

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 Sequence.

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WHOLE NO. 224.

THE GODS AND THE PEOPLE.

What have you done, O skies,
That the millions should kneel to you?
Why should they lift wet eyes,
Grateful with human dew?

Why should they clasp their hands,
And bow at thy shrines, O heaven,
Thanking thy high commands
For the mercies that thou hast given?

What have these mercies been,
O thou, who art called the Good,
Who trod through a world of sin,
And stood where the felon stood?

What is that wondrous peace
Vouchsafed to the child of dust,
For whom all doubt shall cease
In the light of thy perfect trust?

How hast Thou heard their prayers
Smoking up from the bleeding sod,
Who, crushed by their weight of cares,
Cried up to Thee, Most High God?

Where the swamps of Humanity sicken,
Read the answer, in dumb, white scars!
You, Skies, gave the sore and the stricken
The light of your far-off stars!

The children who plead are driven,
Shelterless, through the street,
Receiving the mercy of Heaven
Hard-frozen in glittering sleet!

The women who prayed for pity,
Who called on the saving Name,
Through the walks of your merciless city
Are crying the rent of shame.

The starving, who gazed on the plenty
In which they might not share,
Have died in their hunger, not at by
The anguish of unheard prayer!

The weary who plead for permission,
For a moment, only, release,
Have sunk, with unheeded petition:
This is the Christ-pledged Peace.

These are the mercies of Heaven,
These are the answers of God
To the prayers of the agony-stricken,
From the paths where the millions plod!

The silent scorn of the sightless!
The callous ear of the deaf!
The wrath of might to the mightless!
The shroud, and the mourning shawl!

Light—to behold their squalor!
Breath—to draw in life's pain!
Voices to plead and call for
Heaven's help!—hearts to bleed—in vain!

What have you done, O Church,
That the weary should bless your name?
Should come with faith's holy torch
To light up your altar'd flame?

Why should they kiss the folds
Of the garment of your High Priest?
Or bow to the chalice that holds
The wine of your sacred Feast?

Have you blown out the breath of their sighs?
Have you strengthened the weak, the ill?
Have you wiped the dark tears from their eyes,
And bade their sobbings be still?

Have you touched, have you known, have you felt,
Have you bent and softly smiled
In the face of the woman, who dwelt
In lewdness—to feed her child?

Have you heard the cry in the night
Going up from the outraged heart,
Masked from the social sight
By the cloak that but angered the smart?

Have you heard the children's moan,
By the light of the skies denied?
Answer, O Walls of Stone,
In the name of your Crucified!

Out of the clay of their heart-break,
From the red dew of its sod,
You have mortared your brick, for Christ's sake,
And reared a palace to God!

Your painters have dipped their brushes
In the tears and the blood of the race,
Whom, living, your dark frown crushes—
And limned—a DEAD Savior's face!

You have seized, in the name of God, the

Child's crust from famine's dole;
You have taken the price of its body
And sung a mass for its soul!

You have smiled on the man, who, deceiving,
Paid exemption to ease your wrath!
You have cursed the poor fool who believed him,
Though her body lay prone in your path!

You have laid the seal on the lip!
You have bid us to be content!
To bow 'neath our master's whip,
And give thanks for the scourge—"heav'n sent."

These, O Church, are your thanks;
These are the fruits without flaw,
That flow from the chosen ranks
Who keep in your perfect law:

Doors hard-locked on the homeless!
Stained glass windows for bread!
On the living, the law of dumbness,
And the law of need, for—the dead!

Better the dead, who, not needing,
Go down to the vaults of the Earth,
Than the living whose hearts lie bleeding,
Crushed by you at their very birth.

What have you done, O State,
That the toilers should shout your ways;
Should light up the free of their hate
If a "traitor" should dare dispraise?

How do you guard the trust
That the people repose in you?
Do you keep to the law of the just,
And hold to the changeless true?

What do you mean when you say
"The home of the free and brave?"
How free are your people, pray?
Have you no such thing as a slave?

What are the lauded "rigats,"
Broad-sealed, by your Sovereign Grace?
What are the love-feeding sights
You yield to your subject race?

The rights!—Ah! the right to toil,
That another, idle, may reap;
The right to make fruitful the soil
And a meagre pittance to keep!

The right of a woman to own
Her body, spotlessly pure,
And starve in the street—alone!
The right of the wronged—to endure!

The right of the slave—to its yoke!
The right of the hungry—to pray!
The right of the toiler—to vote
For the master who buys his day!

You have sold the sun and the air!
You have dealt in the price of blood!
You have taken the lion's share
While the lion is fierce for food!

You have laid the load of the strong
On the helpless, the young, the weak!
You have trod out the purple of wrong;
Beware where its wrath shall break!

"Let the Voice of the People be heard!"
O—"You strangled it with your rope!"
Denied the last dying word,
While your Trap and your Gallows spoke!

But a thousand voices rise
Where the words of the martyr fell:
The seed springs fast to the Skies
Watered deep from that bloody well!

Hark! Low down you will hear
The storm in the underground!
Listen, Tyrants, and fear!
Quake at that muffled sound!

"Heavens, that mocked our dust,
Smile on, in your pitiless blue!
Silent as you are to us,
So silent are we to you!"

"Churches that scourged our brains!
Priests that locked fast our hands!
We planted the torch in your chains:
Now gather the burning brands!"

"States that have given us law,
When we asked for the right to EARN BREAD!
The sword that Lamoules saw
By a hair swings over your head!"

"What ye have sown ye shall reap:
Teardrops, and Blood, and Hate,
Gaunt gather before your Seat,

And knock at your palace gate!

"There are murderers on your Thrones!
There are thieves in your Justice-halls!
White Leprosy cancers their stones,
And gnaws at their worm-eaten walls!"

"And the Hand of Belshazzar's Feast
Writes over, in flaming light,
THOUGHT'S KINGDOM NO MORE TO THE PRIEST;
NOR THE LAW OF RIGHT UNTO MIGHT."

—Voltairine de Cleyre.

SEX AND EDUCATION.

As education has become more and more a factor in social life certain obscure matters, the facts of sexual relationships, have received a part of the attention which their vast importance in life's scheme calls for. In spite of the ban which religion and morality have placed upon it, the investigation and comprehension of sex has proceeded apace; and certain widely-read books in the form of novels and works of science give us good hope that love, the conjunction of the sexes, and the inception and development of new human life are destined to take a place in the knowledge and wisdom of the world along with the rest of knowledge and wisdom—above and beyond reproach.

It would be a matter for open-mouthed amazement were we not accustomed to it, this now diminishing reticence over a relationship of the utmost dignity. That education in other directions could have been highly developed on the theory of the desirability of knowledge, that in addition to instruction in the common arts and sciences the functions and hygiene of our various bodily organs could have been made known to us, while sexual organs and functions were completely ignored, would seem incredible if there were not abundant evidence of the fact before our eyes everywhere. That upon which human existence wholly depends, a function which all possess and exercise, action which not only involves the present life and well-being of those who participate in it but all of their future with that of all the future of offspring, this, while education has gone freely on its way in other spheres of life, has been relegated to the regions of obscure ignorance, and befouled with all the blame that misrepresentation and resulting prejudice could create.

Orthodox religion and orthodox morality have found in the Anglo-Saxon race a response to all that is worst in them, the condemnation of sexual relationship *per se* being one of their worst things; but turning from this inviting field, it is important and interesting to observe how, as their influence and authority decrease, the teachers and promulgators of false religion and morality change their tactics, and in place of declaring sexual relationships impure and vile, and only to be tolerated in secrecy and under strict supervision, concede that they are legitimate and moral, but qualify the concession with a declaration against education in regard to sex because "knowledge in these matters indiscriminately circulated encourages looseness and free love practices generally." It is interesting also to note that a large portion of society echoes this stupidity, sneering at what it calls "free love," and condemns by implication not only the sexual relation itself but also and without examination, the theory of sexual freedom, which is an outcome of experience and observation in the scientific sense.

Think how, amidst all the obscurity and inconsistency of this, sexual relationships and parenthood,

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FREE SOCIETY.

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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.

The grand jury of this city is "weary" of working without pay and has taken a vacation in consequence. Yet this is one of the institutions upon which the proud American patriot depends for the dispensation of the article called justice. What a farce!

"Sirex gigas" is the name of an insect that ate up a church in England. Go ahead, Sirex; there is plenty of work for you. And, please give us a call when you are through with John Bull, for we have lots of churches in this country; and when you get through with churches apply your auger to the White House and similar abominations!

Not satisfied with having millions of male professional murderers (soldiers) in the world the daily prostitute (press) is encouraging females to enter upon that revolting profession by lauding the participation of the woman Joubert, wife of General Joubert of the Transvaal forces, in the latter's wars. And yet this is hardly surprising in consideration of the melancholy fact that even some of our most radical women who would be public teachers seem to be under the erroneous impression that in order to be radical it is necessary to copy men's vices, such as the use of tobacco and alcoholic beverages, and revel in nocturnal orgies.*

The Socialist Labor Party and Socialist mayor of Haverhill, Mass. are having a tilt. The S. L. P. applied for a permit to hold open-air meetings upon a public square which the mayor granted "until further notice." The Socialists claim this to be an imposition of which even the capitalistic predecessors of the Socialist mayor had never been guilty. The whole matter is a ridiculous quibble which proves what parties and politics and the whole absurdity of man-made laws lead to. Perhaps it will have the salutary effect of making the more independent Socialists abandon the party collar and political phantom and turn to the light of reason and freedom.

Ten thousand school teachers are expected to assemble at Los Angeles this week. In their hands, to a great extent, lies the future of this nation. By a system of education which would instill into the minds of the young a spirit of not jingo but genuine freedom and independence from God, government and Grundy they could pave the way to a peaceful solution of the all-absorbing social question, while, if they continue the shortsighted and narrow policy of patriotic gush and bigotry they will aid the social cyclone which must sooner or later sweep over this country. Let us see how many of these educators wear the governmental collar and how many of them are up to the advanced standard of true civilization—individual liberty—and possess the courage of their convictions!

"Robed for her wedding but the groom came not," is the sensational heading of a press dispatch announcing that Harry Moore of Muncie, Ind., did not give Bertha Harris of that city the satisfaction of appearing before an assembled crowd to sell himself for life, this being the third failure to appear. Well, if Harry had failed to present himself purposely he might be forgiven upon the plea that he had not realized until the last moment that liberty is sweeter than slavery.

* Comrade S. D., who so strongly opposes a standard of conduct as set up by puritanical society, will surprise many of our readers by his remark of the wicked women who dare to enjoy life as they see fit. It seems to me comrade S. D. places himself in a rather ridiculous position when he insists upon the freedom of non-invasive, action and yet thinks it necessary to prescribe a code of morals of his own. Let us fight invasion, comrade, but let us be tolerant towards people who seek happiness and enjoyment after their own fashion.

and that the crowd or any outside individual had no business to interfere with his and Bertha's private relations. But if his failure to put in an appearance had been simply accidental it is to be hoped that Harry will accept the lucky hint and not make a fool of himself the fourth time and go into the trap after all.

The Pennsylvania Board of Pardons rejected the petition for Berkman's pardon. It seems the gentlemen of the board wanted to ascertain Frick's sentiments in the matter before acting. Frick, however, said: "Although I have been asked by some prominent people to lend my influence in securing Berkman's pardon I am disinclined to do so for the following reasons: 1, it would be against the interests of industry; 2, it would be against the interests of humanity; and 3, it would be against the interests of the class to which I belong. I therefore will leave the matter entirely in the hands of the Board of Pardons." This, it appears was the sole cause of the board's refusal to grant the pardon. Whatever may be said for or against Berkman's act and in favor of or opposition to his pardon, two things are sure, namely: 1, that Frick himself proves to be just the small, narrow, heartless kind of individual the monopolistic class is composed of, as a rule; 2, that the Board of Pardons is composed of a lot of cringing, fawning monopolistic time-servers who have no consideration beyond anything but the dollar.

A fuss is made over the dissolute ex-king Milan. Our daily contemporaries would do well to pay a little attention to the dissolute monarchs and royalty and officials in power. Take for instance the ladies'-man of Wales or crazy German Billy. As for debauchery and gambling go to Canada where our own numerous absconding officials have fled to from time to time or to other places where they are still in hiding. As to riotous living our own worthy Ma-Kin-Lee is setting an excellent example. To squander twenty-five dollars a day of the working people's hard earned money in cigars is certainly nothing to be particularly proud of. But Mac is a church member and that covers a multitude of sins. When he gets over his nicotine-poisoning-case—if he ever does—he may donate a few dollars to some anti-reason institution (church) and be a "bigger gun" than ever. We copy after Europe in that respect. When a few years since a deputation of Berlin citizens composed of the city council went to see crazy Billy with a petition to grant the carrying out of some popular enterprise he dismissed the deputation with the drastic remark: "Gentlemen, see that more churches be built." And the voting cattle?—said amen! the same as they do in this country.

In a letter to the Quincy, Ill. Journal ex-governor Altgeld of Illinois says:

"The much boasted prosperity is not the prosperity of the producer, but is the prosperity of those men, who devour the substance of others."

That is quite correct. But what is he going to do about it? He proposes continuing to work with the Democratic party for free silver and the other customary platitudes of political parties.

It is painful to see a man of Altgeld's recognized ability and undoubted independence of character cling so tenaciously to the party spirit and waste his precious time in fruitless political endeavors. He as a student ought to know that the redemption from political and industrial bondage is not to come through but in spite of politics, as Herbert Spencer so clearly shows. In his present position Altgeld is simply a stumbling block in the way of progress in trying to purify something which in the natural course of social evolution must and will eventually be swept away, while by the abandonment of politics and the direction of his efforts into purely scientific channels he might exercise a tremendous power in hastening our emancipation.

Comrade Raveggi is now lecturing on Anarchy in the Italian language in this city with tolerable success. According to the reports of our Italian comrades he is a powerful speaker. His first subject last week was "The Social Question."

Comrade Emma Goldman may be proud indeed of her success in this city, considering the fact that her meetings are so poorly advertised on account of the expenses involved. The hall is filled to its utmost capacity at her lectures, and she has the rare ability

to keep her audience in close attention for two hours and longer, no matter what subject she speaks on. It is only to be regretted that she cannot remain in this city a few months as that would insure a lively Anarchist movement. Last Monday she went to San Jose where she held three meetings; last Thursday she lectured again in this city on "Sex Problems"; last Friday in Oakland on the "Aim of Humanity," and next Tuesday, July 18, she will lecture at the Temple, 117 Turk St., in this city, on "The Origin of Evil." A. I.

SEX AND EDUCATION.

(Continued from page 1.)

with all that they involve, must be misunderstood, debauched and misused. Think, immorality disguised in the garb of virtue leaves its poisonous trail over all hope, aspiration and every noble deed. With the thought that there is something normal, yet shameful; pure, yet fit only for silence and secrecy; good, yet somehow bad, and to be excluded from thought and conversation, in sex, what evils must result!

These new tactics will not avail however: the race has at last begun to realize that the veil of false shame has hitherto hung over the most important, as well as one of the most beautiful relations of life; and it has gone so far in lifting it that it will never again let it fall. A check on population is one of the first fruits of the new education; and in the face of all the clamorous blame of bigotry courageous spirits are everywhere acknowledging the value and importance of this check. Education must come, and all customs and practices must stand or fall on their intrinsic merits or demerits.

Every physician is aware of the evils of sex-ignorance and lubricity of thought among the young, the very young, of both sexes; every physician is aware of the fearful inroads upon the health of the world which prostitution effects year by year; every physician is aware of the fearful results of ignorance in the marriage relation; both parents and children suffering the double consequence in broken character and ruined health; every physician, every sociological student must see in present-day ignorance and prejudice evils to heart and mind so great as almost to appall contemplation. Now the time has come for the world to know of these things, and to correct them. Education alone can furnish the power.

As to the dangers of "free love," or more properly speaking, sexual freedom: If education in the nature and laws of sex results in the abolition of monogamy it will be because monogamy has proved a failure; education must have its way. To protest against sex knowledge because it "may lead to free love" is to beg the question, and decide without regard to the evidence in the case that "free love" is an evil. To open our minds to the evidence, to hear the case for sexual freedom as willingly as we hear that for marriage and to judge between them impartially and pronounce upon their merits fairly—this is the only way to come at the truth.

But whether education leads to plural loves or justifies a purified monogamic relationship, the light of knowledge now being let in upon our lives must raise the exquisite intimacies of sex to a plane worthy of them, among all that is sacred, noblest and most beautiful on "this bank and shoal of time."—W. F. Barnard, in the *Truth Seeker*, Bradford, England.

THE GOVERNMENT IDEA.

In *Discontent* of May 24 Robt. B. Martin says:

"Any advanced form of society necessitates some kind of public administration, it matters not what you call it so long as its function is to secure to all an equality in life and opportunity. It is only when such an institution fails in this respect, and becomes an invader of such rights, that it becomes not only imperative that the Anarchist should strive for its extinction, but it becomes the duty of all right thinking men and women."

Permit me to ask our friend if he ever knew of any such "public administration" to be organized without that invading principle of government,

which ever has, and ever must, "fail in this respect and become an invader of such rights." What government was ever organized that did not make it "imperative that the Anarchist should strive for its extinction"?

Our friend then likens the Anarchist to a "body of sailors upon the high seas" who, ignorant of navigation, kill their would-be, or might-be friend. This is an old simile. My religious friend fired it at me many years ago, before the Anarchist was thought of. It was then the foolish infidel, the wicked atheist who would kill God because the church had been oppressive. My lady friend, who is an advocate of woman's suffrage, believing that will accomplish even more than the single tax our friend advocates, said: "Why, we must have government. We should all be murdered in our beds if government were abolished." Our friend has a different version. He thinks we would all "turn to and rend each other." What a wonderful thing this government idea is to be sure. Voltaire thought the church should be abolished; but God was necessary and if he could be abolished men would invent another. Our friend evidently thinks the same about government. In fact, the government idea and the God idea are identical. The former is simply a second edition in new bindings. His assertion that advanced society needs government, and his idea that the single tax should be substituted for the present regime, reminds me of a saying of Henry Ward Beecher: "In the present highly artificial state of society men need stimulants"; and he advocated tea and coffee rather than stronger drinks. If our friend could brush away the glamour that surrounds the government idea, he might recognize that the Anarchist was not the ignorant fellow who would "kill the goose that lays the golden egg." He might probably think of him as a man who, having outgrown an ignorant age, knows that there is no such thing as a "goose that lays a golden egg." Our friend, speaking for the single taxer, says: "We are the one class of political economists who know what we want and how to get it, and what to do when we have what we want." I am inclined to think that his "class" is somewhat like that of the little boy, who was always at the head.

Now, I have read the papers of all parties, in fact, in my evolution, trained under their banners, and I found the single taxer, like the prohibitionist, prominent in them all. The fact is there are no two of any political party who can agree on what they want and how to get it. But how about the Anarchists? They certainly agree in this, that no party or policy shall bind them. They are not going to permit any leaders or rulers to say what shall or shall not be done in society. Our friend says, "you (the Anarchist) have no possible goal in view." He cannot see the liberty of the Anarchist because the superstitious idea of government hides his view. He thinks they would have "an elephant on their hands," but it is he who has the "elephant." Their hands would be free. The Anarchist abolishing government, and the State Socialist confiscating land and capital, are alike in the estimation of our friend. Of course, he means alike absurd. It is the golden mean—the single tax—that is to lead society out of the Red Sea of bondage into a land flowing with milk and honey. Holy Moses! How many leaders there are to take up thy mantle and lead thy children, Israel. I wish our friend could study the ideas as represented by Anarchism and State Socialism; these two extremes, "no government" and "all government"—study them in the light of fundamental principles. The one stands for liberty, the other for slavery. Can a man be free and be governed?

What is the use of government, or public administration, "it matters not what name you call it," unless it be to govern and control the thoughts and actions of men? If such be necessary, sovereign power is necessary; State Socialism is the only logical course. On the other hand, if "life, liberty and the pursuit of happiness" be the inalienable

rights of man, if liberty, equality and fraternity be possible among men, then Anarchism is the logical course. Our friend will find any half-way measure a waste of time. Get into the front rank, my friend, "of all right thinking men and women." You will then be able to see the vast horde of political patriots marching and countermarching under banners of strange device, in raging conflict one hour and "cheek by jowl" the next. He can listen to their frantic war cries, their howling worship; he can see the gaud and glitter of all their political trappings, "the pride and pomp of glorious war." He can see the slave rising to wealth and power becoming a tyrant, and the tyrant, divested of wealth and power, descending to the slave. He may be able to see some right ideas gaining strength until power be given them, then dragged in the mud of political supremacy, their utility subordinated to the greed of wealth and power.

What is it all but a devil's dance around the witches' caldron to conjure wealth and power. But see! Out from the pandemonium here and there an individual or a group have drawn apart. These are not ignorant "mutineers upon the high seas," but students of human nature; scientists who have drawn facts from the history and experience in the long struggle of humanity to establish a theory whose base rests upon the principle of liberty as the true economy of nature. First publicly submitted in this country by Josiah Warren, a descendant of "him who fell at Bunker Hill," and named by him "Individual Sovereignty"; later by P. J. Proudhon, of France, who first called it "Anarchy."

I ask our friend to turn aside from the fife and drum, the glitter and glare of partyism, and study this principle. He need not be ashamed. He will be in goodly company. The deepest thinker, the highest scientist, the brilliant man of letters, are in its ranks.

"The man of virtuous soul commands not,
Nor obeys. Power like a desolating pestilence,
Pollutes whate'er it touches. And obedience,
Bane of all genius, virtue, freedom, truth,
Makes slaves of men, and of the human frame
A mechanized automaton."

—A. L. Ballou, in *Discontent*.

FROM SAN JOSE.

Emma Goldman "bearded the lion in his den" at Gate's Hall on the night of July 10. San Jose has only 48 churches, and a genuine bomb would not cause more consternation than did the presence of an Anarchist lecturer. Emma Goldman spoke upon the subject of "Authority vs. Liberty" and clearly showed that authority has ever been the destroyer instead of the promoter of liberty. Said she: "The very existence of law or authority will cause man to become criminal, and to the starving man hunger is the first law which he obeys. Through all the ages the Church has been the first to oppose freedom—it is a curse to civilization, an enemy of progress and a barrier to advancement, and only when man is law unto himself will he be entirely free."

After the lecture the usual time was allowed for questions and discussions but these were not participated in very freely. Several Socialists asked a few questions but no one took part in the discussion. Some of the Socialists here are in the habit of burning Anarchistic literature and one of the parties declared that he would do it again. Such is the freedom of Socialism or rather of those who call themselves Socialists.

Emma Goldman lectures tonight on "Charity" and from all appearances I would judge the conservatives of San Jose need a little of it. Any kind of radical work is needed here, and the sooner some life is instilled into these people the better. It would be well if their God would breathe into their nostrils the breath of some kind of life.

K. D.
San Jose, Cal., July 11, 1899.

PEACE AND WAR.

The Hague conference is closed. To the impetuous revolutionist who burns with the fire of righteous indignation at the cruelties and barbarities perpetrated upon suffering humanity by vicious social institutions, these proceedings of the powers that are the very

causes of such indignities, would seem like mockery and cruel sport. But to the calm evolutionist who has gone through the stage of impetuosity and has learned that society is but a slow growth and subject to the laws of gradual development the same as everything else in nature, it is a sign of progress after all. That the social robbers and "warlords" themselves are beginning to realize the futility of strife in a world that would yield plenty for all under rational arrangements, and that they themselves are taking steps looking towards the abolition of such barbaric practices as wars is truly a sign of progress that, however weak the direct effect of the peace congress of aristocrats may be, cannot fail to exercise a healthful influence upon the ideas of the large conservative and war-blinded elements of society.

In this connection it is interesting to observe the strange anomaly of the man who has almost unlimited control over the lives of the largest nation in the world—a nation which has always occupied an ultra-conservative place in the ranks of civilized nations—advancing to take the initiative step toward the cessation of barbaric practices, while the representatives of that nation which has been priding itself for a century in the declaration of the liberty and equality of all men is carrying on and directing a fierce bloody butchery and decimation of a brave little nation which is simply contending for the same principle that caused the original revolt and final separation of this big overgrown warrior-nation from its mother country—*independence*.

S. D.

APHORISMS---DUTY.

Duty implies the claim of another person or thing, superior to self. Its supposition is a denial of the right of the "pursuit of happiness."

Duty, if it exists at all, can only exist between sentient beings. I cannot owe a duty to myself. For my right over myself is absolute, barring the claim of a creator. Then if in any action affecting no fellow being there is duty involved, that duty must be to a creator and not to myself.

1. It is not a duty to do what one is forced to do.
2. It is not a duty to leave undone what one is forced to do.
3. It is not a duty to do what one cannot do.
4. I do only those things which, under the circumstances, my mental organization forces me to do.

5. I leave undone only those things which, for the same reason, I cannot do.

6. The conclusion is that I have no duty.

I am informed that I have a duty, but that I do not recognize it. This falls of its own weight, because I cannot comply with a provision of which I have no conception.

"Duty to one's self," in moral matters, rests upon the theory of a creator; in matters of honor, upon regard for public opinion; and in its last analysis is a sacrifice to one or the other of these idols.

"Duty to the State" is the assertion of a myth, and is a pretext under which individuals gain homage and support.

"Duty to society" assumes the superiority of the created over the creator. And in any and every form, duty is a denial of individual sovereignty and implies a condition of servitude.—J. H. Morris.

SEX ETHICS.

Christian Endeavorers are fighting Mormons. What absurdity! How many of these holy Endeavorers could there be found who have not entertained sex relations with more than one woman in their lives? Precious few, if any. The difference is that the Mormons are truthful about the matter and are willing to assume the responsibilities for their offsprings while the Endeavorers are willing to pick the sweet fruit wherever they can, but leave the responsibilities of their acts to other people.

Of course the Mormons are inconsistent in that they are denying to their wives the same liberty of plural associations that they are exercising themselves. Nor is the marriage institution itself or the whole system of modern sex ethics at all defensible, for it is simply a relic of barbaric notions and contrary to the principle of human conduct as recognized by the modern philosopher and scientist, namely: Perfect individual freedom of action in ALL MATTERS. But between the two abnormalities of the Endeavorers and the Mormons the latter have certainly the best of it, for they in spite of their faulty philosophy are at least no hypocrites.

S. D.

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AMERICAN LIBERTY.

Dear Comrades,—During the summer months some radicals of Philadelphia meet every Sunday in Fairmount Park where we have reading and quiet discussions. To escape the noise of fire-crackers we assembled in the park also on the Fourth of July and there we had occasion to witness an exhibition of American liberty, i. e., the Single Taxers were refused by the authorities of the park to read the Declaration of Independence, fearing that criticism may follow which would arouse discontent. And yet Philadelphia is the birthplace of liberty!

The Single Taxers have also been prevented from holding open air meetings by the city authorities. Imperialism seems to penetrate this land of the "free" with all its beauties. M. COLE.

CHEAP TRACTS.

In *Free Society* No. 223, under the heading of "Notes," Stephen T. Byington calls attention to the need of cheap tracts which can be sown broadcast, and says that occasionally somebody sees this need and suggests that an article in *Free Society* be reprinted in tract form, but that the thing is never done, except to gather a lot of short articles into a pamphlet where the advantage of brevity is lost. He suggests that the article on the first page of *Free Society*, No. 216, by A. L. Ballou, headed "An Open Letter to a Socialist Friend," be reprinted in tract form to sell at not less than fifty copies for ten cents, and offers to at once take a dollar's worth and circulate them with an article of his own.

As originator of the Social Freedom Tract Society, organized November 1897, for the purpose of distributing small tracts and leaflets treating on industrial, religious, and especially social freedom, I announce my proposal to accept his suggestion, and will undertake to reprint any short article published in *Free Society* for which there is sufficient immediate demand to cover the cost of setting it up in type. But an article as long as that by A. L. Ballou in *Free Society* No. 216 could not be reprinted except in large quantities at the price mentioned by Mr. Byington. Twenty cents per hundred would not pay for setting it up, to say nothing of press work and paper and the postage on mailing small quantities. But if Mr. Byington and others who would like copies of the article for free distribution will at once give us orders in advance that will make up altogether not less than 500 copies at 50 cents per 100, post paid by mail, we will put the article in print in a neat tract of eight pages.

J. A. GILLIE.
849 1/2 Howard St., San Francisco, Cal.

FOR WESTERN PENNSYLVANIA.

The Committee of Agitation for Western Pennsylvania had the following income and expenses since July 30, 1898:

Cash on hand, \$21.47. Received from John Key, \$2.50; Gottlieb Key, 50c; Grindler, 81; Schneider, 50c; Gordon, 50c; Bauer, 50; Littera, 50c; Trille, 50c; Petzold 50c; proceeds of a raffle for the benefit of *Free Society*, \$27.20; proceeds of 11th of November celebration, \$12.21; proceeds of the Commune celebration, \$60.15; proceeds of May Day, \$1.01; proceeds of a picnic, May 30, \$10.95.

Expenses: Sent to *Free Society*, \$25; various expenses, \$6.84.

Cash on hand, \$108.15.

Money for the propaganda should be sent to the treasurer, H. Petzold, Watt St., near Wyllie Ave., Pittsburgh, Pa., and communications regarding the propaganda to the secretary, H. Bauer, 73 Springgarden Ave., Allegheny, Pa.

THE GODS AND THE PEOPLE.

The poem by Voltairine de Cleyre under the above heading, which we this week reprint on the first page can be had in a neat 8-page tract at 50 cents per 100; 25 cents per 50, postage prepaid. Size 5 1/4 x 3 1/4. Address *Free Society*.

RECEIPTS.

Please do not use private checks nor bank checks if you can avoid it. The safest and most acceptable manner of remitting is by postoffice or express money order.

Week ending July 8.

Dr. Foote, \$5. Duggan, Kuznik, each \$1. Forsyth, 75c. Malcheff, Lockwood, each 50c. Schlickeemeler, Cole, Millan, Bacon, Hansen, Wirth, Schroeder, each 25c. Beestrum, 12c.

A CO-OPERATIVE HOME.

I intend to start a co-operative home on my place with one or more good anarchist families. Must be farmers and stock raisers with means enough to amount to \$500 per family to be invested when here. I. W. HERMAN.

Cotesfield, Neb.

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*.

For Pennsylvania.

All comrades of Western Pennsylvania that are anxious to distribute *Free Society* and the *Freiheit* among their acquaintances, can receive them free from the undersigned by request.

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Progressive Thought, the oldest organ of the Labor Exchange movement. It is full of L. E. news, gives co-operative facts and advocates the way out of hard times. Address: Olathe, Kans. Send for sample copies.

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Yankee Socialist, Leechburg Pa., the warm est "Yellow Kid" yet published. It advocates Socialism with vigor, vim and persistence. The only real Yellow Journal in America. 50 cents a year. Send for sample copy.

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The Free Commune. A magazine of Liberal Thought. Published monthly by the Leeds Free Communist Group. Address: W. MacQueen, 79 Markham Ave., Harehills, Leeds, England.



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