

FREE SOCIETY

ENTERED AT SAN FRANCISCO POSTOFFICE AS SECOND-CLASS MATTER.

An Exponent of Anarchist-Communism: Holding that Equality of Opportunity alone Constitutes Liberty; that in the Absence of Monopoly Price and Competition Cannot Exist, and that Capitalism is an Inevitable Consequence.

VOL. V. NO. 25.

SAN FRANCISCO, CAL., SUNDAY, APRIL 30, 1899.

WHOLE NO. 213.

FROM "MIDAS."

We dig, we delve, we crush, we tear,
We ransack ocean, earth, and air—
All forms of ill, all shapes of suffering brave,
To build fresh heaps for those who have
Already in excess, yet dare
Still more to covet, more to crave,
Wherewith to swell the unearned superfluous share,
Who have not borne what we must bear,
Nor owned their wealth by toil, and misery and despair.

For them, not for ourselves we toil,
Like forked fires that desolate the plain,
Their tyrant tongues lick up spoil
We gather with our sweat and labor's bloody pain.
For them we strive, for them we pine,
For them from forest, field, and mine,
We wring the golden grain.
For them, with life and strength accursed,
Through heat and cold, through drought and rain,
Through hunger and through thirst,
We perish piecemeal to sustain
Their lives which out of ours like parasites are nursed.
To give them strength we drain
And empty heart and brain;
We bleed to give them blood
From every quivering vein:
Our very flesh unnatural food,
A horrid hunger draws
To their insatiate jaws.
And this, even this, we seem to give,
Whereby the old saying is made good,
However little understood,
The many perish that the few may thrive,
And thus from age to age the laborer's lot,
While all around him changes, changes not;
And grief that were the burden of old chimes,
The pangs our fathers felt, the wrongs they bore,
Like an eternal sore,
Eat festering to the heart of our familiar times.

—William Forster.

NOTE:—The above is an extract from the volume published after Wm. Forster's death. He was premier of, and afterwards agent-general for, New South Wales. After a life spent in helping to build up the colony the above summary of the lot of the masses is the result of his experience. C. B. COOPER.

THE PATRIOTIC HOWL.

The patriotic howl has begun all over the land, the hero-worshipping wolves have smelled the blood from afar.

The government worshipping cattle of the United States are just now terribly worked up over that little explosion of the Maine at Havana. * They make more fuss over the loss of those 260 lives, (because they happened to be enlisted, hired, licensed, professional murderers) than they have over the ruthless butchery of the 400,000 defenseless, starving Cubans, and more than they would make over a million or two of our own people if they were mangled and butchered in a war brought on by our rulers in the interest of organized capital.

I look upon the loss of the vessel as the only real loss in that explosion. The vessel itself was of no real value as it was only a monster of destruction. But how many days and months of sweat and weary toil it represents! And the poor wretches that put in those weary months of toil in its construction are yet today engaged in a deadly struggle for a crust to continue their existence a little longer, while the contractors who built it, have profited and amassed a fortune by its construction.

The victims of the explosion and their relatives are receiving their full share of sympathy. Their widows and dependants will be well provided for by the master they served. But will our government see to it that the wives and children of the poor workers who built the vessel are provided with shelter from these cold winter storms, and with other unobtainable necessities of life, while their husbands are vainly seeking for employment?

Did the victims of the Maine enlist through purely patriotic motives? Or did they choose that career as a business the same as the workers who built the vessel?

* This article was written immediately after the explosion of the Maine, but the author had neglected to send it in. It is now published by request. A. I.

Are the soldiers in our regular army and navy such pure-minded, unselfish patriots that they are willing to devote their lives and their all to the service of our country? If so, they are many times more unselfish than any of our countrymen who devote their lives to any other of the peaceable and more safe pursuits. But what are the facts? Is it not a well known fact that a very large majority of our regular soldiers and sailors are vastly inferior in morality, virtue, and industry to our average self-reliant American citizen?

If a soldier's motives are analyzed at time of enlistment, will it not almost invariably be found that he enlisted for a life of ease, or adventure? He knows the government will provide for all his wants and furnish him a little cash for whisky and women. He thinks it is easier to lounge around the barracks, play cards, and draw his pay, than to enter into the struggle for life, on his own account. It is easier to wipe a gun, than to plough corn, or thresh wheat. He does not possess a sufficient amount of independent, honest manhood to make a good citizen, so decides to throw himself on the government for his support. And from just such timber is our army and navy recruited.

A million of our best citizens, men, women and children, may be suffering the pangs of cold and hunger in all parts of our country through their inability to secure honest labor at living wages, and it does not excite the sympathy of the press and the public as does the death of a few government loafers.

A young man may be excusable for entering the army through West Point as by that route there is a chance for promotion. And that course may be excusable in this age, when only those can live, who hold a position of authority over their fellow-men. But for a young man in this country of schools, libraries, and newspapers, to voluntarily enlist in the ranks of the regular army or navy and thereby declare his willingness to become a slave and professional butcher of his fellow-men, for pay, rather than to follow any of the useful pursuits of life, and rather than to face the duties and obligations of life on his own responsibility—a young man so devoid of manhood deserves but little sympathy, and the world has not lost much when he goes to the bottom of the sea.

There are yet remaining too many of the same kind of tyrant and hero worshippers who enter the army through their "great love of country"—and \$15 per month—especially the \$15 per month. They "love their country" but not their country-men, and yet if any of them fall by an enemy's hand we laud them as martyrs and patriots. The truth is they died because their masters ordered them to go where they unexpectedly met their death, for not one of them expects to die when he goes. Each one thinks some other fellow will be the victim, and that he will escape and reap honor and glory for being a brave and gallant butcher of other fellows of his kind.

Will men ever learn that it is wrong to murder and butcher their fellow-men on the pretext of patriotism and love of country! Patriotism is only a pretence with men of intelligence, and intelligence is hardly a pretence with men of real patriotism. So let the patriots howl; the honest ones only show their lack of intelligence, and the intelligent ones show their lack of honesty at every howl. N. C. MATHERS, Wichita, Kans.

GOLD, THE BARRIER TO REFORM.

The incessant struggle for bread, by those who produce all wealth, suppresses, almost to the point of destroying, the noblest aspirations of the soul, developing instead the worst features of the animal in man. The struggle is so intense because the machinations of greed have erected barriers in the way of equitable exchange; the medium of exchange has been so cunningly devised that the producers are deprived of the great bulk of their products, and as the manipulators of the standard of values add to their wealth, their power to extract a still larger proportion of the prod-

ucts of Labor increases in geometrical ratio, and appears an insurmountable barrier to reform in the lives of the most important class in any nation—in fact the one class on which the well-being of a nation must depend.

Society is so degraded by this same factor, that those who have—by little or no exertion on their part—been able, by means of the unjust medium of exchange, to accumulate the largest amount of the products of others, are looked up to, as superior beings—the upper class—thus demoralizing the ideal of truth and justice.

Monopolies of land, and consequently of production, transportation, exchange, are only possible through the unnatural medium of exchange. The result is, and must continue to be, the rich grow richer and the producers of the riches poorer.

The corruption of municipal, state, and federal government is only possible through the great aggregation of wealth in the hands of the few, and those the most unprincipled, the most vicious in the land, and the mode in which they acquire wealth, renders this a necessary corollary, and is having a most disastrous effect on national morals. Bribery and corruption in public life are now the only potent element for so-called success; it also permeates business, and even private life.

In the late senatorial election in California the republican party raised a corruption fund of \$50,000, the newspapers giving an itemized account of the contributors, chiefly banks, Southern Pacific Railroad, corporations and their satellites. Dan Cole wrote to Judge Clough offering him \$500 for election expenses in case he would pledge himself to vote for U. S. Grant, Jr. for senator. Howard E. Wright was elected assemblyman, and Edwards speaker through bribery, at a cost of \$1650 for the express purpose of voting for U. S. Grant, Jr. Prices, however, ranged much higher in Montana, where W. A. Clark, the millionaire mine-owner, paid out, according to the statement of his agent, over \$200,000 for votes to elect him to the senate. Senator Clark—no relation to the bribing candidate—informed the assembled legislators that he had received \$10,000 for his vote. Senator Whiteside also stated that he had been approached by one who gave him \$5,000 to promise to vote for W. A. Clark, and assured him that there was more in it "if the goods were delivered." Representative Garr confessed that he had been considered worth \$5,000. Senator Myers had received \$10,000 for the same purpose. These four men produced the money, and on the motion of Senator Whiteside turned it over to the state treasury. The Hanna bribery incidents are still fresh in our minds, and those who think McKinley was placed in the presidential chair by similar means, have substantial grounds for their belief.

As the pay for six years' senatorial service is \$30,000, it suggests an algebraic problem, which might be stated as, a \$30,000 senator's pay for his term of office; b \$200,000 cost of obtaining the office; c real value of senatorship. a:b:c

W. E. Chandler, senator from New Hampshire, says: "There is no possibility of doubt that I have carefully depicted a new system of political control in New Hampshire, under which, through money influences, all popular legislation at the coming sessions of the legislature is to be defeated, and hereafter all republican political caucuses and conventions and the election of all delegates and nominees for office and of all federal office holders are to be directed by the chairman of the state committee, according to his own will and pleasure, except so far as he may be influenced by the corporations or individuals who have furnished to him the large sums of money necessary to fasten upon the people a scheme of political rule."

A simile between corruption in politics, and honey in a full honey-comb, would fail to convey the correct idea as to the amount of corruption in politics, and consequently in the government of this great country. KINGHORN-JONES.

FREE SOCIETY.

FORMERLY "THE FIREBRAND."

Published Weekly by Free Society Publishing Ass'n.

50 CENTS A YEAR.

Address all Communications and make all Money Orders payable to **FREE SOCIETY**, 43 Sheridan St., San Francisco, California.

ANARCHY.—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal: absolute individual liberty.—Century Dictionary.

NOTE AND COMMENT.

Some time ago the New York *Truth Seeker* (?) was very indignant when I answered an inquirer in "The Letter-Box" that that paper did not dare to speak the truth for fear of losing subscribers. In Vol. 26, No. 15, *The Truth Seeker* reprints from *Free Society* the poem "Onward Christian Soldiers," and I was amused to see that only the verses which satirize the Christians and their God are selected, while those that scourge God Mammon and other earthly gods are omitted. Will *The Truth Seeker* explain why it has so much more consideration for the mundane than the supermundane gods?

The dailies have repeatedly asserted that outside of the island of Luzon the Filipinos cheerfully met the American troops and eagerly sought American protection. How much truth there is in these fabricated dispatches can be seen from a protest from the governor of the island Cebu, 300 miles from Manila, published in *The Star* of this city. In this protest the governor emphatically states that the people of that island surrendered only in view of the superiority of the American arms. One paragraph reads:

Sad and painful is the situation of this defenseless city, compelled to act contrary to its own convictions; therefore it proclaims before the whole world that this occupation is not based upon any rights which form the codes of any civilized nation; it never expected to behold such a scene at the close of a century supposed to be enlightened.

Another letter from a Filipino, published in the Singapore *Free Press* before hostilities between the Americans and the Filipinos began, tells of the greater safety and happiness the Filipinos enjoy since they freed themselves from the Spanish "domination and spoilers. Gambling and cockpits have no existence; all are thinking of the future and the labors of the field, and no criminal or vandalic acts have so far been registered." The letter then concludes:

In contrast to the above, the state of the city and suburbs of Manila, occupied by the Americans, is very far from satisfactory. The latter have entirely failed to grasp the situation of the country and people, and discontent is rife on all sides. Unnecessarily vexatious regulations, taxes, and licenses are being levied on the poorer class, whose state is now worse than under Spanish rule. Even the poor ambulant vendors of sweetmeats of the country are mulcted for licenses; the boats plying between Manila and Cavite, carrying passengers attending the markets, are pounced upon for active duties, a thing never collected by the Spaniards, and passengers have to pay ten cents for every package, even if only dirty linen. As a natural sequence, the people are discontented and suspicious of the Americans, and one and all, even to the last rustic, are unanimous in their intention to take up arms again if this state of affairs is to continue. Of course, America has had no experience of colonization yet, but her responsible officers will do well to bear in mind that Chicago cannot, and never will be transferred to the Philippines; they must remember the very true Spanish proverb, "*Otros países, otros costumbres*," (Other countries, other customs) and act accordingly.

The outrages perpetrated last week upon two negroes in Georgia are beneath all criticism and comment, and to compare these white people—called Christians—with savages would be an insult to the cannibals. And where is the government that is supposed to protect its citizens?

It is stated Dr. Tuffier brought life back to Jean Soulie, an artist of Paris, by removing two ribs, inserting his hand and manipulating the dead man's heart so that he opened his eyes and answered ques-

tions that were asked him. Dr. Tuffier was compelled by fatigue to allow Soulie to die a second time; after some rest the doctor again restored life and speech to the man who had been twice dead. This suggests a very interesting question: Where was the artist's soul during the two or three hours in which the medical profession say he died three times? Had the soul to be summoned back from heaven or hell on two occasions, or if not, how long does the soul hover over or hang about before Radamanthus or St. Peter sends a conveyance or guide for it? A discussion on the subject might enlighten some of us who freely admit total ignorance on the matter. Surely some of the very large number who know all about such things, all God's will, all God's intentions, all God's thoughts, will instruct the public on this point. No doubt many Moodyites, Salvationists and Y. M. C. A.'s would be pleased to give us some diverting opinions as to the whereabouts and actions of the soul under the aforesaid unusual conditions.—Kinghorn-Jones, *Town Talk*.

There are others. Comrade Kinghorn-Jones neglected to take cognizance of the devotees of the latest superstition, the modern "scientific" religion of spiritualism and occultism; they are authorities on that subject and certainly have a right to be consulted as well.

C. B. Cooper hits the right nail in the axis of the head when he remarks that "when the churches go over to practically the infidel position as regards the Bible, it is time for the Freethinkers to get a move on them." Full fifteen years ago, I ceased to feel any interest in alleged free-thought publications which divided their shot between Anarchism, free love, and the Bible. Their little quarrel with the churches is a clear case of pot and kettle.

"Cover thy face, Jesus of Nazareth," says *Free Society*, apropos to Rev. Jones on the Filipinos. Poor Jesus! He would if he could. Don't you see the expansionist Christians have crucified him again?

The New York *Evening Post* is very much in the right. If the Philippine conquests don't make Anarchists and Socialists, it's hard saying what should.

The new legislation against "desecrating" the American flag is timely. A flag is an emblem of war. War is the trade of government. A government has, therefore, a *prima facie* right to say that its trade-mark shall not be made that of Dr. Swindleum's Itch Ointment. But until lately the American flag was assumed to be unlike others. It was supposed to belong to the people. The idea that any American citizen showed anything but zeal and patriotism in hoisting the American flag on all possible occasions, would have revolted a previous generation. If the American flag no longer is the people's, what more fitting than a statute to so inform them?

N. B.—The American flag is not "desecrated" by being raised below the British. They do that on the top of the New York Chamber of Commerce.

"Confound those ancients," said Sir Boyle Roach, "they have stolen all our best thoughts." Scarcely had I directed the attention of *Free Society* to the fact that some bourgeois writers of recent date and dense obscurity were claiming, in the capitalistic magazines, that Anarchistic doctrine I have long been advocating, in my *Comments*, and elsewhere—that "saving" is a cause of poverty, not of wealth—when, lo! a namesake of mine, one William James, supported by another ideokleptomaniac named Lange, comes out in *Scribner's Magazine* to take credit for "our bran new philosophy." And simultaneously, in the *Popular Science Monthly*, J. Havelock Ellis, known to Anarchists in connection with the Bedborough case, writes a paper on Dreams, in which he gives Messrs. William James and Lange just what they want. "The James-Lange doctrine," as he calls it, is simply this, that will precedes, and is the cause of feeling; a doctrine perhaps as old as Schopenhauer, but applied by W. James and Lange, physiologically and psychologically, rather than metaphysically. Thus W. James and Lange appear before the "scientific world" as authors of

what has been thoroughly discussed in *Free Society* long ago. "There's something more in this than natural, if philosophy could find it out."

C. L. JAMES.

ANARCHISTIC VS. STATE SOCIALISM.

After writing a long letter to a Socialist friend to impress upon him the fundamental difference in these two schools of thought, I am impressed myself with its importance and would communicate my idea, while fresh in my mind, to my comrades of *Free Society*.

There are without doubt vast numbers of people, known as Socialists, who, while opposed to all existing forms of government, cannot relinquish the superstition that some form of associated authority is necessary. Their argument is that some form of authority must be to finally decide, and men must be compelled to do right. They have an ideal government that is to be altruistic; poverty is to be abolished and all men to be made happy; liberty is not so essential. If men's wants are supplied they will be happy without liberty. They notice the economy of corporations and trusts and propose that their government shall absorb and administer them for the good of all; they do not propose to kill monopoly, but to confine it to their State. The trusts now control the government. Then the government would control the trusts. A distinction, I fear, with very little difference, when we realize that human nature is about the same all around and the individuals composing government are "all honorable men." But they tell us the people as a whole and not the politicians are to govern. That, however, is what democracy claims. O, yes! but a new system is to be established. Our Fabian friends have outlined the policy, and it is being inaugurated very fast.

Sidney Webb tells about the gigantic strides toward Socialism in England. After enumerating the thousand and one industries and enterprises formerly conducted by individual interest he says: "Step by step the community has absorbed them wholly or partially and private exploitation has been lessened." In reading his essay I expected he would point a moral by showing that poverty and general exploitation had been lessened. But I looked in vain. These Fabian essays and the literature of State Socialists in general have convinced me that the trend of all government is toward the control of all industries and enterprises. Sidney Webb says: "No member of parliament has so much as introduced a bill to give effect to the Anarchist principles of Herbert Spencer." Why should they? Politicians do not propose to cut their own throats. Chauncey Depew said at Buffalo: "From Washington to McKinley we have evolved from the weakest form of federation to the most concentrated one—executive centralization." Let Mr. Webb take note. Uncle Sam is not far behind "Merry England." I want my friend to note that our politicians are "cheek by job" with State Socialists, and I want him to understand that political governments in their unconscious endeavors toward State Socialism are in fact struggling for more power, concentrating their territory. The life of government is as dear to them as the God idea is to the theologian; the bases of each are identical—absolute sovereignty.

Pollock in his history of the "Science of Politics" says: "In every form of government you must come at last to some power which is absolute, to which all other powers are subject, and which, itself, is subject to none." Is not that a pretty good definition of master and slave? I defy my friend to show where in his ideal form there can be any less a master and its subjects lesser slaves. Can there be any other basis of government than sovereign authority? I quote Bakunin, substituting government for God: "In vain flying in the face of good sense and all teachings of history do they represent their government as animated by the tenderest love of human liberty; a master, whoever he may be and however liberal he may desire to show himself, remains none

the less always a master. Its existence necessarily implies the slavery of all that are beneath it, therefore, if government existed, only in one way could it serve human liberty—by ceasing to exist."

Having defined the State conception, let us turn to Anarchist Socialism. It is quite popular for the various schools of so-called Socialists to deny the Anarchist. Yet when we come to contemplate a true social condition, should it not be composed of free individuals? Can we conceive of a true society when some are given power over others? May we not assert that Anarchism—absolute freedom—is the only true basis of Socialism? The word is too good to allow our opponents to monopolize it. The Anarchists would advance society by making its units free. The "Social Organism" of Webb is set to catch gulls; it is government in disguise. Give it power and it will develop into a tyrant. Between the two extremes, State and Anarchistic Socialism, that is to say between all government and no government, are ranged all schools of political thought. "The currents of duty and destiny that flow through the hearts of the people," as our "great" McKinley has it, are urging men on to the imperial heights where wealth and power have absolute domain. But an undercurrent of independent common sense is rising. The tinsel and show—"the pride and pomp of glorious war" is being recognized as but another phase of the war-paint of the savage. The "Duty and Destiny," a "The White Man's Burden" is simply the rich man's subterfuge. The man who murders his neighbor is no worse than the soldier who shoots to kill. The government agent with his tax warrant is no better than the highwayman with his pistol. Crime and invasion is nowise lessened by being made respectable by authority, and our altruistic friends must learn that happiness can never be forced upon the people. Invasion is none the less a crime because of the good intentions of the invader. Man is not his brother's keeper, but an equal heir to nature's bounty.

Hail Liberty, Equality and Fraternity, with partiality to the greatest of these—Liberty.

Porterville, N. Y. A. L. BALLOU.

SOME IDEAS.

There are some of my notions, which, when I was young and green, I treated lightly because they were my own, but which, now I am growing old and grey, I think the better of on that account. For, what another man has told me he can teach others still; but what that mysterious "little bird" has told me will never be known unless I tell it. As to the chance of their not being worthy to tell, I perceive that some of these ideas have raised quite a racket since they were first hinted at in *Free Society* and elsewhere. They have been decried and misrepresented, which, according to Garrison's Law, is the measure of value in radical thought. Besides, they have saved me from wasting a good deal of time in roads leading nowhere, which I am sorry to see so many radicals follow. There is so much to do, that no greater service can be rendered those who really desire to advance the world, than warning them off the by-path thus radiating from the straight highway. Therefore, to silence misrepresentation, I repeat, in words perhaps clearer than the others.

1. Be not imposed upon by formal logic. I will not remind you how conclusively it can be proved that this side of the street is the other side, or that every dog has three tails; for in these theorems, well adapted as they are to puzzle all but the subtlest logicians,* there is a formal fallacy. But there is none that anybody has been able to expose in the proofs of such contradictory propositions as that matter is infinitely divisible, and that it is not; that all things are fated, and that the human will is free. Remember labor expended by no contemptible thinkers on these futile logomachies, and learn that syllogism is empty without certain *precognita et preconcessa* which can have no place in a method professing, as all philosophy does, to begin by discarding authority. The only use

of logic to the positive thinker is that it suggests experiments by reasoning from hypotheses, which serve as the (professional) *precognita et preconcessa* of a science. And "bad" logic will do that just as well as "good." But, if the hypothesis be such that it leads to no experiment, or if it be a dogma, which will permit none, then, the more logically you reason from it the more you "will find no end, in wandering mazes lost." The conflicting assumptions of idealism and materialism seem to me very good examples of the first kind; those of egoism, altruism, optimism, pessimism, illustrate the second. An Anarchist can make a rhetorical plea for Anarchism out of perhaps any one among these metaphysical first principles. But if he thinks to have his Anarchism rest upon such insecure foundations he is only doing the cause an injury. He saddles it, quite unnecessarily with a double embarrassment: that that by which he wants to prove his conclusion cannot itself be proved, and that, if it could, anything else can be proved by it just as well as what he wishes to prove.

2. For, everything in general means nothing in particular. What follows from the assertion, so common nowadays, that something objected to as unjust is "evolution?" Of course it is—because whatever happens is part of evolution in the widest sense? And what then? Why nothing. Equally inconsequential is the assertion that the thing is right, because it is, and whatever is right. And equally inane is the pessimistic plea "It is no more than everything else." The uselessness of all these propositions, in which one of the terms amounts to "everything," may be shown, in general, by this reflection that they really are identical. The sum total—the universe—being the only thing there is, is, of course, necessarily, the best thing possible and the worst; the great ego and the great non-ego; the object and the subject. All these propositions alike, though they sound contradictory, are but opposite statements of the same relation. They boil down to this typical truism that whatever is is. To vary and complicate them is multiplying words, not deeds; and while very suitable in mere declamation, it is totally foreign to serious inquiry.

3. It would not be very original to say that the only true wisdom is a doing. The more we try to do anything—one thing, not a contradiction involving the term infinity, such as squaring the circle or constructing a perpetual motion—the more we learn how to do it. But we must not delude ourselves with the idea that we can learn in that manner to promote either our own happiness or another's. This is a higher vision, attained in another way, if at all. We learn how to do what we wish to do—whether we shall be the happier for our success, who knows?

4. He only, I conceive, to whom the secret of happiness is a subjective revelation, not learned but natural and instinctive. He who finds his whole nature so possessed with benevolence, joy, or music, or mathematics, or what you will, but anyway by a single ruling passion, that he is content to look at nothing save in relation to this, really does know what is for his happiness. And observe that though that which constitutes his happiness makes him try to succeed, it is not the success but the effort which makes the happiness. This man's answer to the argument of pessimism is extremely short. He begins by denying its first principles.

5. Such men are few, it may be said. I see no reason why they should be. I believe every man has such a natural bent, though it may be of a much more complex kind than any among those above stated. What a progressive world this would be if every one acted out this his originality! But most men are trained and bullied away from it. Is not this an argument for Anarchism?

6. It is a truth, at any rate, which men learn by experience as they grow wiser. The savage is like a monkey. He does as others do because they do it. The half-civilized man does as others do because that is the easiest way to wealth, or quietude, or something else, which he is taught to think is for his happiness. The enlightened man perceives that the springs of life are in the instinctive automatic portion of his nature; and that to depart from them is moral death. Hence, as they become wiser, they become less inclined either to obey external rules or to make others do so. This is the law of social progress.

7. The names of God, soul, conscience, have been so much abused that most rebels have a prejudice against them. But there are momentous truths which can scarcely be expressed without them. It is "God"

who inspires original action; that is, it is the first cause operating in the directest manner. Conscience is a real faculty. It is the foreshadowing of remorse which every man feels who is about to violate his instincts. As a negative guide, though not as a positive one, it is the best. When it was proposed a while since to sterilize degenerates, most utilitarians applauded the notion, which intuitionists unanimously condemned. Science has come since to show that degeneracy is a cause as well as an effect of genius, and that artificially assisting its disappearance could only reinforce Philistia. But she was not in evidence as soon as conscience, C. L. JAMES.

A FREE UNIVERSITY TRAMMELED.

The discontinuance of the Belgian free university is an additional proof of the struggles true and independent research and investigation are encountering with the reactionary forces.

This enterprise provoked the enmity and hatred of the Belgian conservatives on account of its international character. They did not rest until the state withdrew from that institution the right to issue diplomas. Thus it was made impossible to the graduates of that university to obtain state positions. Of course there are but few students who follow science for its own sake; most of them follow it as a means of obtaining a livelihood through state positions. Having to produce diplomas from regular state universities in order to secure such positions, students are thus prevented from attending the free university, which of course was a fatal blow to that institution. Thus the state and church superstition triumphed over genuine science. Only two or three special faculties remain open, among them the "Institute for Industry" in which young workmen receive an excellent theoretical and practical education. The continuance of the geographical institute, managed by Elisee Reclus, the greatest geographer of the age, is also assured for the present, although Reclus is the person against whom the most violent opposition was made, not only from jealousy because of his scientific superiority, but on account of his open avowal of Anarchism.

The ranks of darkness will hail this victory over "infidelic science," but truly enlightened and progressive people will regret the failure of an enterprise whose sole aim and object was the advance of science and research and the progress of the human race.—*Chicago Arbeiter-Zeitung*.

Literature.

Blue Laws of Connecticut. Published by the Truth Seeker Co., 2 Lafayette Place, New York. Price, paper cover 5 cents.

This book will be interesting to those who constantly prate about the "good old times," and instructing to those claiming "the world is as bad as ever." The gulf between the past and present is so great that our contemptible Comstock seems to be an angel in comparison with his predecessors, the puritans of old. Men were fined for kissing their wives on Sunday; people were not allowed to sweep their rooms nor make their beds on that day; women were stripped half naked and whipped for little offences, etc. This interesting work also includes an account of the persecution of witches and Quakers in New England and a summary of the blue laws of Virginia.

Awful Disclosures of Maria Monk, or the secrets of the Black Nunnery Revealed. The book contains 240 closely printed pages. Published by W. E. Price, 1203 Market St., San Francisco, Cal. Price by mail 30 cents.

This is one of the most formidable books against nunneries and their practices ever published, and the awful disclosures of Maria Monk, an escaped nun, makes one wonder that such criminal institutions are not wiped out of existence in so-called civilized communities. After the deluded girls have taken the veil they are told that priests do not sin, and everything they do and wish is proper and right. Thus the nuns become the victims of the libertines called priests; infants are born as a consequence, but they are immediately after birth baptized and strangled! But to grasp the monstrous and abominable things practiced in the nunneries the book must be

* The great mathematician Sir William Hamilton, inventor of quaternions, confessed he did not see the fallacy in the famous proof that Achilles could never overtake the tortoise!

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A LETTER FROM AUSTRALIA.

Comrades,—No. 12 of *Free Society* to hand today. It is of course always welcome, but more especially as we have no Anarchist paper published in Australia. We have Anarchists here for all that, and comrades fairly alive to their responsibilities as such; and while not yet within sight of an appreciable realization of Anarchist ideals, we have reached developments in social matters that will compare favorably even with the environments and personal enjoyment of a fuller measure of individual freedom in the lives of the producing masses of the "great republic." However, with us in New South Wales as with you there exists a state of things that is utterly loathsome and rotten, so far as we conceive the best interests of the workers' development and evolution.

We have no "Chicago," but from '90 to '94 we most certainly had a fierce and merciless attack upon all and every form of freedom, except as duly allowed by the government *Gazette*; Andrews, Wolf, Shellenberg, the writer, and others were caged up for terms of varying lengths of from twelve months with hard labor to years in the case of the so-called shearer rioters in '94. Personally I think of those years with sadness and shudder, and often as I slept in the cell under the gallows of the Maitland jail I have realized in some measure the soul strength of those brave ones who died for conscience sake—martyrs for freedom.

Early in '92 we adopted the title of Active Service Brigade as a bond of unity with others not perhaps so far as ourselves on the road to personal emancipation. We have retained and utilized it up to date. As Anarchists, professed and open, our numerical strength leaves much to be desired, but the influence we have had, and perhaps in a measure may retain, is great. From '90 to the present time few movements have been in progress without the help or presence somewhere of Anarchists. In Sydney the industrial movement has had its Anarchists—men commanding respect. Journalism, even capitalist organs, were considerably influenced by them. During '95 to '97 thousands of city workers, unemployed, were helped by the Anarchistic association under the title of A. S. B. to honorably hold on to independence of action that would without their methods probably have been impossible.

We are taking another stand. We are starting a camp of gold miners and settlers at a place called Nerriga. I am just returning to this city from there. The pioneer party are now camped, having selected a location. We think it will do. From the prospects I washed it seems that we will get enough to pay for a few things. They are starting to cut down timber to build with.

More later, if accepted. J. DWYER.
Sydney, Australia.

"SPIRITS."

Under this heading, in No. 210 of *Free Society*, I find Kate Austin has criticised the National Anti-Christian Spiritual Order, the angel directors of the same, and several mortal members who are earnest for action as co-laborers with the great minds who started this reform movement with the view to instruct minds away from ignorance and superstition.

Kate Austin reopened the spiritualist

as superstition. I wish to be Kate's friend; I wish to say to this woman of much ability to be witty: Come up out of the wilderness; remove from a little mill village and take up your abode where there is an activity of thought which demands to know "what of the hour."

Had Kate been so placed as she merits, she could have learned of great men who have investigated that which she knows naught regarding. I note that she reads *Free Society* and *Lucifer*, and wish herein to offer to her mind a thought from the great naturalist—Alfred Russel Wallace. Of that which she has sneered at A. R. Wallace says:

"My position, therefore, is that the phenomena of spiritualism in their entirety do not require further confirmation. They are proven quite as well as any facts are proven in any other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When these opponents of spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail either how the phenomena are produced or how the many sane men have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and undisputable to satisfy any honest and persevering inquirer."

This quotation will suffice, with any sane and honest mind, to let the person know 'tis evidence of ignorance to denounce spiritualism. I hope Kate Austin is yet sane enough to grant she has not learned all there is worth knowing. And with this my kindly notice of her lengthy article in question, I will but add, for her further instruction, that I had endorsed spiritualism for several years when I penned for *Lucifer* the offerings she has perused which led to her classing me as one of that paper's interesting correspondents. There is only the difference between me as then and now of a few years in age and a greater wisdom attainment.

Any reader of *Free Society*—which I know to be read by a number of spiritualists—who wishes to read the little book which Kate believes she has given fair criticism, can have a copy of same—for critical perusal—if he will send his full address to one who loves truth and labors to teach it—the friend of humanity.

ALLIE LINDSAY LYNCH.
5229 Ind. ave., Chicago, Ill.

Alexander Berkman.

Some friends of comrade A. Berkman had a photographer sent to the penitentiary and his picture taken, which can be had for 25 cents. The proceeds will be utilized for the benefit of *Free Society* and *Freedom*, London, England.

The pictures are sold by Emma Goldman, 50 First St., New York; H. Bauer, 73 Springgarden, Allegheny, Pa.; and *Free Society*.

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