VOL. IX. NO. 44. CHICAGO, SUNDAY, NOVEMBER 2, 1902. WHOLE NO. 380.

Away to the Mountains.

(From "Morning Echo.")

Away with the time-tested wrongs of the ages; Mad from the errors born of the past.
Out upon custom's law! Burn the old pages.
Light on the mountain is brightest at last.
Too long in the race of the ancients we have wandered,
With age-crumbling guide posts past our path.
Too long in the halls of our fathers we have labored,
Installing the poisonous seeds of decay.
Too long have we followed with custom before us,
Apathy's dead hand was everywhere.
Too long has the spirit of the fathers been over us,
Veiling our greed-darkened minds from the light.

Traditions and customs inhuman enslave us;
Away with the Manzoni, wronged letters we have sworn.
School on the mountain the light that shall avance,
Gilding the crests with the rays of the sun.
Away, then, with your face to the mountain.
Best fades the darkness in the sun's bright ray.
Loose we the chains from the soul's bounden fetters,
Go forward, joyous and forever free.

—Edward Morgan.

An Anarchist View.

Anarchism is no new theory, The term itself, which signifies "no government," is ancient and was applied long before Prouton.

Moreover, what do the words signify? They come from a Latin word "Anarcho"; the idea of anarchy was formed, in itself a scientific composition, untold generations had followed one another. At all times there were free men who despised the idea of law, men who lived without masters, by virtue of their original right of existence and their own thinking. Even in the most ancient times we everywhere find tribes who lived without man-made laws, who had no other rules for their conduct than their "will and judgment," as Reclus says.

But even if Anarchism is an old as mankind itself, the representatives of this idea give the world something new nevertheless. They have a precise conception of the aim to be achieved, and from one end of the world to the other they are in unison with their ideal—to deny every form of government. The dream of a world-embracing freedom has ceased to be a mere philosophical and literary utopia, as was the case with the originators of a new sunny city or a new Jerusalem. It is the practical aim of a host of united men who by their activity intend to establish a society in which there shall be no masters, no official upholders of public morals, no prisons and no hangmen, no rich and no poor; but brothers, all of whom have plenty; equals who live in peace and harmony among themselves, not out of obedience to law, which is always accompanied by horrible threats, but from mutual respect of interests and scientific observation of natural laws.

No doubt, this ideal seems to many people unattainable, but I am certain to most of them it is a desirable ideal, and they also look for a picture in the far distance, of a society in which men live harmoniously, let their swords rest, recast their cannons, and disarm their battalions.

The aim of the Anarchists has also much in common with many noble people of different religious sects, and parties, but they distinguish themselves from the latter clearly by the means to be applied, as their name indicates in a most unambiguous manner. To conquer the governmental power was ever the greatest predicament of all revolutions, even the most honest. In their rearranged ideas they did not conceive of a free society, without the regular functioning of government, and as soon as they had overthrown their hated masters, they hastened to substitute others, who, according to the sanctified formula, were destined to make their people happy.

 Usually they did not even dare to select a new plan of to establish a new dynasty, without first submissively giving homage to the new sovereign. 'The king is dead, long live the king!' exclaimed the subjects faithfully, even during their insurrections.

During the lapse of centuries and centuries this was the inevitable course of history. 'How could one live without a master?' said the slaves, the married women, the workers of city and country, and deliberately they took the yoke upon themselves, as the oxen that pull the plow. One is reminded of the insurgents of 1830, who demanded "the best republic" in the person of a new king, and the republicans of 1848, who modestly crawled back to their holes, after they had "ensured three months' misery in the service of the provisional government." At the same time a revolution broke out in Germany, and a people's parliament assembled in Frankfurt.

'Old authority is a corpse!' exclaimed one of the representatives.

"Yes," replied the president, "but we will rejuvenate it. We will appeal to new men who will be able to reconquer the confidence of the people in government."

Is it not appropriate here to cite the verse of Victor Hugo. " 'The old instment of men leads to infamy.'"

Against this instinct, Anarchy signifies in truth a new spirit. You cannot accuse the Anarchists of wanting to rid themselves of government in order to put themselves in its place.

Continually we repeat to our brethren—often hostile brethren—the State Socialists: beware of your leaders and representatives! Like you, they are not inspired by the best purposes; they ardently desire the abolition of private property and tyrannical government; but the new relations and opportunities gradually change them; their morals combined with their interests alter, and they become necessarily unfaithful even the belie in the cause of their constitutents. They themselves, after they possess the power, will have to employ the means of power, the army, the militarists, the officials, the police, and the spies.

More than three thousand years have elapsed since the Hindu poet of Mahâ Bhirata recapitulated the experience of centuries in these things thus: "The man who rides in a carriage will never be the friend of him who goes on foot."—Blackwood, (Translated from the German for Free Society by Interpoler.)

Buckle on Government.

Indeed, the extent to which the governing classes have interfered, and the misdeeds which that interference has produced, are so remarkable, as to make thoughtful men wonder how civilization could advance, in the face of such repeated obstacles. In some of the European countries, the obstacles have, in fact, proved insurmountable, and the national progress is thereby stopped. Even in England, where the higher ranks have for some centuries been less powerful than elsewhere, there has been injected an amount of evil, which, so much smaller than that incurred in other countries is sufficiently serious to form a melancholy chapter in the history of the human mind. To sum up these evils, would be to write a history of English legislation; for it may be broadly stated, that, with the exception of certain necessary enactments for the preservation of order, and the punishment of crime, nearly everything which has been done, has been done amiss. Thus, to take only such conspicuous facts as do not admit of controversy, it is certain that all the most important interests have been grievously damaged by the attempts of legislators to aid them. Among the accessories of modern
civilization, there is none of greater moment than trade. . . But every European government which has legislated much respecting trade, has acted as if its main object were to suppress the trade, and ruin the transactions belonging to the domestic industry to take its own course, and it has been troubled by an interminable series of regulations, all intended for its good, and all inflicting serious harm. To such a height this has been carried, that the commercial reforms which have distinguished England during the last twenty years, have solely consisted in undoing this mischievous and intrusive legislation. . . It is no exaggeration to say, that the history of the commercial legislation of Europe presents every possible contrivance for hampering the energies of commerce. Indeed, a very high authority, who has maturely studied this subject, has recently declared, that if it had not been for smuggling, trade could not have been conducted, but must have perished, in consequence of this incessant interference. . . In every quarter, and at every moment, the balance was felt. Duties on importation, and duties on exportation; bounties on raising up losing trade, and taxes to pull down a remunerative one; this branch of industry forbidden, and that branch encouraged; one species of commerce must not be grown, because it was grown in the colonies, another article might be grown and bought, but not sold again, while a third article might be bought and sold, but not leave the country. Then, too, we find laws to control evils, great as they were, have been far surpassed by the moral evils which this system produced. The first inevitable consequence was, that, in every part of Europe, there arose numerous and powerful gangs of armed smugglers, who lived by disobeying the laws which their ignorant rulers had imposed. These men, desperate from the fear of punishment, and accustomed to the commission of every crime, were the natural representatives of the surrounding population; introduced into villages where formerly unknown; caused the ruin of entire families; spread, wherever they came, drunkenness, theft, and disallowance; and familiarized their associates with those course and vicious prac-


invoked at all in the matter it should recognize husband and wife as equal partners in all property matters, with equal controlling power.

I have, I believe, known of as many cases of a man providing a housekeeper, as he has women for alimony. A case in point recently took place in Massachusetts. A man died leaving property to his heirs. His children of a former marriage had the deeds of illegal marriage. She admitted the plan, and sued for wages of a housekeeper for the time she had been with him, which granted, gave her more in fee than the law would have allowed her as his wife.

If difficult, divorce by a sign of purity and progress, the Catholics must be the most pure and progressive. It is not so easy to get a divorce now that people adopt it as an amusement, and, in fact, there have been people who preferred death by their own hands to the right for liberty or the remaining in their goaling manners. Legal ownership of one person by another has been the cause of unhappiness since the beginning of time.

The search for liberty has been just as difficult. We have a free motherhood it is useless to expect anything but a rue of ignorant slaves, who will believe in their duty to continue in bonds where love is dead—the worst imaginable hell, from the standing fall of which comes only disease and criminal results. Divorce should be as free as marriage. I cannot say to the reverse genteel women, "Go away and sit down,"—all he need do is sit down.

JULIET H. STEVENS, M.D.
6127 Drexel Ave.

SOCIALISM AND ANARCHISM.

I am much interested in the continued discussion of Mr. R. B. Kerr in *Eve's World* of October 16. Mr. Lloyd had called C. H. Kerr an Anarchist, and as C. H. did not return, R. B. took up the cudgels.

Mr. Blythe said, "Anarchism commonly divides all Socialists into two classes: Free or Anarchist Socialists, whose contention is that the individual is the unit of society, and that society has no rights which it does not get by free consent bestowed; and State Socialists, who contend that society is greater than the individual, and has a right to administer his affairs in the way most necessary to its welfare."

And Mr. Blythe remarks that "scientific Socialism has no such metaphysical theory. They do not believe in any kind of abstract or natural rights, whether individual or social."

It is remarkable how a writer of Mr. Kerr's standing should make such an assertion, when Socialist literature teems with such metaphysical rights of society. When they want to be of high scientific scientist they trot out the "social organism," and tell us in the words of Mr. Wood, "we are bankrupts every one except by the grace of the community, and our one right is the right to work."

What is their idea of a State, Community, Society, or Social Organism, but a metaphysical assumption which they endow with an abstract right?

"The Socialist," says Mr. Kerr, "does not pretend to have invented an ideal society. But what else is the burden of their song? It is the one thing they do claim to have got to us from an absolute society. And the same answer is made to us. Kerr and the others have use for politics only to conquer the powers of government, so they may inaugurate the ideal society. But in conquering the government, Cainsians like they are exercising their teeth and tongue, and they never control the Spartans that spring into existence."

Mr. Kerr says, "What, then, is the real distinction which divides all Socialists from all anarchists? Is it the Marxists doctrine of historical necessity, founded on the economic laws of industrial centralization? The Socialist believes that the only alternative physically possible to mankind are private monarchy and public monopoly, and that the only morally possible is public monopoly."

Mr. Kerr then proceeds to define the "law of industrial centralization," showing that "centralized production is cheaper than decentralized, and that in the economic struggle for existence the cheapest methods must prevail." This is the very heart of political economic philosophy. I agree with Mr. Kerr as to the distinction, however, but deny that monopoly is necessary. Private monopoly develops under the State, and exists solely by government protection; and public monopoly would develop by monopolists becoming officials of government.

The Anarchist would destroy monopoly by denying these officials any rights not inherent in all individuals. The principle of monopoly is the principle of government. Liberty is impossible under either. The Socialists dream of centralization will develop an organized tyranny.

There is no such thing as government, state, social organism. What really exists are certain individuals empowered to act for the whole community. A master has been created, and all others are slaves. Lincoln said: A master, whoever he may be, and however liberal he may desire to show his goodness, remains none the less always a master. His existence necessarily implies the slavery of all that is beneath him. Centralism is the principle of organization and the essence of government. The aim of organization is the central government, and the aim of government is centralization. Would "industrial centralization" be anything else? What would be the idea of this organization without individuals supported by a majority? Would Socialist officials be wiser or better than political officials?

The fact is our Socialist friends have invented an ideal society, instituted upon an ideal system, with an ideal set of officials. We have lumped them together with so many Socialists, that their idea was never realized. Humanity is ever dreaming of an ideal community; but trouble always begins when power is vested in officials. The principle of federation is a powerful factor in human nature. As Ingersoll said, there is something splendid in man that will not obey. Self-government is the only government he will tolerate, and the Anarchist is its only advocate. Mr. Kerr's socialistic system still remains a dream."

FRACTION.—The longhouses are on a sympathetic strike for wages. Police and strikers clashed; the windows of unfriendly newspapers were broken, and goods unloaded by scows burned and some thrown into the canal. Troops have been ordered to the scene. But the miners have submitted their grievances to an arbitration board, and so will gain about as much as the Pennsylvania miners—nothing.

SPAIN.—In Valde Crego the peasants protested against exorbitant taxes. Gendarmes fired at the crowd, and one peasant was killed and many wounded.

BELGIUM.—The miners' National Committee has resolved to send delegates to Germany and England for the purpose of forming an international organization of miners of the whole world.

UGANDA.—Michael Storrow has been sentenced to death for mutinying the minister Stansby in 1865. Storrow, as is well known, was simply the hiring of Prince Frederick, but makes murder and treason.

A. LEVY LOWEL.

HERE AND THERE.

All comrades and friends will be sorry to hear sad news about Kate Austin. She has been in bad health for some time, suffering from consumption. Some weeks ago she started on a trip to La Veta, Colo., in a wagon, hoping to stay in Colorado would benefit her health. She is now very ill at Kingman, in central Kansas, and may die any time.

On October 27, Elizabeth Cody Stanton, the famous woman suffragist and pacifist, died at her home in New York. She was 87 years old. In her endeavor to free woman from the thraldom of priesthood and husband, she was bold and uncompromising. Her last effort in literature was the voluminous work "The Woman's Bible," a compilation of interesting comments, touching on those portions of the Bible that relate especially to woman.
FREE SOCIETY

Published Weekly by
S. ISAAC.

ONE DOLLAR A YEAR.

Address A Communications and make all Money Orders payable to FREE SOCIETY, 331 WALNUT ST., CHICAGO.

Entered at the Chicago post office as second class matter, October 29, 1893.

The publishers of this paper reserve the right to print any opinion expressed by the contributors.

Address returns, of course, and care will be taken in the case of the absence of all direct government of man by man as the political ideal, absolute individual liberty.—Century Dictionary.

CHICAGO, SUNDAY, NOVEMBER 2, 1890.

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

Notes.

Thru the liberality of the Boston commercial, 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 1st 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 pro-fessor and the layman. It should be a wide circulation. The price is $2 per hundred.


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 one new subscriber, am. $2 we will send the same. This applies to renewals as well as to new subscriptions.

Boston.—Boston Social Science Club meets every Sunday at 2:30 p.m. at Handel Hall, Randolph St. & Wabash Ave. Free discussion to all.

Chicago.—The Chicago Philosophical Society meets every Tuesday, 10:30 p.m. at Handel Hall, Randolph St. & Wabash Ave. Free discussion to all.

The memorial of the Chicago martyrs will take place November 11, in North Side Turner Hall, North Clark St. George Brown of Philadelphia speaks in English and Rudolph Grossmann of New York in German.

November 16, Emma Goldman will speak on "The Students and Peasants' Riots in Russia," in Brandt Hall, 162 N. Clark St. After the speech a grand concert and ball will take place. Admission 25 cents.

The Progressive Club will give a little ten.

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party every Friday evening. Friendly discussions will take place. Everybody is welcome. Free admission. October 31 the gathering will be at 331 Walnut St.

The Tolstoy Club meets every Saturday evening at the home of Dr. Mary R. Carey, 837 W. Adams St. Tolstoy readings and discussions.

Workman's Educational Club meets every Saturday night at 928 Blue Island Ave. November 1, Philip Finklek speaks on "Trade Unionism," in Jewish.

St. Louis.—Memorial in honor of the Chicago martyrs will take place on Saturday, November 15, in Grant's Hall, 2800 S. Broadway, southeast corner of Lynch St.

The Paterson Case.

Have just arrived from Paterson, and alto it is a good bit after midnight. I cannot abstain from dropping you a line about the terrible outrages that the Paterson police are just now perpetrating against our comrades MacQueen and Grossmann.

The trial was finished last this whole week, as the charges against them are no less than six, and the witnesses on both sides are numerous.

The case has created no less a sensation in Paterson than the trial of our martyrs of 1880 in Chicago. The papers are devoting columns to the testimony of the case.

The prejudices of the people of the town is something awful against anarchists, as well as Socialists, chiefly because of the trial, and the terrible riots of the Italian dyers of June 18 last. They want blood. And it seems that they will get it from our unfortunate and absolutely innocent comrades. It is an indisputable fact, which the whole press admitted at the time, that MacQueen kept the strikers back from violence with all his might, only advising them to consider the practicality of inaugurating a general strike of the silk weavers and dyers of the vicinity.

But when I come to speak about Grossmann, my blood boils in my veins, when I know as a positive fact that he was not even in Paterson for the general strike, and subsequent to the day of rioting. On the memorable 18th of June he was in New York, and can account for every minute of his time.

And still the case is even harder against him than against MacQueen. Some of the most reputable witnesses swear positively that they have never seen him shoot, demolish mills and lead mobs from one quarter of the town to another. And such prominent men as Mr. Hall, the park commissioner, and O'Neill of the street department, who are unaniomously laboring under the impression of mistaken identity, besides the noble souls representing the press and the police and detective departments—all of them are working in unison with one purpose in view: to get our comrades convicted.

As the case stands now, after the first day of trial, I am almost sure that they will be sent to prison for years.

Anatomy is a tricky trial in this glorious country of tools and knaves. Here, as in Chicago, the police, the spies, the press and the pulpits have all joined hands in this bloody hunt for the anarchists. And what do these elements of darkness care for truth or justice, the wretched time-servers that they are?

It seems as if every State must needs contribute its share of anarchist victims. Illinois sacrificed some of its noblest on the altar of the bourgeois Moloch. Pennsylvania still has within the walls of the Allegheny jail the martyred hero Alexander Berkman. Now it is New Jersey, following rapidly in the footsteps of her sister State New York, where our old champion Most is languishing away his tenth year of hard labor.

And will it end with these latest outrages against MacQueen and Grossmann? Will the devouring beasts be satiated with the fresh prey that they are just snatching from our midst?

Friends! Will you stand idly by without lifting a hand to help your brothers in this dire need of theirs? We intend to appeal to the case, if the verdict is against them. Let us all do our part in our power for these innocent brothers of ours. Will you help us? Brooklyn, October 21. M. A. COIN.

As Comrade Cohn feared both MacQueen and Grossmann were found guilty. Sixty witnesses testified to an alibi for Grossmann, but it was of no avail. The manager of the Austrian Hungarian Gazette, Ed. Löffler, and the editor, Bala Greenbaum, stated that Grossmann had worked as usual on the paper in New York on June 18, from 9 a.m. to 5 p.m., and the article he had written that day was presented in evidence. Three witnesses testified that they had taken a meal with Grossmann at 10 p.m. the evening of June 18, and that every evening he was positive it was the 18th, as he had gone to Ellis Island on the afternoon of the same day to meet his wife coming home from Europe. The even- ing was accounted for as well. The prose- cutor answered the splendid and logical address of the defending attorney, Z. Ward, with abusive epithets directed against our comrades. (He gets $15 for each conviction.) After four hours of cetemoral advocacy the jury returned its verdict, on Wednesday, the 22d, recommending Grossmann to the mercy of the court. This, taken in connection with the fact that Grossmann has a double in Paterson, makes the most even the jury recognized the futility of its labors.

But, as the prosecutor said, how could they take the words of men "without a reputation," such as the detectives and the prosecuting witnesses had.

Sentence was postponed until after the hearing of the other charges, which will take place on the 27th.

An appeal is to be taken to the Supreme Court. As this will require considerable finances, the comrades are urged to make liberal contributions. Send monies to the International Defense Committee, A. Salzberg, secretary, 30 Patterson St., Paterson, N. J.

By the Way.

As was predicted by the anarchists, the Pennsylvania miners have been cheated by the government. Nine thousand miners are on strike again because they were not paid in the last struggle were discharged, and because they were told to work alongside the scabs. This will teach the workers that...
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Then Nero came. History has written him down a kid. Let that record stand, probably in very many ways he was. At any rate, no general defense is here offered, for as he did not care a rap what people thought of him when alive, he is probably as carefree now and even more so in his present standing in the community.

In A.D. 64 the condition of the tenement house districts of Rome was simply appalling. That it was burned in the year named by the agents of Emperor Nero, sent out for that purpose, there is no doubt. But there are a few things to be remembered in that connection. First, in that city of fourteen wards seven were totally destroyed, and four others partly burned. The fire was clear and free from smoke, and not a single human life was lost. The people had been given fair warning, and were provided for by Nero's fireguards. They fled to the catacombs and let the fire rage. It was, as it were, a sacrifice. Nero was killed while he watched the fire. Maybe he did.

Could one be named today who, if assured no lives would be lost, would play a Jew's harp while certain sections of several cities of the United States were being got ready for "needed improvements" in the same manner.

The Christians were charged with the crime, and Nero let it go at that. He did not care a rap about the Christians one way or another. But the rich, who had never been able entirely to down the legal status of the labor union, organized as burial societies, the protection and the liberation of the poor. Just as the price of coal today is blanched upon the labor union, and as every calamity that can possibly be distorted into an argument against an organization dished by the powerful are discredited. History should be written by the elated in those days, and only the rich man or the protecte of the rich man could be educated. Hence written history consists in the judicious suppression of facts. In the palaces and in the tenement districts, the workers, lived like bees in the burned districts. At that time the trades unions of Rome were largely Christian; for the religion of Jesus was precisely what the Roman labor unions were looking for, since all ancient social organizations were based upon a religion of some sort, and the unions, being composed for the most part of slaves or former slaves, had no religious status or core around which to crystallize, while the organization, the machinery of the unions, was just what Paul and his helpers were looking for. Hence Christianity spread like wildfire among the unions, and this gave the powerful the need of a new club to use against their own antagonists, the industrial organizations.

While the ashes cold before Nero had the entire working population of Rome cleaning the debris and humping it into the Tiber. Nearly all these people were members of unions, and most of them were Christians; but Nero seems to have run a purely "open shop" upon both of these questions. When tormented by some paltriness about a Christian he ordered the Christian killed, because that was easier than to give the patrician killed, and he did not want to be tormented; this seems to have been the extent of Nero's part in the persecution of his time.

Imperial architects immediately designed a new city. Ignoring all former lines, streets were widened and made straight. No building for residence purposes could exceed in height twice the width of the street on which it stood. Tenement districts were butchered out, and all the time the city was burning. The first building law ever promulgated, so far as is known, that regulated the height of buildings to the width of streets. Public squares were set apart as playgrounds all over the tenement districts. After a "Building parks" commission," with power to act. Being a tenement house reformer from the ground up, he needed the ground to begin his reform. He ordered that no residence tenants should be allowed to join another, but must be isolated by six to ten feet. There must be no wooden ceilings below the third floor, all ceilings below the first three stories being made with brick or stone; above that wood floors might be used.

Wages before the fire had been eighteen cents a day for skilled trades, and as low as six cents for laborers. After the fire wages of common labor jumped to fifteen cents a day; wages of carpenters, roofers and stoneworkers to twenty-six cents, and bricklayers and stoneworkers got from twenty-six to thirty cents. Thus, if there was a Monday in a month's notice day at the public expense was added to these wages. But in A.D. 68 Nero died, and so invariably was he hated that all his plans for rebuilding Rome died with him. In the public sector, Nero was a speculator, and the old tenement house buildings went up again, even worse than before.

When Constantine announced his intention of establishing Christianity at Byzantium, and changing its name to Constantinople, the real estate speculators were the first to hear it, and proceeded at once to buy up every available building site. The price of city property increased from six to ten cents per cent. Rentals were insufficient to repay investment, and were paid down by the style of buildings then in Byzantium, so architects and building were imported from Rome, Constantinople, and made at the growth of the tenement house. As the new principle was based upon a row of fourteen-story structures cut off his view of the sea from his palace, issued an edict forbidding any tenement higher than a hundred feet to be erected, and ordering those already constructed to be reduced to that limit. The latter part of the edict was never obeyed.

The Arbiter Board.

If the miners agree to accept as arbitrators:

A trained butcher.
A trained bookkeeper.
A trained huckster, who has been in the mining business.
Then they are fools of the deepest dye. Men who live on, not my, labor, are not good for anything, except perhaps manure.
San Francisco. 

A Wise Empress.

The decree of the empress dowager of China would seem to indicate that she really has a desire to put an end to the custom of foot binding. A recent edict reads, "The gentry and nobles of Chinese descent are commanded to earnestly exhort their families and all who come under their influence to abstain herefrom from that evil practice [foot binding], and by these means abolish the custom forever." A singular item in the decree states that it has carefully avoided the words "We prohibit," so that this most sympathetic and considerate edict may not have any excuse to browbeat and oppress her Chinese subjects who do not immediately follow this decree, on the strength that they have disobeyed the imperial commands. The Chinese women recognize the fact that foot binding is common practice among officials the browbeat and oppress. - Missionary Herald.

Those Chinese do sometimes have remarkably sensible ideas. - Steven Br奇特.

DURING recent weeks a sort of would-be reformers and moralists urge against the divorce evil in the Chicago Arbeiter-Zeitung. They demand more stringent compulsory marriage laws, talk about the horrible immorality, the ruin of the nation, — of all mankind, if a man and woman are not kept in bonds and chains till the grave. Man must be treated like a guilty slave, and the entire moral constitution of the universe will go to the devil! That is the final conclusion of the "reformers" American wisdom.

One would suppose that even a child could comprehend that such galley slave marriage does not signify the elevation of man's integrity, but his degradation to compulsory prostitution. — Chicago Arbeiter-Zeitung.

LETTER-BOX

M. W., Brooklyn: We cannot give you the name of the restaurant to which you refer.

M. X., New York: The address of the Boulevard News is 201 Concord, Colonies, New Yorl, N. Y.

C. W., Madison, Wis.: The assertion that the Arbitration wants to stimulate an agrarian proletariat by an agrarian program is incorrect. Nor does the Arbitration program.

Steven T. Br奇特: When aucker is suppressed again, we shall be glad to notice the fact.

Richard Jones: Article "Society and Society" has been revised, but I am not sure how much help it is to anyone. The editor and printer, that they are aware of the matter.
FREE SOCIETY.

BOOK LIST.

All orders for the following books are received at this office.


**The Philosophy of Anarchism.** 25c. Peter Kropotkin.

**The State and Its Role.** 25c. Peter Kropotkin.
**The Wages System.** 25c. Peter Kropotkin.
**Socialism in Germany.** 25c. Peter Kropotkin.

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**History of the French Revolution.**—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 Free Society. It begins with a rapid sketch of history from the earliest times; the decline of the ancient empires, and the rise of the French monarchy; and traces the events which made the revolution itself possible. The account of the revolution is narrated in detail; the most careful attention has been paid to chronology, giving the events in their correct relation. The mass of particulars is carefully sifted to get at the facts as they are, and the author relates them impartially, without having made himself the champion of any faction. The traits of the people are portrayed in a simple manner, without any color or exaggeration.

The present idea that "the terror" was the result of Anarchy is most effectually exploded. The philosopher likeness is unanswered, and the position taken, laying a foundation for the philosophy of Anarchism, is bound to attract the attention of thinkers, and makes the book important to students of history and the social question.

It is proposed to issue the history in book form, and it will be printed on good paper in large type, and neatly bound. For this purpose a certain number of advance subscriptions are necessary, and will be received at $2 for cloth bound copies and 50 cents for paper. Send orders to:

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