

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 Communism is an Inevitable Consequence.

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WHOLE NO. 218.

THE BATTLE HYMN OF THE EMPIRE.

"The conqueror rides gloriant in his iron car, round which submissive hosts flow like a mighty sea."
—*Asiatic Epic.*

Mine eyes have seen the blazon of the Empire that has come,
I've heard its mad hosannas in the Trusts marauding hum,
I've seen its golden standard flaunt above its sullen drum:
Its might is marching on.

Chorus—Glory! Glory! To the empire!
Shout its praise from shore to shore!
Glory! Glory! Halleluia!
Power and plunder more and more!

I've watched its trained Praetorian Guards in serried ranks of steel,
I've heard its voice of menace, while the fearsome millions kneel,
It has seized their wealth as ransom, chained them captive to its wheel,
Its might is marching on.

I've beheld it in the watch-fires of the sable soldiers camp,
I've seen its subtle leaven in the graves of tropic swamps,
I've heard it from high altars 'neath a thousand magic lamps,
Its might is marching on.

It has sounded forth a signal call that meaneth no retreat,
It is sifting out its victim 'fore its dread injunction seat,
Oh! Be swift my soul to cheer it on! Be jubilant my feet!
Its might is marching on.

I've felt it in the thousand hints that words cannot explain,
I've scanned it in the billowing smoke of Shenandoah's plain,
I've felt it in that demon deed, the MYSTERY OF THE MAINE,
Its might is marching on.

Yes, mine eyes have seen the Terror of the Empire of the "lord,"
He is auctioning out the village where the Treasury Bonds are stored,
In his grasp are Mails and Armies and a scientific Sword,
His might is marching on.

In the manger of the stable, Christ was born in "Old Judee,"
But Imperial Law and Judgment spurned him stiff upon a tree—
Thus, "woe unto the vanquished" is taught to thee and me,
For might is marching on.

RED PENCIL.

WHAT IS ANARCHY?

It seems a natural result that when a new idea is advanced, it should be attacked, for the "old" always hates to be disturbed. But is it wise to reject what you have not first investigated? Newspapers voice what they think the vast majority of the people will sanction. They dare not lead, and until an unpopular thing has become successful, they dare not uphold it.

Natural man is endowed with the power to think. By the use of this power comes the desire to rebel. Thought and rebellion mark the dividing line between the man and the animal. To them is ascribed all human progress. Progress means rebellion, an overthrow of what at present is, and the man who thinks is necessarily a rebel.

Note: Now just remember this when someone hurls an opprobrious epithet at you for daring to voice an unwelcome truth. Truth must fight error. Be a rebel!

A pleasant diversion just now in the amateur press is to have a fling at "Anarchy," but as for knowing anything of Anarchy, or what it teaches, they never even dreamed of finding out.

Anarchy is an era of thought, no more, no less. It is a birth of new ideas, a growth of inquisitiveness, and a general "Why?" thrown at "vested rights," represented by the State. Do you imagine it can be killed? Never while human perfection is an ideal to look forward to, and not until all progress is past will there cease to be a need of the Anarchist.

At the present time, perhaps more than in any previous age, the people are beginning to ask questions, to think for themselves, and eventually preparing to rebel. Rulers everywhere instinctively

shrink from having their infallibility questioned, and it is but natural that this awakening among the proletariat should be followed by increased vigilance and activity of authority to preserve intact the practices, so long ignorantly acquiesced in by the people. Hence we can easily understand the recent anti-Anarchist gathering at Rome. And it is fitting it should be held at Rome, for now as never before, it is "authority" vs. "reason."

When first a man begins to think he is astonished at the ignorance he sees around him, and it naturally follows, he tries to teach others what he has learned, but the first thing he runs against in this endeavor to benefit his fellow man, is "authority," i. e., "statute law," i. e., the "State." Through his reason he discovers Society owes to all its members three things, no more, no less—perfect liberty, exact equality and absolute security, or, in other words, the State, (if indeed it may then be so called) has, and under justice can have, but one function—defense—and within this one word may be condensed the other three. An enunciation of this fact is prescribed so far as the ignorance of the people will permit, and at present we do find prescriptions against facts, prescriptions against every truth hitherto unknown, which is the sum and substance of the statu quo philosophy—the watchword of the conservatives throughout all the centuries.

It was prescriptions that banished Themistocles, starved Aristides, forced into exile Miltiades, drove out Anaxagoras, and poisoned Socrates. Do you want to join "prescription?" No, let us rebel!

Burke, in his "Vindication of Natural Society," says: "All writers on the science of policy are agreed, and they agree with experience, that all governments must frequently infringe the rules of justice to support themselves; that truth must give way to dissimulation, honesty to convenience, and humanity itself to the reigning interest. What sort of protection is this of the general right, that is maintained by infringing the rights of particulars? What sort of justice is this, which is enforced by breaches of its own laws? I can never believe that any institution, agreeable to nature, and proper for mankind, could find it necessary, or even expedient, in any case whatsoever, to do what the best and worthiest instincts of mankind warn us to avoid."

Thomas Paine says: "Man did not enter society to become worse off than he was before, nor to have less rights than he had before, but to have those rights better secured."

A man is allowed sufficient freedom of thought, provided he chooses a proper subject, but if he choose an unpopular subject and hold it up to the light, at once he becomes an Anarchist, an enemy of society, and as yet few have dared to brave the odium that attaches to the teaching of unpopular truth.

Many thinking persons have learned these facts, and a few have dared to utter and print them; and these pioneers, these brave individuals, are branded by the hated name "Anarchist,"—and the rabble, catching up the cry, shout over and over again, "Crucify him, crucify him!"

Authority has been shorn of most of its strength in philosophy and religion, and Anarchy admitted to be progress. All progress in the State has been towards Anarchy, i. e., widening the freedom of the individual; nor can progress in this direction be stayed.—Frank D. Blue in Notes.

CURRENT COMMENT.

If proof were needed of the utter worthlessness of our present system of social disorder and industrial and political oppression, a simple study of each day's news would furnish all the evidence required. Tested by actual results, our boasted civilization is a miserable failure. Crime, vice, squalor, and starvation accompany each step of advance. Valuable secrets are wrested from nature. Intelligence and invention expand with unprecedented rapidity. Yet the great body of mankind continue to work in the same dull treadmill, without rest or hope. If this is nature, we may all well become pessimists. But if the evil results from human stupidity, from the short-sighted selfishness of the classes and lethargy and cowardice of the masses, agitation and education must continue until the immense resources of nature are freely utilized for human needs, not wasted and hoarded for the benefit of a few parasites.

The retrograde condition of civilization in South Carolina and Georgia continues to force itself on public attention. We Anarchists may not love the government; but no one of us has ever considered the acceptance of a postmastership a crime worthy of death. Still less did it ever occur to any Anarchist to massacre the infant children of any man, even if he had the misfortune to wear a black skin. Such acts of ferocity must be left to the virtuous, law-abiding citizens of South Carolina, and their subsidized apologists, such as the Charleston Evening Post. Of course, the murderers escaped conviction at the hands of a jury composed of ruffians like themselves. Were they not maintaining the sacred cause of white supremacy? What right has a negro to his life, if a white man wants it? In Georgia, after torturing and burning a negro "accused" of murder and rape, the blackguard mob proceeded to hang another victim against whom there was not a scintilla of evidence except the declaration of the tortured wretch, ready to catch at any straw to save himself. Not only that, but the same gang started after another negro, who only saved his life by flight, although accused of no crime except that of having dared to criticise some of the performances of his white lords. Truly, the "honor" of the southern white women is a convenient cloak for thuggery and massacre.

The treatment of Finland by Russia ought to put a quietus to the czar worship which has made itself so manifest since the hypocritical peace manifesto. "The bear that looks like a man" has not divested himself of his claws, nor of the desire to use them.

The one-sided murder game in the Philippines continues without reaching its end. After the country has been sufficiently devastated, and a suitable proportion of inhabitants massacred, the survivor may be expected to surrender to the armed agents of the religio-political trust, and place their necks meekly beneath the yoke of the Standard Oil and other monopolies. This is called "enjoying the blessings of liberty." In the mean time, the postal censorship is brought to bear on Edward Atkinson for circulating portions of the "Congressional Record" which reflect unfavorably on the divinely guided administration. All this is very interesting—as seen from the outside.

What a beautiful political system we have under which a seat in the United States Senate is practically auctioned off to the highest bidder! It must be a great honor, especially in Pennsylvania, where the senior senator is a proven thief, saved from the fate of smaller pilferers by his matchless ability to "shake the plum tree" for jurymen as well as for governors. Such is the "pure fountain" of the law of the land which we are forced to obey. Who said anything about a river not being able to rise higher than its source?
JAMES F. MORTON, JR.

FREE SOCIETY.

FORMERLY "THE FIREBRAND."

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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.**

Comrade Emma Goldman, who has been lecturing in Seattle, Tacoma, and adjoining towns, and is at present in Portland, Ore., informs us that she will arrive in this city about June 15. Readers of *Free Society* in this state who think that meetings can be arranged for her in their towns are invited to communicate with *Free Society*. The friends and comrades of Emma Goldman in this city who desire to assist us financially or otherwise to make her meetings a success will please call at our office, 43 Sheridan St.

Over the door of a church in Arizona these words are inscribed: "This is the Gate of Heaven," and on the panel of the door is a notice which says: "Closed by the order of the American Loan Company." The company foreclosed the mortgage which it held on the church, and thus actually closed the "gate of heaven" to increase its profits. St. Peter is now looking for another job.

Harry Kerr of the Third U. S. Artillery, writes home from Malolos under date of April 5, that in the attack on that town Battery L lost 52 men out of 141, and the Third Artillery lost 22 per cent. Some of our exchanges are puzzled at these facts as no such losses were "officially" reported at the time, and governments don't lie, you know.

Attempts are being made in the state of Washington to place the people of Shoshone county (mining district) under military dictatorship and martial law for a period of five years, in order to crush the union and to protect the interests of the mine-owners. Will this open the eyes of those who claim that government protects the weak against the strong?

It must be quite annoying to Sam Gompers that there are Anarchist and Socialist papers who dare to criticize his utterances and attitude regarding the labor movement. Our contemporary *Freedom*, London, England, gave in the February number a brief sketch of the proceedings of the A. F. of L. convention, held in Kansas City last year. Gompers wrote to *Freedom*, insinuating that the statements were not true, and as proof sent a copy of a speech delivered by himself in 1897 at Nashville, Tenn. As is known, Gompers warns the workers of political action, to which *Freedom* remarks:

"And for ourselves we can only say, speaking in a general sense, that labor organizations run on political lines do indeed need to be told plainly of the corruption to which they are exposed and of the disappointment which will surely result to the toilers if they expect good fruit from such a tree. At the same time Mr. Gompers will quite well understand that our dislike of presidents as presidents is not confined to those at the head of republican states, but as a matter of fact to anyone who, by consenting to be raised officially above his fellows, becomes at once a danger to himself and to them."

Regarding municipal corruption, *Freedom* says:

"The United States are an interesting study in political and municipal administration. The world regards as a huge joke both the American legislature and legislator. And to do the latter credit he doesn't trouble very much to hide his methods. No doubt he thinks to himself that 'business is business,' and although playing the game of one of the god-ordained rulers of men he knows perfectly well that he and his kind are after the dollar. His latest scheme is to take a leaf out of the book of the Romish Church. The selling of indulgences was a bright idea that served the Church in more ways than one. Why not apply it to secular affairs? The idea has caught on with Tammany in New York, and the very latest scandal is the charge of corrupt administration made against the city departments.

"The general indictment is that Tammany is levying money in every direction as the price for permitting infractions of the law; and further we are told that the bulk of the money so raised reaches the un-

official heads of Tammany Hall. No one will be very much surprised at all this, because no one expects anything else. But will our Social Democratic friends or any others please explain to us how anything less than an Anarchist form of society will ever keep us free from the corruption which always arises where one set of men—possibly stupid, certainly fallible—assumes the responsibility of governing others. It is not only an ethical question, it is a question of pounds, shillings and pence. Now let us have a practical answer."

According to the *Ashland News*, Pa., John Fahey, the well known labor organizer, spent last winter at Harrisburg, Pa., watching the course of legislation as a representative of organized labor, but regrets that there is so little show. The committee to which labor bills were referred "were hostile to that class of legislation, and all the distinctive labor bills were quietly consigned to oblivion." Yet the workers never learn that they cannot emancipate themselves by lobbying among their masters and rulers. Here and there they succeed in having a bill passed in their favor, and that is all the good it accomplishes, for if the law is against the interests of their masters it is seldom enforced.

THINGS AND THOUGHTS.

Bryan is reported to have declared, after his trip through the country, that democracy will fight again on the old lines. I fear that with all of Bryan's democracy future historians will have to write him down an ass.

The smelter combine has already closed up its newly purchased mills in Utah. Economical production is the shibboleth of the trusts, and woe to those who stand in the way. And yet economical production is absolutely necessary before we can have free production, and I think the former is an important factor in bringing the latter about. With all the misery attending their rise and rule, is it not a fact that the trusts are giving us the very best service possible at this stage of our economic development?

At last the rumors and whisperings of pending trouble in Ruskin Colony have taken definite shape, and the failure of joint stock co-operative bodies to carry out the real intents of co-operation has received additional demonstration. Ruskin as a joint stock concern has passed out of existence, and if the shock of dissolution does not effectually kill the enterprise, there is promise, in the new departure made by the members, of a far more successful co-operative Ruskin. In placing the property of the association in the hands of a trustee for the common benefit the members have shown good sense. Had they started in this way the troubles which have beset them would probably have been avoided. Ruskin has learned one lesson and learned it thoroughly, but they have yet to learn another. They still cling to the fetish of majority rule as a theory. I fear they will find it will not work in practice. A small clique will again obtain administrative ascendancy and a large number of the members will become dissatisfied, not necessarily because affairs are not administered properly, but because they will discover that the pretense of majority rule is a delusion and a sham. But while Ruskin under the new regime may become a successful co-operative business enterprise, the avowed purpose of its leaders to curtail individual liberty will stamp it as a failure in demonstrating radical ideals.

In conversation with a friend the other day—a man of extensive travel and wide experience—he said to me: "I am ashamed to say that my countrymen (the Americans) are the biggest set of fools and cowards I have ever met. Filled with a vain-glory that is constantly kept at almost fever-heat by wily politicians, they imagine themselves the greatest people on earth, when in reality they are among the most stupid. Their very patriotism is used by the knowing rascals who control them as a means to their befuddlement. I dare affirm there

isn't a nation on earth calling itself civilized where the people could be led by the nose as they have been and are in this country. Here we allow our most hallowed, blood-bought principles to be set at naught; we allow our mails to be rifled, we permit our newspapers to be suppressed, free speech to be trampled upon and the champions of public rights to be arrested and to rot in jail; and we lift no finger, we scarcely utter a word to rebuke the infamy. I tell you sir, if the events which have so rapidly transpired in this country had taken place in England, or almost any other country in Europe, the people would have arisen in violent revolt. But the people of this country will endure anything so long as the politicians and the newspaper prostitutes tell them it is for their good. Talk about them revolting," (for I had suggested the possibility of such a thing) "why, they would not take up arms in their own defense if Mark Hanna were led up the White House steps with the crown of an emperor on his head, provided the starry flag were kept waving above him and he had the support of the leading newspapers. My countrymen, sir, are fit for nothing but lackeys and lickspittles." A great deal of which, I fear, is lamentably true.

THE PHILOSOPHER.

A TRUE MAN—NOT A PATRIOT.

I am glad from the bottom of my heart to see the Cubans have enough manhood in them to retain their arms. I hope they will go further and never give them up till every armed intruder is bundled out of their country.

I hope the Filipinos will continue the good fight against this rebel government of the United States.

The only thing I am sorry for in the Wardner incident is that the miners did not keep their arms and use them against the colored belly-patriots—the liveried mercenaries who can get a living in no other way and whose only use on earth is to do the will of tyrants in temporary power. The workmen should bear this in mind, that "government" is simply any aggregation with the most guns.

A thousand armed workmen would be more than a match for twice that number of liveried Merriams, and once they master this fact, woe to the government thugs.

It has long been the custom to invoke "law and order" to aid the forces of disorder, and too often thus by sheer force of slavish obedience to this false and unmanly invocation, the workmen have been led to give up their arms only to be done to death afterwards.

My advice to every workingman all over the world is: never give up your gun except to get a better one, for if you do, you surrender the only argument the thugs of government respect.

H. J. WEEKS.

EMMA GOLDMAN'S TOUR.

No doubt many of our comrades throughout the country will be glad to hear something about Emma Goldman's work while in Chicago and vicinity. She has been with us only a few weeks, but during that time has labored unceasingly, and it is very evident from the spirit manifested in the movement that she has accomplished a world of good. She has succeeded in arousing a few of the would-be propagandists here who apparently have been in a torpor-like condition during the past year, and in revivifying the entire radical element with the impetus of her own energetic nature.

Notwithstanding the fact that she was quite ill during the latter part of her visit, she continued to keep up the fight to the bitter end with that tenacity of purpose, earnestness and fidelity to the cause that has always so characterized the little woman as one of the most noble, sincere and efficient propagandists.

During her stay in Chicago she delivered about twenty-five lectures. Most of these were before the labor unions, and were largely attended. On April 27 she addressed a body of seven hundred men, members of the International Woodworkers' Union No. 17,—a union that has always been noted for its extreme conservatism; and from the fact that this was the first time this union had ever allowed an Anarchist within a hundred feet of its doors, one can judge of the efforts and earnest work that has been required of her in order to accomplish what she did. She also delivered

several afternoon lectures before some of Chicago's most aristocratic and fashionable ladies' societies and clubs.

One of the most important and especial results of Comrade Emma Goldman's work was the organizing of a society for propaganda, called the Social Science Club, which meets every Sunday afternoon on the ninth floor of the Masonic Temple. The purpose of the club is to open a liberal platform to the public for the discussion of all political, economic and social questions of the day. Before leaving she secured a number of prominent speakers for the months of May and June, and everything indicates that the club will be a success. All the radicals of Chicago are requested to attend these meetings, and take part in the discussions. The speakers announced for May 28 and June 4, respectively, are Rev. F. G. Strickland on "Religion, Economics and Politics," and Dr. Cyrus R. Teed on "The Science of the Economics of Social Evolution, and the Establishment of Social Government." Both of these persons are too well known in Chicago to need an introduction, and we are quite certain of a large conservative audience on these two occasions.

Emma Goldman made a short visit to Spring Valley, Ill., and spent a few days among the miners, after which she returned to Chicago, going from here to Mayville, Wisconsin, to secure some literature which she desires to sell while on her tour, and upon which our friend Comstock has laid his "holy" hand.

There are a great many of our most liberal minded friends here who are very much disappointed in the attitude assumed by Emma Goldman on the sex question. They argue that this question at the present time will not merit open discussion before a conservative public; but it is reasonable to assume that if the public is ever to become anything else than a conservative public it must be told plain facts and truths, and the sooner this is done the better.

Our comrades in Chicago united in giving Comrade Goldman a farewell social and entertainment. It was quite a brilliant affair, and all enjoyed themselves very much. M. Florence Johnson of New York volunteered some very humorous and appropriate recitations, and our world-renowned Comrade Fox sang a few of his characteristic comic songs. Several other comrades took part in the entertainment, including Comrade Gibson and Mrs. Kinsella, who sang her famous "Annie Laurie." The affair terminated in a dance which lasted into the "wee sma'" hours.

Comrade Goldman sold quite a lot of literature and pictures of Comrade Alexander Berkman, and also secured a large number of new subscribers for *Free Society*.

She left Chicago on the 16th instant for Tacoma, Wash., and we send with her our fraternal love to all comrades in the west. G. B. BROOKS.

Chicago, May 24, '99.

IMPERIAL HYPOCRISY.

On the *Eve*, a new radical paper published in London in the Russian language, furnishes the interesting bit of news that the czar granted ninety million rubles for the increase of the navy immediately before and eleven million rubles for the increase of army officers' salaries after issuing his call for a peace conference. This somewhat inconsistent action might be excused by charitably inclined people upon the plea that until universal disarmament is agreed upon and carried out it was a measure of self-preservation. But when we read the further news of *On the Eve* to the effect that "the same peace-loving czar rescinded the action of several counties of his country granting the paltry sum of two hundred thousand rubles for educational purposes, our most charitable view of the case would be that the czar, like his lunatic confrere, king Otto of B. varia, as the dispatches lately reported, has—turned into a dog.

Very sound indeed is the conclusion reached by Tolstoi that armies and other liveried flunkies are but necessary concomitants of governments. Without these legions of loafers to back them governments could not exist for they are irrational and tyrannical and the only excuse for their perpetuation is in the sophism that "might is right."

If the czar's peace professions were genuine he would, in order to be consistent, abolish himself, that is his own office, first.

It is now in good season to sing another hymn to "our little father in Russia." Brother Miles of *Discontent*, having some experience in that direction, will please lead the prayer. S. D.

THINKS GOVERNMENT BREEDS PROFIT.

Doubtless we all try to think we desire to arrive at truth. E. F. Rotscheck suggests: "Let us adopt the standard of time to base the production and compensation on. Suppose ten hours to constitute a day's work, and \$2.50 a day's wage, or 25 cents an hour. Everyone will admit that to be a good wage; but if a man produce \$10 worth or even \$7 worth, he is robbed all the same even without a metal standard." I admit being too dense to understand the suggestion, and ask, is \$2.50 a day a metal standard? It certainly is not a standard of time, for this would mean that a day's work of ten hours should be paid by a check or call for ten hours' work of others; and would not this cut out the desire for all reasonable minds for profit? For ordinary workers, male or female, can support themselves in comfort by means of two hours' work a day, if profit is eliminated from the exchange of labor, as would be the case if they were not robbed by "legal tender."

Wages and justice are contradictory terms.

Production by time standard and compensation by a metal standard are equally, to my mind, contradictory.

Again: "All we have to do to make money (in its present sense) harmless is to use it right or not at all: not to accept nor render any profit—then all the bugaboo about money standards will lose its terror." I would suggest in relation to above, that gold (or say silver—some of us do not feel much of the actual standard) cannot be used right, its power being robbery, by means of usury laws; nor can one use pitch with naked hands and be clean.

I will be thankful to learn how to live and "not to accept nor render any profit"—"with money in its present sense," and thus be relieved of the terrors of the money standard bugaboo.

"How could Rockefeller or any other fellow accumulate wealth, even by a gold standard, if there were no fools who accept in return less than they render?"

Rockefeller could not have accumulated his millions except by an unjust medium of exchange.

An old fool named David said: "All men are liars," but seeing that the greed of men has made metal the standard of all values, and consequently a necessity of life, would it be right to say all men are fools? Perhaps so, although self-preservation is admitted to be the first law of nature.

Labor has been, is, and will be, the only natural standard of values.

Governments make all the unnatural standards and laws, hence governments are the curses of humanity. KINGHOLO-JONES.

DOES GENUINE HAPPINESS EXIST IN MARRIAGE?

With a view to adding to our list a number of radical tracts bearing on the social question, we request the assistance of the friends of social freedom in contributing facts and experience relating to the "joys and sorrows" of married life in all its various phases as compared with their anticipation during love and courtship and their honeymoon.

We invite communications from all persons, young or old, single or married, who have ever had experience in love, courtship, or marriage, or who possess information gained from observation or otherwise, which they are willing to publish for the benefit of others who may profit by such knowledge and avoid the shoals and rocks upon which have been stranded countless numbers of ill-fated matrimonial vessels.

Believing marriage to have become a curse to peace and happiness, to say nothing of the settled conviction that universally it is a failure, and when otherwise, the rare exception, we expect to show that the lifelong association of any two individuals, exclusive of all others, tends to breed discontent, destroy magnetic and social attraction, ending in repulsiveness, disgust, and finally open disruption.

Believing that such has been the actual experience of the great majority of at least one or the other of the parties of every marriage union, we invite the opinion of all who have the courage to express their honest convictions.

It is also universally known that marriage destroys the personal freedom of all who venture within its portals, for both men and women, after they are married, think they own one another, and begin to dictate as to what the one shall or shall not do, according as it pleases or displeases the other. All sorts of trifling liberties formerly enjoyed are suppressed or interfered with till the real enjoyments of life have lost their

every charm and the fascination once experienced in each other's society has become repulsive or distastefully monotonous.

Believing that the spirit of proprietorship and despotism exercised by married people, would, of itself, be sufficient to destroy all the tenderest ties of love that might at first exist, we especially request all who write to us to note the various things of this tyrannical nature which have crushed their bright anticipations, changing love to hatred or disgust, sociability to strife, and the home to a bedlam.

We are satisfied from observation that the one fatal mistake universally made in love relations, both by those who are not "married," as well as by those who are, is the willful disposition to assume and exercise ownership and authority in matters relating to social freedom. They would not for a moment claim that anyone could eat, drink, or sleep, or enjoy any of life's pleasures for another, yet they assume to prescribe likes and dislikes, each for the other, especially in their love relations and the choice of sociable companionship, and when, as a consequence of exercising such authority, they gradually discover that their love is on the wane, they cannot understand how and why they were so happy during "courtship's blissful hours" which have now so sadly changed.

And in all probability they come to the conclusion that in some way they were deceived—that they were never adapted to each other, and since the mask has been removed and each has discovered the deception of the other, the proper thing for them to do is to get "respectably" divorced and make another choice.

But as a natural consequence of their ignoring personal rights and freedom, they are doomed to suffer a similar trial in all of their attempts to find their "affinity," until they understand that if love is enslaved in any way whatever it will soon spread its wings and depart in search of freedom.

No man or woman should think for a moment that because they are married they belong to one another. Each has a right to be as free in all respects as they were before their union, and the one who denies personal freedom to the other pays the penalty of losing all the love that existed in the heart of the other.

With a view to ascertaining the experience of liberal people who would honestly acknowledge the truth in regard to the above assumptions, we invite the opinion of all who are interested in promoting social freedom and the highest possible happiness that men and women may desire.

Names and addresses of writers will not be given in connection with their correspondence or experience, except by special permission, but all who desire copies of our tracts when issued must send us their address for that purpose.

Address all communications to J. A. GILLIE, 864½ Howard St., San Francisco, Cal.

Literature.

What Socialism Means. By Sydney Webb. Price 5 cents.

The Object of the Labor Movement. By Johann Jacobi. Price 5 cents.

Socialism: A Reply to the Pope's Encyclical. By Robert Blatchford. Price 5 cents.

The above published by the International Publishing Co., 23 Duane St., New York City.

Argument of Clarence S. Darrow in the Wood-Workers' Conspiracy Case. Price 10 cents. Published by The Campbell Printers, Chicago, Ill.

In Hell and the Way Out. Price 10 cents. Published by Chas. H. Kerr & Co., Chicago, Ill.

Saline Starvation and How to Avoid it. By Chas. D. Hunter, M. D., F. C. S. Price 5 cents. Address: Chicago Vegetarian, McVicker's Bldg., Chicago, Ill.

Dr. Hunter gives a scientific explanation of the principal causes of arterial degeneration and declares that the cooking processes of today, which allow meats and vegetables to be first soaked and then boiled, deprive the animal economy of the essential salines, causing degeneration of tissues.

Teapot Philosophy. By Walter L. Sinton, 45 Rush St., Chicago, Ill. Price 25 cents.

This little book contains two poems or "rhymed letters," entitled "Teapot Philosophy" and "A Plea for Humanity," both assailing the prevailing state of affairs in so-called christian civilization. In the latter part of the book the reader will find suggestions and many interesting quotations from famous writers. The author invites correspondence on the subject he is dealing with.

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ANXIOUS TO FIND "SPIRITS."

Negation proves nothing, neither does affirmation. It is easy to affirm and just as easy to deny, but it is some trouble to quietly and carefully investigate. But all knowledge is useful and saves us from making mistakes. A little thought, and S. D. would surely not have made the mistake he did when he said the "latest superstition, the modern 'scientific' religion of Spiritualism and Occultism." I read the sentence with surprise, for it was, if not a mistake, a misstatement.

Back, far back of the time when the Jews were but a nomadic tribe, when Egypt was hoary with age, when India had existed until her traditions were lost in antiquity; long, long before the time that the composite figure of the mystic sphinx had been carved, this "superstition," that S. D. calls the "latest," existed. How do we know? From the ancient relics "found in the up-turned plains, the beds of rivers, the depths of artesian wells and from the recesses of newly discovered caverns that have existed more than twenty thousand years."

Again; how do we know it was so long ago? Because with these hieroglyphics were found astronomical calculations which calculating back from the present position of the planets would place the date that remote.

If these things do not prove that this "superstition" is not the "latest" and most "modern," let us take written history. From the ancient Sanscrit writings on down through the Chaldeans, Persians, Jews, Cabbalists, Talmudists, Greeks and Romans you will find this same modern "superstition."

A celebrated materialist writer of the eighteenth century says: "It would be useless to search for the country or time when gods, spirits and angels were first believed in."

It is not only the fools and slow-witted who have in the past and who in the present time cling to the so-called "superstition." Such minds as Socrates, Paracelsus, Agrippa, Roger, Bacon, Pythagoras, Cardan, Kepler, Schilling and Oken were true investigators. Bring it down to our own time and we find names that none need be ashamed of, notably among them Wallace and Crookes, scientific men of no mean ability.

What is science and what has she accomplished? Hellenbach says: "Science is the consensus of opinion of scientific men, and history shows that it is slow to accept a truth. Science sneered at Newton for twenty years. Science proved mathematically that an iron ship could not swim and science declared that a steamship could not cross the Atlantic. Science believes in the infallibility of its own methods and is only beginning to realize that truth can be reached by other and different methods from those she has so long pursued."

There is a very great difference between Spiritualism and occultism; they are not synonymous terms. D. G. Brinton, the anthropologist, speaks with the true ring when he says, "Such studies ought indeed to be the foundation of the science of man, involving as they do, the recognition of his limitations and also his incalculable capacities. It is foolish for scientific men to reject or neglect them on the ground that they are 'visionary' or 'spiritualistic.' What we

want is to pursue knowledge in every direction and to its limits, if we can."

Descartes said: "Take nothing for truth without a clear knowledge that it is such." That is the motto of the occultists.

Socrates found that the clear knowledge of what one does not know is just as important as knowing what one does know. There are many of us who "stand on the brink of the ocean of thought and power, but never take the single step that will bring us there."

Spiritualism is not a religion, neither occultism. I do not see why S. D. should so designate them. Spiritualism says "Come and see, and do not believe a word beyond what you can see or hear or feel of reality." Occultism says: "Search and ye shall find; study and ye shall learn." Occultism is an exact science founded upon natural philosophy and mathematics. As long ago as 1509 Cornelius Agrippa advised the study of "natural philosophy wherein are discovered the qualities of things and in which are found the occult properties of every being and if he be not skilled in mathematics he cannot possibly understand these things." If any one can find any religion in philosophy and mathematics he can do more than I can. It is useless to try to demolish a rock-hewn castle, especially if one has no battering ram.

NELLIE M. JERAULD.

COMMENT.

Nellie M. Jerauld's pathetic plea and dramatic efforts "prove nothing" except that the babies of her fertile imagination—Spiritualism, Occultism, etc.—are hoary-headed. I care not, nor, I am sure, do the rational readers of *Free Society* care—how old or young a fraud or sham is; nor whether it dates from the time the Jews ate matzoze or before "the composite figure of the mystic sphinx had been carved" (Beautiful! Worthy of a better cause!); nor whether it was found among the "Egyptian hieroglyphics" or in the wilds of Tennessee. What we are concerned about is the correctness of the theory and not its age. "Negations prove nothing, neither does affirmation." Quite correct. Nellie M. Jerauld's affirmations of the existence of spooks prove nothing, even though she may be supported by a string of prominent men who have been deluded like herself. As to negations they are entirely unnecessary on our side, for the burden of proof rests with the affirmer and we have no need of making negation of her spooks until Nellie M. Jerauld proves them to exist; her inability of proof and demonstration carries denial with it. "Knowledge is useful and saves us from making mistakes." True. She ought therefore to go to a little more "trouble to quietly and carefully investigate" and prove to us that mind—the basis of her spooks—is independent of matter; that it is not the result of the action of the brain and therefore purely matter and perishable with that matter, as all GENUINE, NOT PSEUDO-scientists not only affirm but demonstrate.

Here are some of Nellie M. Jerauld's incongruities: "Spiritualism says 'Come and see and do not believe a word beyond what you can see or hear or feel of reality,'" and yet when we do go and try and cannot "see, hear, or feel," or even smell the spooks, she wants us to swallow her fraternity's sayso for granted.

"Occultism is founded upon natural philosophy and mathematics." If it were it would not be necessary to obscure people's minds with an additional confusing term; "natural philosophy" would be quite enough without the mystic term of charlatans. The assertion that occultism is based upon mathemat-

ics and that "one cannot possibly understand these things"—referring to natural philosophy—"if he be not skilled in mathematics" is absurd. I have known—and the knowledge of many readers will undoubtedly bear me out—many people who were poor mathematicians, but had a very fair knowledge of natural philosophy; on the other hand I have known fine mathematicians who were perfect dunces in other branches of science. But Nellie M. Jerauld's assertion is "a mistake, or if not a mistake, a misstatement," for I have before me Webster's unabridged dictionary which defines occultism as "a certain Oriental system of theosophy." Is it necessary to trace the humbug any further? If so, the reader will please persevere, for I am tired of chasing frauds.

No; I cannot "find any religion in philosophy and mathematics," but I fail to find any philosophy and mathematics in Spiritualism and Occultism and kindred spooks. All I can find in them is the work of frauds and dupes.

That Spiritualism, however, has lately developed into a religion with some sincere, but weak-minded and unreasoning people—unreasoning on that subject—is proved by the many Spiritualistic societies who open their meetings with prayers. It was evidenced also by the recent murder of her mother by a young woman for the purpose of dispatching her to her father who, the medium fraud told her, "felt lonesome without her in spirit land."

"It is useless to try to demolish a rock-hewn castle, especially if one has no battering ram." Sound, very sound indeed! But when the "rock-hewn castle" develops into the infant of mercenary frauds or diseased imaginations or delusions, it requires no battering ram at all outside of a little sound, common sense to demolish it.

S. D.

The Letter-Box.

Nellie M. Jerauld, Hustburg, Tenn.—The first of your remonstrations appears this week, but the second article is rejected on the ground that it is identical with the first. We are ruled neither by the dead nor by the living, not even by Ludwig Buechner, whom for evident reasons you entirely ignore, but we emphatically object when the living parade a superstition as a fact. Investigations are in order, in fact desirable, and fortunately there are a host of journals which devote their space to spirits, spooks, metaphysics, christian science, gods, etc., and whenever a single one of the above "sciences" is demonstrated we will gladly note the fact in spite of our limited space. We do not care a bit whether the spirits enjoy themselves in "summerland" or whether there is a hereafter or not. Our object is to make the present life as comfortable and pleasant as possible. The spooks may take care of their own affairs.

T. J. Griffith, Montreal, Canada.—It will be quite interesting to the readers of *Free Society* to hear that the first Anarchist meeting ever held in Canada occurred in May 1899—at the close of this century. That a Socialist is going to criticize Kropotkin's "Anarchism: Its Philosophy and Ideal" is sufficient proof that you have stirred the minds and your first public lecture on Anarchy has not been made in vain. As far as I am aware, this is the first attempt of a Socialist to analyze Kropotkin's writings publicly. Pamphlets have been sent.

H. S. P. Howard, N. Y.—Don't worry, comrade. *Free Society* shall never be kept from anybody on account of poverty, if we only hear from them as to whether they want to read the paper or not.

NOTICE.

Being afflicted with an incurable disease I am compelled to separate from my child, a bright, healthy boy, seven years of age, who has no mother

and whose father has "no home." Now, as an Anarchist, I would like to see my child raised in a liberty-loving family and to become a useful member of the coming generation, and if there is any comrade who has the means and desire to raise a child, he or she will please communicate for further information with H. H. MILLER.

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