The Spinner.
Blindly walking, stumbling in the darkness,
Shelding love and hate, the spirit stands.
And out of chaos and darkness strong winds
Weave for herself a garment like the day.

The threads of all results to lay
Across the roses of life in linear gold.
Uncontaminated, passionate, and cold.
Ever the works and dreams and of decay.
But, when armed in consciousness complete,
Rising from hell, she sees with strange eyes.
A beggarly loving toward her with swift her
Himself with the will to make her wise.

Death is his name, and he never lives light.
Once more the naked soul is lost in light.

—ABRAHAM RASSEL

Radical Reflections.

Some one has said that every mass has a reason. My Chieftain in liberty, first, second, and third, I accept the formula. I will bow to no philosopher, that does not begin and end with the word, liberty. Since human record that word, and all that it signifies, is right and won, all that he has struggled to attain; all the glory of his victories and the grandeur of his defects, will become a measureless void—an incomprehensible topos—a causeless contradiction. Strike from the future the word liberty, and the march of social progress will cease.

Tarn the ear to the past, and from every age comes back, like a whisper of refrain, the deathless thread of human aspiration framed in that word—liberty. Lean toward the future, and like music sweeps in thru the lighted portals of the dawn one strain—one vibration of humanity's heart-strings—liberty. And so today, around the word liberty, and the march of social progress will cease.

And who is it today that constitutes this vanguard of social advance who march to the measure of liberty through the banner of revolution? It is those men and women who, for the larger part springing from the ranks of the "rabble," have, by their mental grasp of the intricate problems of life and social action, become themselves an intellectual class; but whose class feeling has not separated them from that "rabble," whose cause they champion. I mean the Anarchists—that proscribed class in all countries, and the Chieftain in the United States of America. As for me, I look upon the whole with such genuine fear and even hatred, by certain classes.

Anarchism, like all new ideas, is generally misunderstood. The Anarchists, like the early Christians, are the victims of ignorant prejudice; and to be an Anarchist today requires as much moral courage as to have been an avowed follower of the carpenter's son, in the days of Nero. The mass of mankind in all ages have invariably opposed and persecuted those who sought to introduce new thought among social, religious, or political lines, and human progress has been attained only by a contest, some times bloody, and always bitter and relentless between the few advanced thinkers and the thoughtless mass lagging behind. This is true of any new idea. The inventors, the explorers, the discoverers, from Columbus to Robert Fulton, were laughed at and often persecuted by the conservative stick-in-the-mud, whose empty mind could comprehend nothing but demonstrated facts. The grandest facts have been sparred with contempt by the majority, and facts as plain as the noonday sun have been ridiculed for years until forced upon general acceptance by the tireless efforts of a few brave and progressive minds.

The reason of this is that the vast bulk of mankind do not think. They find it more convenient to leave this mental labor to their accepted leaders, the priest and politician. Led by those two—the priest and politician—the people naturally oppose any innovation, any movement that threatens to change the established order of things, because in all countries and in all ages the priest and the politician are the beneficiaries of the existing order; they constitute its favored class and that which promises to subvert this order is a menace to their privileges, consequently they hate innovation, abhor change, and abominate those who champion innovation or change.

Anarchism being a social philosophy that challenges the right and reason of the accepted social ideas of today, and that demands a very radical change in our social arrangements, rises upon the startled vision of the privileged class, like a hideous phantom of evil, and, fearful that they will be hurled from their positions of power and profit, naturally look upon the cause of their alarm with inward hatred, and seek, by every means, to stifle and destroy it. For this reason they try to prejudice the masses against Anarchism and Anarchists, by means of organized effort and violent denunciation, pretending that Anarchism is all that is vile and wicked, and that Anarchists are degraded and criminal wretches, deserving neither mercy nor toleration at the hands of society. For all this is a pretext afforded by an occasional act of violence by some individual Anarchist.

If all Anarchists are criminals, why are they not subdued? If Anarchism is the doctrine of murder and plunders, its suppression should be by legal prosecution and not necessary the enactment of a single new law. The fact that Anarchists cannot be punished by the existing laws shows how false is the cry against them. Anarchism must be made criminal by special legislation—but laws that will effect make wrong that which is now right, and declare right that which is now wrong, as the right and wrong is a mere matter of legislative enactment. Consistency compels our enemies either to vindicate Anarchism for their own purposes, or to confess that their vested system of laws do not protect society from crime. If Anarchists are criminals and yet there is no law to punish them, where is the laws protecting arm between society and the criminal?

The world does not understand the Anarchist philosophy, therefore condemns it. It does not comprehend the Anarchist philosophy, therefore deems him as a criminal; or pity's him as an impracticable dreamer. It is strange that the two popular views should be so completely different. It is incomprehensible that one set of critics should find fault with the Anarchist philosophy, when it is so simple, and when the Anarchist philosophy is so lofty that it is impractical except to a higher state of civilization to be yet attained; while another set of critics—equally conservative—should assail it as the synecdoche of vice and denote its advocates as destructionists and terrorists. But it is by no means strange—rather the contrary—that these two extremes should re
cede equally far from the mental truth. Anarchism is neither vague, utopian nor imaginative terrorism. Sickly sentimentalism is of foreign countries and ersatz savagery are alike foreign to its real character. And since there is nothing in the public and generally charged men of the Anarchist propaganda to lend color to either of these popular superstitions, the persistency of the delusion becomes one of the psychological anomalies of modern intellectual conventionalism.

Those who charge Anarchists with being dreamers of utopian ideals, are no more consistent with the groundwork of the Anarchist philosophy than that of the most numerous class of critics who can only see in Anarchism the outcropping of social abnormality. They say that Anarchy, or no government, is a social condition attainable only in a society and generally perfect conservatism; that so long as what they see is pleased to term the criminal element exists in society, a restraining force will be necessary to protect the non-aggressive, and that restraining force, of course, is government.

But it has yet to be proven that government is really a restraining force, so far as regards this hypothetical criminal class. It appears at first view that the only function which governments perform in the matter to punish the criminal after his criminal acts.
have been performed. But unless the State can prevent the commission of crime, it cannot in any sense be considered a restraining or protective force. To be plain, if government should be knocked down to the ground, robbed by a footpad, and then, after I am invaded, simply by way of retaliation, inflicts a punishment upon my invader, I cannot see in what manner I am protected or benefited. And in order to really protect society from its so-called criminal element, the State or its agents would have to be endowed with the ability to read the mind of the criminal, so that his act could be forestalled, as a matter of fact. The criminal or invader is never restrained, except by his intended victim. I go about my affairs every day without so much as a thought for my personal safety; not because I rely upon the protection of the police, but because I know that I do not have any occasion for their protection.

While government does not prevent crime, it is itself the greatest of all criminals. Only a comparatively small number of people fall to footpads and highwaymen. But the whole people are robbed by the State continuously. This robbery is called taxation, which does not sound bad, but it is no less robbery; for under it you I and everybody are compelled to hand over to the tax gatherers a part of our earnings, for which we get nothing in return, except a paper receipt. And this is pretended that the State exists for the protection of life and property, it is constantly fomenting wars, in which millions are slain. The United States government has destroyed countless lives in the Philippine Islands during the past year to counterbalance the number of murders committed in this country in ten years. And yet people cannot realize that government is a gigantic superstition—a bloody delusion—a monstrous imposition upon human credulity.

So, when the Anarchists propose the abolition of the State, the conservatives are amazed. They think that such a philosophy must lead to disorder, or a collapse in the criminal designs. We must show them their mistake. We must prove to them that the State is an unnecessary evil, and that Anarchism is the mother of order and the evangel of peace.

Government or No Government—Which?

If anyone is to doubt the fact that there is a demon in man, he need only look at the tyrants that have from time immemorial ruled the human race. Surely it is an evil spirit that desires man to subject his fellowman to his will.

There was a time when people thought that every human being must believe in some supernatural being—be he God, Angel, Ghost, or Devil—and that anyone who did not entertain such beliefs must of necessity be incomplete and immoral. Hence they used to actually destroy one another because some happened to disbelieve in the imaginary being, or believe in a different God. Crusades, inquisitions, the thumb-screw, the rack, and the auto-de-fe were inaugurated to bring the heretic—religious, political, and social—to his senses.

Even little children have always been compelled, by sheer force, when necessary, to think, believe, and act just as their parents did. Parents were entitled to torture and for not believing, to have teachers and all the "good" people believed.

The most intelligent judge in the community used to condemn to death any poor woman accused of witchcraft, and every civilized country burned at the stake dozens of such innocent men and women, and tortured them beforehand so as to make them confess that they had intimate relationship with the devil.

Nowadays we know that the real devils of those times were the judges and executioners themselves, who destroyed their guiltless fellow beings at the altar of ignorance and superstition. They alone were the devils incarnate, and until their wretched victims had come in contact with them, they had never had any business with devils at all.

We, the proud children of the twentieth century, sit in judgment upon witches no longer. The Jew and the religious hysteric can no more be devoured by a Torquemada with impunity, alike blasphemy or sacrilege, as it is today in the States of our civilized world. But in our age we nevertheless still cling desperately to a superstition, which is far more fatal to human liberty and life than the one of religion—the superstition of organized imperialism, or government of man over man.

" Foolish man created a Pagan state with his own hands and then got rid of him; is, in fact, a veritable slave to him. Thousands of years have passed and we are still continuing to hangman and fight for those very same wretched superstitions in the name of gods, devils, priests, kings, and rulers. Why should men hate, damn, and destroy one another for the sake of some savage creation of his phantasy? As if it were possible or desirable for every man to think, believe, and act just as everyone else does? And not satisfied with the God-and-Demon monsters beyond the clouds, we are crushed down by the Law-and-Order Monarch there below.

What is government?

Government, in this sense of the so-called political science, in organized ignorance, one or more men claiming either a divine or electoral right to coerce the people into submission.

Government is the exercise of commanding authority in the administration of public affairs by statutes or legislative acts that extend their binding force to all the subjects of the State.

God is the supreme being in heaven; government is the supreme power on earth.

All the edicts, decrees, ordinances, regulations, and man-made laws originate from and are based upon organized ignorance. Everybody must be forced to obey the laws prescribed by those in power; disobedience is severely punished. But those in power can never be reached by the law.

No one is above the State," says the law made by the State. Those in power compel you to act just as they think is fit and proper, or else just as it is in their material interests that you shall do.

Government, as we have seen, is an agreement, expressed or implied, between certain rulers and ruled, since an agreement must be made by both parties and absolutely voluntary. If I am compelled to support a body of people in idleness, crime, and luxury for no other reason than because they pretend to be my shielding angels, where does the "contract social" come in?

No government is possible without an executive power to enforce its laws. The judiciary and legislature are null and void without the sheriff, gendarme or hangman standing ready to carry out the verdicts of the judges or the resolutions of the legislature.

The State protects, not its citizens or subjects, but itself. It has always cursed the natural rights, privileges and opportunities of the nations, in its favor and for the benefit of a handful of greedy men, whom with it divides the spoils of exploitation and oppression.

It will always be thus under government. Give a man—the best man—power over another man, and he will surely abuse it, since power is infectious, even more so than cholera. Power breeds power, just as dirt breeds disease. Domination is demoralizing—in the end, the domineer becomes dominated. Does not the hangman become more brutalized the more he murders?

Why then," you will ask, "do the people believe in Czar, kings, and rulers? Do they voluntarily submit to your dominion?" The price—that eternal twin of the gendarme—has always managed to attract the attention of the people to the business of heaven and hell, so that the State could safely shove its hands into our pockets, grinning at the solemn face of the gentleman in black.

Slavery was at one time a sacred institution of society, sanctified and sanctified by...
the Church and the State. The people had to battle hard against the Bible of the one and the bayonet of the other, before the chattel slave was set free. So was witchcraft and holy institution; and so is government with all its wars, crimes and revolutions.

The priest says: "Confess, pray, fast, crush your passions and desires; obey the Lord in Heaven and Me, His representative on earth." The other man says: "Behave, crush your individuality, obey your Lord on the Throne and Me, His representative." One holds out a hell above for the disobedient heretic, the other a hell below for the disobedient rebel.

It is surely the brute in man that urges him to lord over his fellow man; as it is the dupe in man that makes him cringe before a master.

Is there still a rational human being in existence who doubts in the light of our twentieth century civilization, that the time is fast coming when this fatal superstition of good and evil will be no more, when there will be no lords and no slaves, and all will live in peace and harmony, like brothers and sisters of one and the same human family?

— M. A. C.

Sharks and Flats.

It is said that a foil is born every minute. Most of them appear to be endowed with considerable longevity. The world has been called also the paradise. As an environment seems to be the willful wights who get the most enjoyment from life in the world of Things As They Are. It may be that the foil is wiser than the philosopher. Again it may be that these terms are interchangeable perchance synonymous. Who knows that it is wise to be wise, or foolish to be a fool? As the Mexicans say, in their soft Spanish lingo, Quién sabe?

There are seven kinds of fools, besides those who vote the Republican ticket, and saw the air with their senseless chatter about the national prosperity; people of good will, wise, good will, wise, wise, good will, wise, and German knaves, who utterly defy classification. With the exception noted, the expressions of their contempt for the unworthy fool may properly be classed as the simple fool, the smart fool, the fool natural, the educated fool, the fool positive, the thoughtful fool, the unloaded gun, and the plain, everyday damn fool. Of the last, it may be added, in classic language, that his number is legion.

Peaks, like eternity, have ever been and will be. LIKE the poor, we have them always with us. Since Mother Eve fooled with the serpent, and her lordly spouse acted Adam fool in Eden's garden, by which he foolishly swapped Paradise for one little apple, the race of fools have multiplied upon the face of the earth, until the United States have become safely Republican, and the re-election of Teddy the Ter-
magant to the presidency a remote possibility.

We also have the purely simple—the non-developed mentalities—as the very small boys who fish in rain-barrels, and the very reverend ministers, who seriously inflect their prayerful tomatorphons upon an imaginary deity—honestly believing that the finite can hold communion with the infinite, and that the Author of the universe would allow himself to be governed by the whims of the Baptist Church, or influenced by the eloquence of a Methodist deacon. Imagin the force that governs the universe being swayed by a Campbellite argument, or stopping three quarters of an hour to listen to the instructions of an enthusiastic Salvationist! Prayer is the arrogance of absurdity. If I want anything, why not tell God to give it to me? Does he not already know what I want, and better than I know what I want? And why should I ask for that which will give me anyway, if it is best? True prayer does not consist in words, but in desire; and the longings of the soul, the sincere, are the real essence of prayer. And if there is, within the universe, an infinite intelligence that receives and answers prayer (and I do not know whether such an intelligence exists or not), to my notion the only way to communi cate with it is to let our thoughts and impulses have unhindered sway. I do not think God needs a dictionary to comprehend the wants of his workshop.

In discussing the subject of fools, I can eminent risk of being considered personal. Fortunately no one will think of taking the allusion to himself. It is so easy to discover the catarrh in the other fellow's optics while totally oblivious of the sawdust in our own. Quoting scripture—that reminds me that the Bible says, somewhere: "He that calls his brother a fool shall be in danger of hell-fire," But the good book itself has used that epithet quite freely. For example: see Job: "The fool hath said in his heart, There is no God." This habit of calling a man a fool because he does not agree with your politics, taste, or religion, was Socrates or some other self-grown gentleman of the sweet long ago, who said: "Children and fools speak the truth." I am not sure it was old Soe who said this—perchance it might have been Termagant. Early, I confess I know but little of the classics. I have read only a few. The best that I recollect was entitled: "Deadwood Dick on Deck;" or, Calamity Jane, the Heroine of Whoop-up; A Romance of Blood and Bones. I have, however, profusely illustrated—I mean the book, not Bob.

Fowls tailing of fools. There is C. C. Moore of Lexington, Ky., who, in the last issue of his Blue Grass Blade, omitted this genteel refrain:

This anonymous author has made a mighty change in my views of the "fair press," but I believe, and so I presume, there is nothing said that no man should be allowed to edit a paper until he has been examined by a competent and impartial person, and pronounced morally, intellectually, and professionally fit for it.

Charley is away off. Were Mr. Madden to adopt his foolish suggestion, Kentucky and the universe would lose the star jour

There are others. A smart young man, away down in southeastern Missouri, the front elevation of whose name is Minerva, breaks forth in poetic wables, as follows:

OUR MARTYRED CHIEF

Oh, say, can that our declaration die, slain by a coward's dastard hand.

With ardent hearts we strive to say, "All's well, why should we be afraid?" By practising every, "Is there no other way?"

Alas! too true. Beyond recall a victor's voice has expired,olumbia, home, my own!"

To work the grief of this and bow which ruled us of a chief so true.

Now, it seems to me that Minerva is a trile mixed—that her poetic muse has slipped its trolley with regard to harmony of conception. In short, she has allowed fair fancy to confuse her facts. How does she reconcile "All's well" with "a coward's dastard hand?" Does she really believe that God employed "a coward's dastard hand" to execute "this will?" What are hearts feeling for "all is well?" Why on the grief of this poor bloated "voice's voice who whispered, Come, home, my own?" If God wills the assassination of President McKinley, what does Minerva want to call his agent a cowardly dastard for? A lot of people accused Clodgo of being the tool of Emma Goldman. But Mini

Law-Makers.

The average phenomenon involves the delusion that we rulers and law-makers are honest, wise, good and wise, and such very good men that he regards them somewhat with awe and reverence. In this he is encouraged by the capitalist press and pulpit, which are continually prating about the inhuman and immoral superiority of the ruling classes.

As a matter of fact, the average ruler and law-maker is a very common-place individual, without any idea or opinion of his own; and is successful because he obeys his party's dictates without even thinking whether they are right or wrong, as W. S. Gilbert shows in the following verse, spoken by Sir Joseph Porter in the play "I. M. S. Pinn-

"I grew so rich that I was sent hyn pocket borough into parliament. I always voted at my party's call. And I never thought of thinking for myself at all. I thought so little they rewarded me by making me the ruler of the queen's navy."

—HA. W. KIRK.

The best place in the world is the saddle of a rapid crane, for some have found in the world a good world. Arabian author.
FREE SOCIETY.
(Formerly The Firebrand.)
An Exponent of Anarchist Communism; Holding that the Working Class Alone Can Organize a Future Society; that in the Absence of Monopoly Profit and Competition Cannot Eke, and that Communism is an Inevitable Conclusion.

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ANARCHISM—A social theory which regards the union of individuals as the basis of all social, political, and economic institutions. Anarchism is a movement for the abolition of all state and governmental forms of society. Anarchists believe that the state is a means of oppression and exploitation and that the only true society is one based on voluntary association and cooperation. Anarchists are opposed to all forms of centralized authority, including the state, the church, and the military. Anarchists believe in the free and equal exchange of ideas and goods, and in the right of each individual to determine their own destiny. Anarchism is a movement for social and political change, and it is a call for a society that is free, equal, and just.

CHICAGO, SUNDAY, FEBRUARY 2, 1902.

Notes.
Comrade A. Hamon would be pleased to receive any papers, pamphlets, or reviews dealing with Socialism or Anarchism to carry on his studies. They should be addressed to Comrade Hamon, professor of the University of Reims, 9 rue Garnier, Neufly-sous-Scine, France.

The House Case.
All our readers are aware of the numerous prosecutions that have taken place in the United States, for violating a law prohibiting the circulation of 'obscene matter' under the title of the law is a 'Recall from the Court of the United States,' and the consequences that may be suffered by the persons subjected to the same, as well as the consequences that may follow to the persons who are subjected to the same. The question arises, is it possible to prevent the circulation of 'obscene matter' under the title of the law is a 'Recall from the Court of the United States,' and the consequences that may be suffered by the persons subjected to the same, as well as the consequences that may follow to the persons who are subjected to the same.

The committee in charge of the McKinley memorial fund complaint that the big enterprisers are not contributing sufficiently. The committee, however, believe that their contributions to the McKinley campaign funds in the past are sufficient to show their appreciation. McKinley alive was worth more to them than his memory.

We have it as rumor that the Chicago officials intend to place Dunn's office under arrest during the visit of Prince Henry to this city. We are to be locked up as a matter of precaution for the prince's safety, because it is assumed that we wish or intend to do him some personal violence. So you see, we are considered altogether a bad lot. Perchance the Bible is true when it says that 'The guilty flee when no man pursueth.'

All England is rejoicing over the glad tidings that Lord Kitchener has actually caught a Dutchman—not the flying Dutchman of marine myth—but a fighting Dutchman of the Bow-banks, General Viljoen. The Africk warrior was ill, and his name betrayed him to the British.

Brother Waldman, editor of the Torch of Reason, has no encyclopedic fund of knowledge, in matters Anarchistic, but the fact does not weigh sufficiently upon his conscience to prevent him from spilling nearly two columns of editorial ink in the last issue of his paper, in what is evidently intended to be a humorous and apologetic discussion of Nearer. He thinks it would be an excellent idea for Anarchists to accept the inan arch Schema proposed by Senator Hearst—the fossilized political freak from the land of humor and curiosities. He overlooks the fact that one small island, tho it were the largest Uncle Sam has, would not be large enough for us. We want a big island, with plenty of room for immigration; because here Anarchy prevails, and the country will set the title of progressive humanity; and we would soon have with us the world's philosophers, poets, humanitarians, and all other good people.

That which is false cannot be true. There are some things as well as others. If George Washington never had been born, he would never have been the father of his country. Good is never evil, and in the absence of light we have darkness. I make some observations with the faint hope that they will not be questioned by any of my critical readers; for the habit of criticism seems to impel the average reader of a radical paper to find fault with every thing he sees in it, and Free Society falls into the hands of that class quite occasionally.

Beef versus sauerkraut. Our British cousins are at odds with their German neighbors. The prince of Wales has been snubbed in Berlin, and Kaiser Wilhelm will not attend the coronation of his Uncle Edy. By and by England will lay an embargo on beer and bologna, and Germany will retaliate with a Berlin decree against beef and bad manners. The crisis may go to the point where the warlike Kaiser will turn up his imperial Hohenzollern pranks at English bier, and his royal uncle will place a boycott on the fragrant Hamburger, but there will be no war. Modern governments do not go to war, except with an inferior in strength and resources. For this reason England and Germany will shed oceans of diplomatic ink over these international complications, but not one drop of blood.

The American nation is suffering from an acute attack of chronic sheephead, aggravated by a complication of enlarged gall and ossified cheek. We like to go around bragging about our ability to lick anything this side of Lucifer's winter resort, with one hand tied behind us and the other half in the pocket. But somehow these expectations appear to have slipped their trolley. And current reports from the theater of war indicate that the struggle has not reached its appointed stage by a considerable majority. It seems to me that the time has arrived for Americans to come down a few in their estimate of their military prowess. It wouldn't hurt for the flag-smug jingoists to take a soft brain position on their bump of_selasteem. Ross Waks.

International Topics.
Since the deed of Breslau a new policy has been adopted by the Austrian government. The radical element is left alone more or less, or the new king carries on a flirtation with them when possible. This making of petty concessions has apparently proceeded beyond the point of safety for the actual government. The press censorship is less strict, and our contemporary L'Agitazione appears with
of the present supplement of La Revista Blanca.

News from England is of a generally pessimistic character. Jingoism reigns supreme. Freedom appears with only four pages, and announces that it cannot promise a regular publication owing to financial stress. The Socialist reports are equally disappointing.

The Bucharest police arrested eleven congregations in a search. There was much searching, and little found. Eight of them have been released.

"A new German Anarchist paper appears in Graz, Austria, Der Freie Sozialist. About half of the paper is confounded by the censor, so we judge that it originally contained some excellent articles.

La Emancipación, of Brussels, Belgium, makes its appearance three times a week. We wish our comrades a hearty success in their bold venture of publishing a paper more frequently than any other Anarchist paper of the world.

The Presbyterian Creed.

Human progress is no longer a theory; it is a demonstrated fact. For two centuries the Presbyterianism has stood in contradiction of this elemental proposition, but at last its followers have yielded to the irresistible influence of civilization. They are going to reform their creed.

In taking this step Presbyterianism makes a confession that its champions would gladly have avoided. By this action they are compelled to admit that they have been mistaken, that the Church was founded on doctrinal and logical errors, that they have in the past, imposed and fostered fraud and falsehood as divine truths. By this act of revision they proclaim that every Presbyterian from John Calvin to the present day who subscribed to these false doctrines were heretics, who, according to the Church doctrine, have as their fate punishment, the endless torture of the flames of hell.

This is certainly an unwelcome position in which the Church is placed, but from it there is no logical escape.

As a matter of fact, the Presbyterian Church, in seeking to escape from one blunder, has unwarily stumbled into a greater one. By this admission of past mistakes, they prove their present falsity. They can no longer say that they have an unshakable grasp upon divine truth. If the Church contains a fallacy, they must face it in the future with uncertainty. If time has proven one part of their creed false, future time may expose still greater errors in their articles of faith. The orthodox Church has cut the author rope of religious certainty and is drifting out upon the great ocean of theological speculation, where many a frail bark has foundered in the Christian ideal, and many a ship has foundered to the bottom upon Rationalism's rugged reefs.

Voices.

"The sword and the plow."—K. G. Johnson.

Later on the postoffice department may decide to exclude the Congressional Record from its list of publications. It is from this list of publications, and much of its matter is deceptive and dolorous.—Kansas City Journal.

This is a strange world. Because Anarchists do not want any kind of government we are talking about freeing them to occupy an island, and because the Filipinos want a government of their own we are taking their islands away from them.—Dacia Enterprise.

To guard your own business and do the same thing by your neighbors is an extremely high order of patriotism.

If every man were to do this, flags, governments, powers, dominions, and thrones might fall like the leaves of the mulberry tree.

An impromptu man said to Dumas: "You are a quadroon?" "I believe I am, sir," said Dumas. "And your father?" "Was a mulatto." "And your grandfather?" "Negro," said Dumas. "And your great-grandfather?" "An ape, sir," said Dumas. "Yes, sir, an ape; my pedigree commences when your ancestors."—The Book World.

Emperor William, in his speech from the throne in 1898, said it was one of the tasks of the German empire to open up the Dark Continent to Christianity. Well, we have some curious details to hand of how this interesting work is being carried on. The Fijians (or Islanders) Dr. Peters was domiciled from the colonial service in 1897. For hanging a servant suspected of intercourse with his comrade, and, after many other barbarities, executing the unfortunate, German after German has had to be punished for cruelties in the Cameroons, Herr Wittenberg got into trouble for playing the Negro with his ranter. Another Christian gentleman, from Cologne, had the habit of pouring petroleum over the heads of Negroes and setting fire to it. Mercilessly shot by dragging and unhallowed, immor- tality practised on native women, seem to be the order of the day. The Berlin correspondent of the Daily Chronicle expresses the mild belief that such things "are only the results of material progress of Christianity." But why so? History shows that Christianity was often spread and established in that way.—London Freeman.

The Naked Truth.

Among writers there are people who mistake their calling for the trade of the tailor; inasmuch as they use their pens like needles, and sew garments for the Truth with the webs of fancy, that their coalsides may be hidden. Such writers are necessary, because to many readers the Truth is the only woman, they do not desire to see naked, as they believe she must be old and ugly.—Maxim Gorky.
At the base of the precipitous cliff upon which stands the chateau of Lord William S—— near Nice, the sea bulbs ceaselessly, like a mendicant who has received alms in the past and hopes for more. What pray, one asks, did the ancient chateau throw to their insatiable neighbor?

Lord William S—— is tall, with clear, blue, straightforward eyes, and a complexion which tells of good living. He is the type of the French gentleman who is nothing else than an educated gorilla, inclined to disconcert. Intellectual, philosophic, and positive, he has theories of his own which he maintains in a voice distinct, slow, and cold, yet with emphasis and spirit.

About ten years ago I had a conversation with him which I have preserved in my memory as one might keep a bit of hangman's rope in his pocket-book; and of the following is a substantial reproduction:

"It is exact to say that torture is abolished in France. Torture is not abolished in a country where capital punishment exists, unless the sentence is executed as soon as possible, and where the moral sufferings of the condemned, but also to the much more atrocious tortures endured by his relations.

"You remember the famous X—— who voluntarily consented at the age of twenty-four, and awaited execution for fifty days. Perhaps you recall his mother's desperate attempts to save him, with which the newspapers were filled. The poor woman was like a dog, bashing its head against a wall, running here and there, and shouting, struggling violently, never giving up. They told of doors inexorably closed, upon which she beat the bloody marks of her nails, and that of the men who were trying to carry a banner on the street in front of the prison, bearing upon it a notice that the saloon was being boycotted, giving the reasons. The carrying of advertising banners requires, therefore, that one should not be affected with the police. But this was the first that labor, in defense of its interest, ever raised on the public streets of the city. Immediately after its appearance on the street, the orders of the county attorney to disperse the mob that had gathered was suspended. The sheriff's badge was accepted by the judge, who thereupon ordered an arrest to the chief of police to release the prisoner. Upon presentation of the order to the police authority, the sheriff's badge was taken, and the arrest should not be released and left his quarters. This was a surprise to the strike committee, as they were men who till then never had thought otherwise than that the law operates impartially toward all persons, and that officials, especially the police, are the most obedient of all persons to the law's decrees. The arrest having been made in the early part of the evening, the unions found themselves at midnight unable to release their co-conspirators for whom they had deposited a cash bond, a bank of account of an pharisee police chief. So they retired for the evening, and the next day, when they visit the mayor, have him come to the police station, drag the police chief from his place of hiding and discipline him. About half past one o'clock in the morning they arrive at the house of the mayor, roused him out of bed, and succeeded in inducing him to go to the police station with them. At first the police on duty at the station refused to obey the orders of the mayor, namely, to immediately bring the chief into his presence; but they finally thought better of it, and obeyed orders. The chief soon
FREE SOCIETY.

Mr. — intended to willfully violate the law, (the hotel proprietor pleaded guilty, but is wealthy). I impose the nominal fine merely to carry out the law. It is more a formality. How nice.

The effort of the Anarchist to deaden respect and fear for authority is not in vain.

Los Angeles, Cal. — Con Lynch.

Chicago Meetings.

At the Chicago Commons, January 23, Rev. John L. Lapham lectured on "Anarchism, Its Cause and Cure." The speaker made a difference between "philosophical Anarchism" and what he termed "violent Anarchism," and confirmed his remarks to the last. He claimed that deeds of violence, such as the act of Gorgas, cannot be restrained or prevented by legislation, but that education is the only remedy. He argued that the more government we have, the more freedom we enjoy, and that the higher civilization advances, the more need have people for a strong government.

A. I. I. wanted to know if the speaker could say that there was more Anarchism in America, as it certainly had more government. A. Schneider denied that Anarchism was synonymous with terrorism, and pointed out that Tolstoi and many other Anarchists had been made prisoners, but that they were not. He had gone to the grave unheard. The law itself was the essence of violence, and five innocent men were sleeping today in Waldheim as a testimony of the murder of the American Government. J. Myers argued that the government which the lecturer defended was guilty of more crime and violence than all the so-called "violent Anarchists" who ever lived. He cited South Africa and the Philippines as examples of the sort of peace guaranteed by the State. He was an Anarchist and he believed in peace and justice, which was impossible under any governmental system.

January 28, members of the Union Labor League spoke at the_scaling. Tuesday meeting on the importance of the union label, and the speaker made the point that the government and the organizations of social and economic affairs, that the meeting was rather tedious.

Friday, January 24, Wm. M. Salter lectured on "Hendrich Heine, a Soldier in Social Progress," before the Daughters of Revolution. The lecturer pointed out that Heine had been a free spirit reigning during Napoleon's iron rule, and had skillfully "enlarge the reactionary measures which were introduced after Napoleon had been driven from Germany. He loved his people and his fatherland, and scoured the bureaucracy in prose and poetry. Too many, he said, were tax and love freedom, he was exiled and lived and nourished his country in France. The audience had little to criticise. Comrade Fiirstner said that, although Heine had written many songs in Germany and some of his cities had refused to erect monuments to his memory, the "free ruffians," as Heine called the Americans, had shown themselves worthy of the name, for a beautiful Heine monument a masterpiece of art — which had been erected in New York was mutilated by these "free ruffians."

Dr. Emil Schneider lectured at the Society of Anthropology, at the Sunday afternoon meeting, his subject being "The Sociology of the Jewish Prophets." The speaker proved, by numerous quotations from the Jewish scriptures, as well as the Old Testament and the Talmud, that the ancient teachers of the Hebrew nation were more or less students of sociology, and that their efforts were to a large extent directed towards the betterment of the industrial classes. He claimed that the Jewish people had played one of the most important parts in the development of the economic movement of modern times, naming Marx, Lassalle, and other Jews as prominent leaders of this movement. His discourse was able, instructive and interesting, and evidently appreciated by his hearers.

Franklin H. Wentworth, editor of the Socialist Spirit, Chicago, on Sunday, January 26, delivered the Othello Rantoul Lecture on the subject, "The Victory of Failure." Wentworth's word-painting of rare talent; and in beautiful language, he traced the lives and achievements of some of the world's great men and women, those heroes and leaders who rose above their environments, and scaled the rugged steps of new thought, giving to humanity new life and strength to guide it. He showed that all of these men were, from the viewpoint of their own generation, failures, but that from the martyrdom of their failure arose the after success and victory which ultimately ensured their success. He mentioned Buddha, Christ, Warren, Marx, Proudhon, Bakunin, as men who, though from the standpoint of their contemporaries, were all failures, yet today their lives are the fruit of victory. He said that, George, Tolstoi, Kropotkin and hundreds of others of our generation, must be considered failures, so far as the present is concerned, but that we should look to them with interest. On the other hand, he said, were those who, achieved present and temporary success, Napoleon. Napoleon was a great success in his time, but the spirit of the age was against him, and he perished with him. The achievements of Napoleon will be forgotten when the world is working out the great thoughts and paying the tribute of its appreciation to the services of the Buddha and Christ, the Georges, Kropotkin, Marxes, Tolstoys, and Bakunins.

In the discussion which followed the address, several Socialists severely criticized the speaker for claiming that men could rise above their environment, and considerable rhetoric was expended upon the subject of "Scientific Socialism," and the "material predominance of the state." A banker and Mrs. Alton, the only American to take part in the discussion, agreed with the lecturer's line of thought, and ridiculed the Socialists for their inability to appreciate anything that was not of their own "scientific" Socialism, Marx brand, warranted thereby class consciousness. It was pointed out, by Comrade Ismail, that there could be no progress unless men rose above their environment.

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