



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.

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

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STRENGTH AND COURAGE.

It takes great strength to train
To modern service your ancestral brain:
To lift the weight of the unnumbered years
Of dead men's habits, methods and ideas:
To hold that back with one hand, and support
With the other the weak steps of new thought.

It takes great strength to bring your life up square
With your accepted thought, and hold it there:
Resisting the inertia that drags back
From new attempts to the habit's track.
It is so easy to drift back, to sink,
Too hard to live—breathe of what you think!

It takes strength to live where you belong.
When other people think that you are wrong:
People you love and who love you, and whose
Approval is a pleasure you would choose.
To bear this pressure and succeed at length
In living your belief—well, it takes strength.

And courage too. But what does courage mean
Save strength to help you bear a pain foreseen?
Courage to undertake this lifelong strain
Of setting yours against your grandire's brain:
Dangerous risk of walking lone and free
Out of the easy paths that used to be.

And the fierce pain of hurting those you love
When love meets truth and truth must ride above.
But the best courage that man has ever shown
Is daring to cut loose and think alone.

—Charlotte Perkins Stetson.

DIFFERENCES AMONG ANARCHISTS.

II.

In speaking of the differences among Anarchists I would confine myself to principles rather than parties. I find various writers of various schools often agree about as well as the various writers of the same school, and I often suspect that the advocates of certain schools are very apt to subordinate principles to the advancement of party interests. It is so natural to train under the banners of a chief that many writers who would indignantly deny that they are followers of any chief, will disclose the fact in repeating assertions and accepting the definitions of those whom they have accepted as authority. I can sympathize with them, I have done it myself. But the originality of the individual is to me of so much importance that I have schooled myself in the endeavor to avoid compromising or qualifying any principle for the sake of maintaining any party. I am aware of the truth of the adage "in union there is strength;" but I feel sure that any union to advance the policy of a party will result like that pursued by the politicians, defeating the very object they have in view. It seems to me that a union around the idea of individual sovereignty is all sufficient. We cannot hope to think alike any more than look alike. The independent individual is to me the true unit of society.

Proudhon speaks of society being properly organized only when devoid of all rule and rulers and insists that all man-made laws are as useless in society as spider-webs in a beehive. Following this idea, first worked out by Josiah Warren who claimed that the true harmony of society like that of music consisted in keeping each individual, like each note in music, distinct and clear; that the blending of interests tending to subordinate the individual to the interests of the combined whole was detrimental to individuality and hence arrested true social advancement, we see that it is the individual initiative, and selfish desires, that is to say, the satisfaction of self, from which all true progress proceeds.

In considering the liberty, and the fact that an organized force is employed to deprive the individual from its enjoyment, the question arises, "What

shall we do to be saved?" Three lines are adopted by Anarchists; active resistance, passive resistance and non-resistance. These may again be divided into the religious and non-religious, that is to say, those who are moved to conform to some standard of authority and those who are actuated by a question of expediency only. Personally carrying the principle of no authority to its logical conclusion I cannot accept any standard of morality as such either divine or profane. My idea is that all standards have evolved from circumstances and environments, that we are simply the creatures of past conditions and these are the effects of natural causes with no higher power than ignorant and brutal man in command.

It seems to me that the differences among Anarchists should not prevent the forming of a solid front against the principle of authority, yet I am pained to see words adopted qualifying the term Anarchist, thereby forming parties with policies. While sympathizing with Pentecost in his endeavor to avoid any entanglement of party fealty I could never see any logic in his rejection of the term Anarchist. It is the one "ism" that denotes no party affinity; it means the sovereign individual. Differences are essential, uniformity would be death to individuality, still I see no reason why we may not agree on the general term Anarchy and Anarchism. I have no quarrel with my religious friend, moved by a motive he calls altruism. I consider him self-deceived. He is really impelled by a desire to gratify himself as much as the most sordid and selfish soul. It is my happiness to preach non-restraint. Let the individual pursue his way in search of happiness unrestrained. Let alone he will eventually solve the problem and work his way to the highest plane of civilization. Our friend Bolton Hall has given us some good ideas in his article on "Violence in Education." After all we are but children of an older growth. Let us experiment.

"For others' follies teach us not,
Nor much their wisdom teaches.
The most of sterling worth is what
Our own experience preaches."

I would not quarrel with the methods of the non-resistants. There is much to be said in its favor. They oppose force as a principle, while I consider force as immoral only when used by invasion. In self-protection we may employ force, and hence I have no quarrel with the active resistant Anarchist. My disapproval of his methods is more of a question of expediency than principle. My methods are more in line with passive resistance. It seems to me the more expedient, more nearly based upon the principle that active resistance tends to defeat the good intentions of its advocate. As I have said if Anarchism stands for anything it is for a condition of equality without chief or ruler. It seems to me that any qualifying term as Individualist or Communist is out of place. We might make a distinction for those who believe in "divine authority" or "spiritual control," these we might call Christian or Spiritual Anarchists. So long as they deny all human authority I for one will extend a hand fraternal. But for the illlogical mind who would claim to be an Anarchist while advocating party politics, who grows eloquent in denouncing government yet ends in an appeal to the public to elect another party to power I can feel no sort of sympathy. We may admire the successful performer who rides two horses going in the same direction but are filled with wonder and surprise when he attempts to ride

two horses going in the opposite direction. I am willing "to go as far as who goes farthest" in following a leader in the realm of thought but when he poses as a chief and demands that his ideas and definitions be accepted, I rebel. Logic may have its masters but I decline to be its slave. Erudition's hall may be brilliantly lighted, but I prefer the more congenial fields of mediocrity. When Caesar says "do this" I want to know "for why." I would appeal to reason and common sense, and I find in the general walks of life men and women quite agree on fundamental principles and ideas; it is only when a "hobby" comes hobbling along "that simple rules of right and justice become complex." Then simple folks are all at sea.

"The grave, the gay, the stripling and the dunce
Start up, God bless us! statesmen all at once."

Again I must close without getting down to the question that causes division in our ranks. Meantime I would suggest an appeal to self rather than party. Let us knock there and ask for information.
East Elma, N. Y. A. L. BALLOU.

AN EXHORTATION.

I am an egocrat. I am not wise enough nor good enough to rule over others. If I were sufficiently wise and good I would never desire to rule over others. So far as I can see there is no other evil so prolific of human weakness and misery as the mad craving for special place and power. To be somebody's master, to have authority, to be able to command the services of those dependent upon us, to receive their attention and flattery—all this is part and parcel of the government idea. Such desires react to the detriment of the one who cherishes them, even more than they injure the possible victims.

Life is made a thousand-fold more burdensome by the interference of those who seek to influence and control one another.

I would have each new life made sacredly free. The only care of parents and teachers should be to allow the child's own nature the best possible opportunity for spontaneous growth. It is a new world to the new arrival. Nothing should be forced upon him. What he will naturally develop into is far more desirable than any culture that may be grafted onto him.

Civilization needs to be naturalized. In other words the great social disease called "government" must be remedied. How? By the development of the egocratic idea. Every man his own master. No one allowed to rule over others. Life, a free field and no favors to every fresh arrival.

Few words comprehend the whole. Live your own life. Mind your own business. Have the courage of your own convictions. Above all never invade the liberties of any one. Prove by the stalwart self-reliance of your own life that it is possible to be gloriously independent even amid a world of false governmental entanglements.

A single life that is truly self-governed is the strongest possible argument against the wasteful wickedness of that monster meddler—the State.

VICTOR E. SOUTHWORTH.

For San Francisco.

A ball for the benefit of Comrade Emma Goldman's lecturing tour will be given Saturday, August 5, at the Turk Street Temple, 117 Turk St. Admission 15 cents. All are cordially invited.

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.

All readers of *Free Society* in arrears are kindly requested to send in their subscription or pay the same to our respective agents, if they want us to publish a lively paper. They should remember that we can neither live on wind nor pay the current expenses with kind words.

In Cleveland, where the street railway employees went on a strike in order to better their conditions, "life and property" are considered sacred and the troops eagerly protect the property of the company. What a sad spectacle! While the street railway owners enjoy a trip to Europe or the comforts of a summer resort the troops and wage workers, whose interests are identical, are fighting the battle for those that suppress and rob them, instead of consolidating their forces against their real enemy—monopoly and government.

Strange as it may seem, it is nevertheless true that what is considered a crime in this country is glorified when perpetrated in Manila. The more people one kills on the Philippine Islands the greater a hero is he and the more property destroyed the greater the glory. The difference is that here it is the poor workingman who here and there dares to attack the property of the rich while in the Philippine Islands it is the government that commits murder and destroys the property of those who resist the imposition of an invader. But, "might is right" nowadays, a condition which the workers might easily take advantage of if they but cared.

Slavery and involuntary servitude of the most degrading form exist in the Hawaiian Islands today as a means for the enforcement of contracts made by laborers to work on the sugar and coffee plantations. Thirty-six Galicians are now confined in Oahu prison, Honolulu, because they refused to comply longer with the onerous conditions imposed on them by their masters. They were convicted of "deserting contract service," and were sentenced to indefinite imprisonment. They can gain release only by buying their way out of prison or going back to the cane fields. And such slavery is openly practiced under the American government, which pretends to protect the weak against the strong and the constitution of which provides that neither slavery nor involuntary servitude shall exist within the United States or any place subject to their jurisdiction! Yet the dear people never seem to learn that the flag is an emblem of plunder and that government exists to protect the plunderers.

The American citizen will never become a willing slave. He will never tamely submit to the decision of a corrupt judge or the police power of a corrupt officeholder. Those who think otherwise will discover their mistake if they ever should attempt to force or starve the honest and worthy toiler into capitalistic slavery.—*Voice of Labor*.

Nothing but boastful words, Mr. Editor. The "American citizen" has become a willing slave and tamely submits to the imposition of the officeholders. This is no flattery, but it is the truth the American citizen is much in need of, and the truth is that he is sleeping while the chains are being fastened around his neck.

UNWELCOME CHILDREN.

For thousands of years men and women have been trying to reform the world. Why have they failed? I will tell you why. Ignorance, poverty and vice are populating the world. The gutter is a nursery. People unable to support themselves fill the tenements, the huts and hovels with children. They depend on the Lord, on luck and charity. They are not intelligent enough to think about consequences, or to feel responsibility. At

the same time they don't want children, because a child is a curse—a curse to them and to itself. The babe is not welcome because it is a burden.

These unwelcome children fill the jails and prisons, the asylums and hospitals, and they crowd the scaffolds. A few are rescued by chance or charity, but the great majority are failures. They become vicious, ferocious. They live by fraud and violence, and bequeath their vices to their children. Against this inundation of vice the forces of reform are helpless; and charity itself becomes an unconscious prompter of crime.

Intelligence is the only lever capable of raising mankind. The question is, can we prevent the ignorant and the poor and the vicious from filling the world with their children? Can we prevent this Missouri of ignorance and vice from emptying into the Mississippi of civilization? Must the world forever remain the victim of ignorant passion? Can the world be civilized to that degree that consequences will be taken into consideration by all?

Passion is, and always has been, deaf. These weapons of reform are substantially useless. Criminals, tramps and beggars and failures are increasing every day. The prisons, jails, poorhouses and asylums are crowded. Religion is helpless. Law can punish, but it can neither reform criminals nor prevent crime. The tide of vice is rising. The war that is now being waged against the forces of evil is as helpless as the battle of the fireflies against the darkness of the night.

There is but one hope. Ignorance, poverty and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by talk or example. This cannot be done by religion or law; by priest or hangman. This cannot be done by force, physical or moral.

To accomplish this there is but one way. Science must make woman the owner, the mistress, of herself. Science, the only savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother. This is the solution of the whole question. This frees woman. The babes that are born will be welcome. They will be clasped by glad hands to happy breasts. They will fill homes with light and joy.

I look forward to the time when men and women, by reason of their knowledge of consequences, of the morality born of intelligence, will refuse to perpetuate disease and pain—will refuse to fill the world with failures. When that time comes the prison walls will fall, the dungeons will be flooded with light, and the shadow of the scaffold will cease to curse the earth.—Robert G. Ingersoll.

REPLY TO A CRITICISM.

In No. 219 of *Free Society* I wrote, perhaps quite bitterly, about the attitude and action of the miners' union members, and in No. 221 of *Free Society* some one signing their name as Mame Roskie assays to criticize what I said.

The point I made, or tried to make, seems to have been lost sight of by the critic. I said:

It seems that the miners love to be bossed, love slavery. With the Warden episode and its consequences in their eyes, in fact with this sickening transaction going on, the miners' union convention at Salt Lake City endorsed the S. L. P.

It seems they are unable to learn the lesson—though its tuition comes high—that government is conspiracy and murder, and that they had as good a right to take possession of the mill at Warden as to blow it up. It seems they don't understand that if the government owned and operated everything they would be more powerless, more servile and more completely under the thumb of the bosses.

That is the point, "sweet Marie;" that is the point I wished to make clear. They endorse government just when the government is treating them worse than mangy cur dogs, and I don't doubt but that nine hundred—and may be the extra ninety-nine—of each thousand of the men who manned the train, ran the scabs away from the Bunker Hill and Sullivan mine and mill, and blew up the mill would have responded to a call at any time to put down the Anarchists.

Again I say, why did they declare war, arm themselves, appropriate enormous amounts of dynamite and make all preparations for war if they did not intend to carry it out? Mine managers, governors and military authorities are not so easily bluffed as that, and if they did not know that the government stood ready to defend the capitalists they were lacking in ability to perceive the most patent facts.

Some of them say that they could have held the passes and prevented the soldiers from coming in, but were too loyal and law abiding. Oh, suffering saints! But their loyalty did not save them from the bull pen, nor their homes from pillage.

My critic asks why I don't criticize McKinley, and reminds me that every one must do as they must. So must McKinley. Who expected McKinley to act differently from what he does? Not I.

Then, too, if these miners are condoned in their continued worship of the monster that crushes them, will they ever learn to see that an endorsement of the S. L. P. is an endorsement of government, of the very power that is now denying them the right to work unless they sign a paper that is a renunciation of all personal liberty? No! Point out this fact to them, and tell them to take their medicine if they love government so well, and it will start some of them thinking. Some of the good trades unionists and S. L. P.ites sneered at us when arrested and asked how we enjoyed fighting the government. How do they enjoy upholding the government?

The Coeur d'Alene affair is indeed a bitter lesson. Will the miners learn it? Will they ever learn?

HENRY ADDIS

EMMA GOLDMAN IN STOCKTON, CAL.

The seats at Union hall were nearly all taken last night by people assembled to hear Miss Emma Goldman, the Anarchist of New York, speak on "Authority vs. Liberty." She speaks very rapidly, but her enunciation is good and she follows her line of thought very clearly. She makes great use of sarcasm, lashing most severely what she regards as the evils of modern life.

She spoke last night of three forms of authority. "The church," she said, "reigned supreme for centuries, and to doubt the existence of God or the sanctity of 'His' ministers meant most cruel persecution. But now thousands have developed from the idea of creation or a supernatural being." She declared that christian dogma rested on belief, which was not knowledge, and that the progress of science had rendered obsolete the ideas of the church. While there were a few who still went to church in sincerity, most men went to gain a reputation for piety that would be of help to them in business; women went to show their clothes and boys, and girls went to flirt. "And," she added, "it is a good place to flirt, for so many are asleep."

"It is not true," she exclaimed, "that God made man, but man has made gods, and every page of the church's history is soaked with the blood of those who have refused to accept the authority of the church, but now that authority is abolished in the minds of intelligent men."

"After the authority of the church was abolished," she continued, "another form of authority took its place." She said that Ingersoll had done a great work, but he had substituted the authority of the statute book for that of the Bible, and as the laws were largely based on the Bible they were not much better. The chief difference was that the church had to work on the emotions, while the State used force. In primitive life all had things in common, but after a while some one built a fence around a piece of land and he was the first robber. Then some one else wanted that land, and the struggle began.

She said that all the commands of the State were negative. It prohibits killing, but by means of its police and detective and military forces it murders men by hundreds. It says "Thou shalt not steal," and if a poor woman steals a little toy for her baby she goes to jail, but if a rich woman steals a silk handkerchief, they have invented a new disease to cover the case and call it kleptomania. So that the crime is not in stealing, but in being poor. "There is no equality before the law," she cried, "he who has no money never has had and never will have justice in the courts."

She said that while there was a time in this country when men like Jefferson believed in the principles of democracy, now the chief concern was for the triumph of party, and the time would come, if something was

not done to stop it, when we would have our Count Vanderbilt and Lord Gould.

She admitted that the people of this country enjoyed some liberty, but declared that things were changing, or this country would not dare to invade another land to plunder and kill its inhabitants for greed. With a sarcastic denunciation of the czar and the kaiser, and a declaration that the tyranny of the bosses in this country was little less burdensome, she passed on to speak of the tyranny of Mrs. Grundy.

She maintained that American women were mentally and physically ruined by their slavery to fashion, and that though the term "new woman" was a term of reproach, yet the women who defied conventionalities for the good of humanity were its great benefactors. The remedy was not in giving women the ballot, for that would only be changing masters, but in establishing liberty for all.

She closed with a vivid description of the triumphs of liberty and a picture of the ideal society, which could be based on the idea of peace and mutual co-operation, for anything maintained by force is most decidedly wrong.

In conversation with a *Mail* reporter after the lecture, Miss Goldman said she had been fourteen years in America. She had been in the cause of Anarchy in Russia from the time she was 15 years old. She first appeared publicly in this country in 1888 in the strike of the garment makers in New York. In 1892 the authorities tried to implicate her in the shooting of H. C. Frick, superintendent of the Carnegie steel works, but failed. In 1893, during another strike of garment makers in New York, she was convicted of inciting to riot and served a year in prison. She said that she opposed all violence that was aggressive or invasive, but believed in self-defense, and hence justified the killing of President Carnot of France and other deeds of that kind on the ground that the victims were invaders of the rights of the people. In conversation she is quite pleasant, and, except for her intense earnestness, shows none of the qualities usually attributed to the Anarchists.—*Stockton Evening Mail*.

The above is a report of the meeting of July 23, as it appeared in the *Evening Mail*.

The editor of the *Stockton Record* was very gracious to admit that Comrade Goldman "is well informed and to an extent well read. She has a fair presence, and her gestures and movements denote great energy, and her talks are unquestionably entertaining." Very fair of a newspaper man, is it not? The gentleman laments the opposition of comrade Emma Goldman to all cherished (by whom?) authority, particularly to that of Mrs. Grundy and her husband, Anthony Comstock, and our morals. (Our morals are indeed shaky, if they cannot stand criticism.) Comrade Goldman also lectured on the "Aim of Humanity," on Hunter Square (open air), Saturday, July 22, and created quite a stir.

THE SAVING IDEA.

If Stephen T. Byington had read what I wrote on saving, with any attention, I think he could hardly say I was talking of those who put money away in stockings to lie idle. I have not my former paper at hand to refer to—I generally start such things on a missionary tour as soon as I see them in print—but I remember using some such expressions as these: "It may be said the man who saves a penny now-a-days does not bury it in the earth, but puts it into a bank, which loans it out to some manufacturer or other capitalist who employs labor, thus enabling him to employ more labor; and thus it ultimately causes production, as much as if our economical friend had spent it for products to consume. This seems plausible; but consider. What does the manufacturer hire laborers for? To produce. And why does he want them to produce? That he may sell. And why does any one buy of him? To consume. Whoever stops consuming in order to accumulate, knocks away as much as he can of the corner stone on which the whole fabric rests. It stands to make money for him only because there are others less parsimonious than he. When, therefore, he tells others that by saving, as he does, they can become rich, like him, he talks rubbish. If they all did so, they would stay poor, and he would become poor." I also, I am sure, gave examples in proof, whose effect is to show that this miserable gospel of Poor Richard does a great deal of practical harm in other ways than by teaching "the ignorant" and "the unthinking" that they depend for bread on the thrifty; which, so

far as my acquaintance with them goes, they think unanimously.

Both friend Byington and S. D. deny the originality of my anti-saving idea. To Byington, I will say that I want to learn the addresses of those ignorant fellows who entertain it. I don't know them, never saw one of them, won't quarrel with them about priority, but will, if I can find them, try to organize them for propaganda work wherever political economy is being discussed.

To S. D. I will admit it is probable an idea something like my view of saving may have struck others before. But if you come to that, there is no such thing as originality. Newton was not the first who thought that gravitation probably held the planets in their "spheres." Kepler thought that and said it, but had no time left to work out a proof of it, as Newton did. The quotation from our old Comrade Wilson certainly does not show that he apprehended my exact formula "a penny saved is two pence wasted." Such a letter as Byington's, and such books as those referred to in my former articles certainly do show that my view is far from being understood clearly as yet, even by those who have some glimmering of its meaning. They confound it with "the broken window argument," and the "spendthrift" argument—either exchange of products must needs run over the snag of accumulation and capitalism; or else war and waste are "good for trade"—either a rich parasite had better devour his capital with harlots than put it into some productive enterprise, or else all producers (marvelous, yet familiar logic!) might grow rich by ceasing to exchange their products! I say, no. Consumption is the cause of production. Those who abstain from it to get a cinch on the means of production, and thus extort a tribute from the producers, are thieves—government, their provider with such means, being the big boss thief. Wealth increases, because expected consumption causes production to run ahead of actual. The applications of wealth to produce more wealth—useful only in view of ultimate consumption—are not made by abstinence but by invention. Waste does not stimulate production—in itself it discourages production,—but exchange encourages both the direct production of capital,* and the indirect production of its products. As to the parasite, it matters little what he does with his ill gotten wealth. The accursed thing will never prosper anyway. If these ideas all flow from the central one, that consumption is the cause of production,—if they operate on political economy as Copernicus' theory on astronomy; changing the standpoint from what is moved to what makes all move; from the capitalist, who is the basis of orthodoxy; and the laborer, who is the basis of Socialism; to the consumer, who is the basis of Anarchism, and is universal man;—then they have all the originality anything needs. If not, then, certainly I may hang up my fiddle, for I do not care to bore the public with old tunes. C. L. JAMES.

POLITICS AND RELIGION, OR CHRIST IN OUR ACTIONS.

We find in the history of political progress that man always had to depend upon himself to better the state of affairs. Religion has always been an enemy to progress directly or indirectly. By religion I mean a habitual all pervading sense of dependence upon or reverence for and responsibility to a supernatural being, supposedly divine. As Christianity is one of the religious systems, I will prove that it is against all progress and attempts to hold society in a low state of intelligence. As the intelligence of human beings is advancing, the ministers are obliged to get fresh cloaks under which to hide their past teachings and to deny that Christ is God, born of a virgin and other myths of the past. Christ is now interpreted to be an ideal, or putting it in the words of J. S. Mills: "A standard of excellence, a model for imitation, and a pattern of perfection of humanity." In my opinion this is the most foolish assertion he ever made.

It is also claimed that Christ was the first Socialist and Communist. It is said by the clerical fraternity that, because Jesus was always with the poor and opposing the rich and because he told a young rich man who wanted to know how to be saved to sell all he had and to give it to the poor, he must have been the first Socialist and Communist. Let us see what Socialism

* Karl Marx justly says that "wealth applied to produce more wealth," is not a good definition of capital. But we still lack another word to denote "wealth applied to produce more wealth;" so, except by inventing one, some ambiguity must be left.

and Communism is and whether Christ's philosophy agrees with it. Socialism is a theory which recognizes the right of the workers to the full products of their labor. To bring it about the land and implements for production are to belong to the nation and not to privileged individuals. It is to do away with individual wealth and poverty. A Communist is one who believes in the doctrine that a number of people may live in groups, large or small, and held property or goods in common, each person of the group or commune to have free access to them, consuming according to their wants, and producing according to their abilities. Let us see what Christ taught, and if it agrees with these definitions.

In Matt. vi, 24-34, we find that he taught: "Take no thought for the morrow," that God will take care of us, clothe us, shelter us, give us food without looking for it, like the sparrows and the lilies. Innocent children today are starving and, without shelter and clothing, go about from door to door begging for a crust of bread; even the birds are starving by thousands, and yet the Christians have the audacity to tell us that God looks after the world and cares for it.

Another verse, (Luke vi, 20,) reads: "Blessed be ye poor." Is this Socialism or Communism? Is poverty a blessing? Certainly not; it is a curse. It makes honest men thieves, brave men cowards, true men liars, and pure and virtuous women prostitutes. Another teaching, (Matt. v, 39): "Resist not evil." He that believes in that and practices it is not only a coward but a fool. This teaching has been the whip which tyrants and the priestcraft have used to enslave mankind. Progress and the betterment of our miserable conditions are impossible when such principles are taught. Teachings like: "Sell what thou hast and give to the poor" (Matt. xix, 21); "Give to him that asks thee, and from him that would borrow of thee turn not away" (Matt. v, 42); "Lay not up for yourself treasures upon earth, but lay up for yourself treasures in heaven" (Matt. vi, 19, 20); and "Ye have the poor always with you" (Matt. xxvi, 11) look nice on paper, but they are the most foolish advice that can be given. Christ did not understand the position of labor and capital; he did not know how poverty came into existence; he did not understand the political and economical condition of his own people, much less of the world, for if he had known, he would not have said such foolish things as pointed out above. Every advanced person is opposed to charity, and in favor of justice instead.

Now, let us see whether Christ was "the highest ideal of a man or a standard of excellence, and a model for imitation." He sanctioned and upheld human sacrifices, (Lev. xxvii, 28, 29); slavery (Ex. xxi, 2, 6, Lev. xxv, 44, 46); the killing of witches (Ex. xxii, 18, Lev. xx, 27). He taught that a father is to slay his own family for a disagreement of religion (Deut. xiii, 6, 10). He taught massacre (Num. xxx, 1, 18). In fact he held up everything that is bad in the sight of unbiased, intelligent and honorable people.

Some people may object on the grounds that this is contained in the Old Testament, therefore I will cite from the New Testament where he sanctions all these crimes and recommends their practice. "Think not that I have come to destroy the law or the prophets: I am not come to destroy but fulfil. For verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled," (Matt. v, 17, 19) etc. etc. (2 Tim. 15, 16, John v, 39, 46, 47).

Anyone wishing to be fair and to form conclusions whether to follow Christ would do well to read the following passages: Luke xiv, 26, xii, 49, 51, xix, 27, Matt. x, 34, 35, x, 14, 15, Mark iv, 11, 12, v, 11, 13, xi, 1, 3, 12, 14, 20, 21.

In the words of Robt. G. Ingersoll regarding Christ: "Was he kinder, more forgiving, more sacrificing than Buddha? Was he wiser, did he meet death with more calmness than Socrates? Was he more patient, more charitable than Epictetus? Was he a greater philosopher, a deeper thinker than Epicurus? In what respect was he the superior of Zoroaster? Was he gentler than Laoze, more universal than Confucius? Were his ideas of human rights and duties superior to those of Zero? Did he express grander truths than Cicero? Was his mind subtler than Spinoza's? Was his brain equal to Z. Kebler's or Newton's? Was he grander in death than Bruno? Was he in intelligence, in force and beauty of expression, in breadth and scope of thought, in wealth of illustration, in aptness of comparison, in knowledge of all passions, hopes and fears, the equal of Shakespeare, the greatest of the human race?" No! Then why should we follow him? All his good teachings were borrowed, but all the bad ones were his own. As Heine said: "Formerly Christ rode on an ass, but now asses ride on Christ."

The sway of Christianity is over; the priest must make way for progress and the church collapses deservedly in its rubbish pile, for its practices are even worse than its principles. M. ROSENBLUM.
London, England.

226

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NOT INTOLERANCE BUT SCIENCE.

In No. 224 of *Free Society* I said under "Note and Comment:"

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 the 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.

To this comrade A. I. attached the following footnote:

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.

Comrade A. I.'s conclusions in this matter were, I think, incorrect. I did not "prescribe a code of morals of his (my) own," for I have no codes nor morals to prescribe. I have simply exercised the same liberty of criticism that comrade A. I. so admirably exercises in regard to the conservatives in their sex relations which many superficial people consider an interference with their "non-invasive actions." I have merely uttered a "cry in the wilderness;" that is all.

From years of observation and for purely physiological and hygienic reasons I have been forced to the conclusion that the use of tobacco and alcoholic beverages as well as the loss of sleep or the transformation of night into day and day into night as it were not only destroy the health and shorten the life of the direct victims of those vices but that they indirectly entail discomfiture, misery and wretchedness upon their fellow-beings, and that they constitute some of the most powerful agencies of the degeneracy of the human race.

As a materialist I recognize the interdependence of body and mind and, while I fight governments as the material source of all our ills, I realize at the same time that government is entrenched behind ignorance. Ignorance is not only the effect of a lack of opportunity to gain knowledge but is largely the result of incapacity to think correctly and deeply. This incapacity is caused by mental weakness engendered directly and indirectly (by inheritance) by an inhygienic mode of living and by such vices as I have attacked. In order, therefore, to realize Anarchy—the reign of reason—it becomes necessary to improve the thinking capacity of the race; hence the necessity for the abandonment of the above mentioned vices. There is more truth than poetry in the old Roman proverb: "A healthy mind in a healthy body."

However, I did not nor do I now intend to force anyone into the adoption of my views or the sharing of my strong convictions. I am "tolerant towards people who seek happiness and enjoyment after

their own fashion," even though they may suffer agonies in consequence of their peculiar "happiness and enjoyment." I am tolerant enough to let them commit slow suicide in that peculiar way of seeking happiness and enjoyment. I am tolerant even to the extent of appreciating the services of and entertaining a fraternal spirit towards those of that class who are working for the advancement of the cause of progress to any extent. But while I am thus tolerant, while I entertain that fraternity—nay, because I do—I feel constrained as one who has set about to ascertain the causes of human ills to make them known—to proclaim and denounce such causes as I find them regardless of the opinions of friend or foe. S. D.

GOD AND MCKINLEY.

According to the *Examiner* of July 4 the Rev. Dr. Matthews claims that God directs the war and that Jesus Christ is behind the bayonets of troops in the Philippines. I do not as a rule place much confidence in the babble and silly twaddle of preachers, but in this case I am bound to admit that the Rev. Matthews has spoken correctly. Not that I believe in the existence of Matt's God, but his God is typical of war, murder and bloodshed. The Christian God is the monster to which the murderers, traitors and cut-throats of all ages since the beginning of the Christian era have taken refuge as a cloak to hide their own rascalities.

The war is not being waged in the interest of humanity, but for the glory of the Christian God whose interests are diametrically opposed to the welfare of humanity and the good of mankind. The Christians' God is a God of war, and in his name and for his glory the rights and liberties of the people all over the world have been trampled under foot, the sacredness and privacy of the home and family invaded, lovers, wives and sweethearts torn from one another's breasts, and millions of innocent men, women and children slaughtered and murdered in cold blood. The war in the Philippines is being waged in the interest of Hanna, Alger, and McKinley to divert the attention of the masses from the hard struggle for existence and the miserable economic condition here at home, and to increase these rascal politicians' already fat bank accounts by sending the best blood of America into the Philippines to murder and be murdered. It makes me hide my head in shame to think that I am an American when I see the descendants of our Revolutionary Fathers going to the Philippines on a war of extermination to murder people who are fighting for the same boasted independence the declaration of which we celebrated only a few days ago.

Mental prostitutes such as disgrace the presidential chair in the White House and men of Matthews' calling either blindly or willfully pervert the truth and with God as a shield commit all manners of crimes, murder, butcheries, rascalities and immoralities and then, when they get ready to die, throw their burden of crime on the shoulders of Jesus Christ and go sailing home to glory through the pearly gates and often on the end of a hangman's rope.

If the American people were not blind they could plainly see that in this case McKinley is the God who directs the war, and the Jesus Christ behind the bayonets of troops in the Philippines to line his pocket with more of the gold that bought him and reduced the American people to a condition of poverty and want.

T. J. APFHAUSER.

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