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FREE SOCIETY

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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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SAN FRANCISCO, CAL., SUNDAY, OCTOBER 22, 1899.

WHOLE NO. 237.

JUSTICE UNCIVILIZED AND CIVILIZED.

Ling-Two Ah Sin, on Murderer's Flat,
One morning caught an old grey rat:
"Ah, white man, I have got you now!
But no—dust be upon my brow
If needless blood I cause to fall—
So go, there's room for all!"

That night Ah Sin was somewhat shot—
BY ACCIDENT! For he had got
From earth a little gold—black sin
For there, though not for us, Ah Sin!

—William Sharp.

DIFFERENCES AMONG ANARCHISTS.

VII.

As I said in the beginning of these essays, our greatest difference consists in our various conceptions of the terms we use. Our late friend, Ingersoll, used to say, "I am not a Socialist; I am not an Anarchist; I am an Individualist." His conception of Individualism was Ingersollism; his idea of Socialism was centralized authority—the State; and his idea of Anarchism was, as he said, "a reaction of tyranny." He considered them "a demented people," more to be pitied than blamed. He never dreamed that there was a philosophy back of "the red flag and the mad army." We can afford to smile at his ideas—they are getting ancient, still there is a vast field of underbrush to clear away before we can plant a principle with any hope of permanent growth. There is a great deal of misconception even in our own ranks and we have to apply "the line upon line and precept upon precept" to make ourselves clear, and as all reform begins with self, we can only state our own conception and the reason for the faith we individually hold. Every man has his philosophy. What of the Individualists? I would say, the development of the individual unhindered by the arbitrary rule of man, a science of society based upon the liberty of the individual. It is an induction of nature, a study that has established the theory of Anarchism.

Any restriction of individuality impairs Individualism; any organization or authority restricts the individual, hence should be opposed by Individualists, that is to say, the organization or authority by man. By organization I mean the attempt to direct the various wills of individuals into one channel by creating a sovereign will. It matters not whether the will be established for one or many purposes: it represents an unnatural power. It is not the combined wills and power of its members, for this is an impossibility, but it is a compromise, a subordination of the various wills and it is bound to be followed by rebellion and reform, disease and death—the sure result of abnormal growth. There is only one way in which organization may succeed, and that is the degeneration of the individual, the decay and death of intelligence, or the growth of instinct and habit devoid of reason as illustrated by the bee and ant. The individuals of a true organization are wholly dependent slaves, and every argument for organization is an argument for government, for they are one and inseparable. My conception of Individualism is the perfection of individuality, and so I favor co-operation only when it may be entered without restricting or subordinating the individual wills, and I believe that such co-operation is not only possible but productive of much good.

But what is individuality? I would say the genius, the ego of man, a god when cultivated, a devil when restricted. Ingersoll has said there is something splendid in man that will not mind. The glory of Ingersoll was his teaching of individuality. He was not consistent, his logic often faulty, but he

told some wholesome truths. I love to give credit where it is due. Shakespeare has said "the evil that men do live after them, the good is oft interred with their bones," but I don't believe it. As the greater glory dims the less, let Ingersoll's masterly argument for individuality shine before men as shines "a good deed in this naughty world." Though it may be digression, I cannot forbear a protest against this spirit of blame that Free-thinkers and especially Anarchists are hurling at each other. I feel we are the creatures of circumstances. If our "thinkers" are free we can never hope to agree. When we know that what is agreeable to one is poison to another, how can we expect that men can agree on any standard of right and wrong. We all think and act in accordance with our organization which has grown under the influence of natal and prenatal environments. We are a part, a portion of nature. Our thoughts and actions are as much phenomena of nature as the opening of the flower, the hum of the bee or the gurgle of the brook. To be exact: there is no such thing as freedom of the will. It is as a complete individual in relation with others that we may talk of freedom. We are as much governed as the solar system and no more free than the planets in their courses. This "government" our State Socialists love to dwell on, and their system is to be a part and parcel of it. But there is as much difference between man's laws and nature's as there is between the finite and the infinite. When man's law accords with nature it is wholly superfluous, when not, it is an imposition, a fraud and a crime.

The evolution of man has been grand just in proportion as his individuality has developed, and that has just been in proportion as freedom has been accorded him. Let it be the mission of intelligence to strike off every shackle, to prove that obedience to man's laws is a crime to his own nature. May never "custom stifle his infinite variety," nor habit train his nature to abnormal growth. May he mount the "glory crowned heights" where nature knights her noblemen; where liberty and equality establish a true fraternity, and love and sympathy smile upon the order and harmony of men.

East Elma, N. Y.

A. L. BALLOU.

INFAMY, INDECNY AND IGNORANCE.

The Judas Iscariot which from the foundation of a little paper twenty-five years ago, built upon the earnings of labor whose confidence it betrayed by selling out its principles, lately rose to a monopolistic sky-craper at the corner of Third and Market streets—the *Morning Call*—in publishing the item of Levitzky's suicide, sought to vent its spite against Anarchism by a lot of sensational rubbish that would be a credit to an inmate of a madhouse. It stated that a lot of Anarchistic literature had been found among Levitzky's effects "which tend to prove that the deceased was or had been a member of or sympathizer with the Chicago Anarchists," and continuing commented thus: "The pamphlets proclaim Proudhon's doctrine that all property is robbery, hold up the gloomy side of life to the wage slave and decry against that condition of things which allow one man to drink champagne and eat roast turkey when he has earned them and will not allow the other man who has not earned them to eat and drink likewise. It is believed that Levitzky's mind was unsettled by this misleading literature and placed in such morbid condition that he saw no way out of his troubles than suicide."

If the journalistic slave who prostitutes his intellect in the service of the arch-monopolistic robber Spreckels had ever read Proudhon, he would perhaps have caught the meaning of this great philosopher's slogan and learned that not Proudhon, but this monopolistic nincompoop himself is "misleading." He would then have seen that what Proudhon and his followers object to is not that the one who did earn the champagne and roast turkey is enjoying it, but on the contrary, that he who has not earned it is enjoying it while the one who has earned and is in justice entitled to it is cheated and robbed out of it. To illustrate: Claus Spreckels, though he really never had the capacity or honesty of earning enough for roast turkey and champagne, earned enough while he was a day-laborer in Germany to live on bread and potatoes by his own labor. But when he began to speculate with the earnings of his wife who was an honorable servant; when he imported poor German laborers into the Hawaiian Islands to work upon his plantations and enslaved and robbed them out of their just dues by withholding from them, by the aid of the thieving commercial profit system, all the earnings of their labor, except the paltry \$16 a month while their real earnings—according to the statistics of U. S. Labor Commissioner, Carrol D. Wright—amounted to about twelve hundred dollars a month—the real outcome of their labor—and when he supplemented these proceedings by other cunning robberies called speculations, such as stock-gambling and political manipulations which enabled him finally to have his sky-scraper erected upon the blood and bones of the defrauded—then it was what Henry George politely termed "unearned increment," but what we Anarchists in plain English term robbery; then the really earned fare of dry bread and potatoes of the honest German day laborer and his honest servant-wife was changed to the UNEARNED champagne and roast turkey of the German-American arch-monopolistic robber.

The monopolistic quill driver adorned his item with this sensational sub-heading: "Believed that Property is Robbery and not having it hanged himself."

The fact is Levitzky was not without means or the ability of procuring it whenever he needed it. He was a mechanic of rare ability and up to a couple of days before his death earned \$30 a week, more than the miserable perpetrator of the indecent item in question could earn in a month. This venomous wretch in his sickening overzealousness to please his monopolistic taskmaster seemed to forget that there are a thousand different causes for sorrow and despondency in life, and that one's political convictions are generally the very last thing to drive a person to suicide. For every Anarchist that commits suicide the mouthpiece of this wretch's master contains the list of perhaps thousands of republicans and democrats who go that way; yet there are never any insinuations or slurs about their political convictions.

To gloat over the remains of a poor unfortunate fellow being without knowing the causes that prompted his melancholy act is indecent enough, but to make sport of a man known to have entertained the loftiest ideal regarding social relations—Anarchism—is infamous.

Since writing the above the following article appeared in the San Francisco *Bulletin* on Oct. 12:

"The Cloakmakers' Union held a meeting yesterday when resolutions were adopted sympathizing with the relatives of M. Levitzky who died on Sunday, Oct. 8. The union also desires to correct the statement made by a certain paper [meaning the *Call*] regarding the cause of Levitzky's death. The union investigated the matter and learned that ill-health and despondency led Levitzky to commit suicide."

Thus the sensational *Call* penny-a-liner is branded as a brutal liar.

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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.

When the dailies begin to publish the main points made by comrade Emma Goldman in her speeches, as done by the *Pittsburg Leader*, it is a sign that the world is moving.

According to a *Lucifer* correspondent more than two thousand men, women and children have been shot, hanged or burned to death in the South during the last ten years, all of them without a trial; and such barbarism was not committed by the "wild beasts of society" or "bomb-throwing Anarchists," but by good Christians who teach "thou shalt not kill." A. I.

Even the bankers—the acknowledged beneficiaries of all wars—disapprove of the Philippine butcheries. At a meeting of the Columbus, Ohio, bankers a resolution congratulating the government on its policy in the Philippines met with such a storm of opposition and indignation by most of the members present that it had to be hastily withdrawn by the imprudent mover.

Comrades Lucy Parsons and Carl Nold and several other speakers addressed a meeting of four thousand coalminers at Mount Olive, gathered to commemorate the first anniversary of the death of their comrades who fell in the industrial battle with the tools of their employing oppressors at Virden, Ill. The whole town of Olive as well as other neighboring towns turned out with several bands of music and commemorated the event in a dignified and impressive manner.

The following interesting items are clipped from a letter written to a friend by W. C. Owen who has lately returned from the Klondike and whom many readers will remember as an old energetic and able worker in the cause of human emancipation:

"The government has acted atrociously on the principle of milking absolutely dry a cow that can only live a few years. . . . My observations of the workings of State Socialism, as illustrated by the Canadian liberals, have, I think, completely disillusioned me. Everything belongs to the government, therefore the government in its paternal anxiety for the development of the country, gives monopolies to capitalists, thus you can not cross the Klondike to the mine without paying toll to the ferry company which got the monopoly, and the free ferry established by an enterprising hotelkeeper was promptly squashed: hence you cannot cut wood without paying toll to those who have obtained timber 'berths,' etc., etc. . . . Here in the States the trust consolidation and the imperial evolution seem to have advanced with seven-league boots. At present times are said to be very good, but I note the financial papers speaking of speculation as growing steadily quieter, and I take it that this is the first mutter of the inevitable storm."

At Grasslitz, Bohemia, recently some of the beauties of government received a practical illustration. A large portion of the population was opposed to some odious measures of the government and evinced its spirit of disapproval by a large procession through the streets carrying transparencies with drastic symbols and singing appropriate songs. This was more than the "law and order" banditti could stand. They therefore first attempted to scatter the procession, but were met with a volley of stones. Then they made a great number of arrests and attacked the people with bayonets. About forty shots were then fired into the crowd and finally the murderers withdrew. There were five killed and many wounded. Indignation ran high and the murderers (gendarmes) were obliged to leave the town to escape the wrath of the populace. Fearing a more serious outbreak the authorities released the prisoners at the time, but rearrested them soon as quiet had been restored and the cunning but themselves safe in the reestablishment

of the old tyranny. The city council is antagonistic to the banditti government and its members have resigned unanimously. S. D.

GOVERNMENT EXPOSED.

Governmentalists usually admit that the government of England is of the highest order, the most ethical of any nation. Students of Anarchy and government will increase their knowledge considerably by reading "English Ethics" by Hon. W. J. Corbet, an English member of parliament, in the *Arena*, October, 1899. A few brief extracts are worthy matter for *Free Society*.

"What visions of all that can be taught and learned are conjured up by merely naming Cambridge and Oxford, the most famous two seats of learning in Great Britain! Thousands of men of the highest order of intellect, whose influence in after life extended to the uttermost ends of the earth, studied within their halls. What has that influence been? Has it been for good or for evil? For the benefit and elevation of mankind or only for the betterment of a limited number of ambitious adventurers? The question shall be answered as we proceed."

"Under Britain's empress-queen—

"Man's inhumanity to man
Makes countless thousands mourn,"

—just as it did under the Rome of the Caesars.

England is, comparatively, a small island—somewhere about the size of that distressful country Cuba; yet she boasts that the sun never sets upon her flag. How does this happen? It happens because the imperial instinct, the lust of conquest, and the spirit of rapine are hereditary and conspicuous in her. The smell of carnage is as a sweet odor in her nostrils; the stench that arises from the decaying bodies of the victims of her Maxim guns and repeating rifles, as they lie unburied on the battle-field, is most precious incense to her. It is useless to deny the impeachment; for is it not the fact that after every massacre, from the Khyber Pass to Khartoum, are flashed instantaneously, from the highest personage in Great Britain, congratulatory messages to the men who have done the butchering? Wherever the Union Jack floats, from Southern to Northern India, from the Cape to Omdurman, there the message of "peace and good-will to men is reversed; the destroying angel spreads his unholy wings and there there is weeping and wailing and gnashing of teeth among the hapless millions of God's creatures, the victims of aggression, cupidity, lust, ruthlessness and crime; and this in spite of England's pretensions as a Christianizing nation."

"A brief digression is here called for to give an instance of British breach of faith, such as Prof. Sidgwick alludes to. It occurred during the Afghan war of 1844 and relates to the so-called murder of Sir William McNaughton, British commissioner. Sir William formed the design of capturing Akbar Khan, the Afghan chief, and with this intention invited him to a conference to be held in the open, and to which both parties to the parley were to come with only a limited number of attendants. Akbar accepted the invitation and very nearly fell a victim to his trust in British honor. During the course of the conference his quick eye detected the movement of the red-coats in the not distant woods. He saw he was being surrounded. With quiet dignity he brought the conference to an end and rose to his feet. As he did so Sir William McNaughton rushed at and seized him. The noble Afghan looked into the traitor's eyes for an instant, as if doubtful whether such a breach of faith were possible; then, quickly drawing a pistol from his belt, he shot him through the head, and, leaping onto his horse, he and his escort disappeared unhurt, amid a hail of bullets.

"Contrast the following instance of the chivalrous generosity of the noble Afghan with the treachery and meanness of McNaughton. During the course of the war the wife of Sir Robert Sale fell into Akbar's power. Knowing how greatly the English general would be distressed by the untoward occurrence, he at once sent an envoy to the British camp to say he did not make war on women, assuring Sir Robert of Lady Sale's safety, and that she and her party would be treated with every courtesy, adding that he would send her ladyship into the British lines on the first possible opportunity without ransom, which he did."

"The recent 'punitive measures' taken against the brave Afridis is a fresh instance of how Englishmen interpret the meaning of the word *ethics*. In one day sixty villages, as reported by the military authorities, were burned to the ground. Sixteen mills were laid in ruins, and, to complete the iniquity, the millstones

were broken—to make sure the murderous designs should not fail and that famine would complete the hellish work of the destroyers. There were, it may be supposed, thirty families, averaging five persons to each, in each village, giving a total of nine thousand souls, of whom probably six thousand were women and children. Picture the horrible sufferings of those innocent and helpless women and children perishing from cold, hunger, and exposure in the fastnesses of their native mountains, while at the very moment they were in their death throes their persecutors and murderers were receiving compliments, congratulations, and rewards from the empress-queen of Great Britain and—India! And—oh, shame! Bishops and clergy were offering up thanksgivings to the father of mercies for the success of the British army!"

Mr. Corbet says the English government's system of licensing prostitutes and brothels brings in \$50,000 net profits to the colony of Hong Kong, and is used by the government, and Lord Kimberley defended this course in the House.

Circular memorandum (No. 21) addressed to general officers commanding divisions and districts, dated June 17, 1886 contains the following:

"In the regimental bazaars it is necessary to have a sufficient number of women; to take care that they are sufficiently attractive; to provide them with proper houses," etc., and "if young soldiers are carefully advised . . . they may be expected to avoid the risks involved in association with women who are not recognized by the regimental authorities."

Mr. Corbet goes on to say:

"It might naturally be supposed that the whole bench of bishops rose in their place in the House of Lords and with loud and united voice denounced this atrocious circular; or that H.R.H. the duke of Cambridge, then commander-in-chief, brought the matter under the notice of his cousin, the empress-queen; or that the marquis of Harrington, then secretary of State for war, with manly eloquence protested against the degradation of the department of which he was the head; or that the Poet Laureate in scathing verse, such as Longfellow or Tom Hood would have written, held up to the scorn of the world the morally degraded British soldier. No! Nothing of the kind took place; but what did happen was this—the man who thus debased himself to the deepest depths of human infamy; who had made himself a pander, a pimp, a bawd, a procurer for the army under his command, had honors, rank, wealth, and decorations rained upon him. He was given the Victoria Cross of Valor, was made a peer and a Knight of St. Patrick, and was so feted and feasted and flattered that he must have believed himself to be a heaven-sent messenger instead of an emissary from 'another place.'"

One more quotation, referring to Ireland, is:

"This master of 'English Ethics' (Chichester, has left the following under his own hand (the letter is quoted in Godkin's *Land War*): 'I have often said, and written, it is famine must consume the Irish, as our swords, and other endeavors, worked not that speedy effect which is expected; hunger would be better, because a speedier weapon to employ against them than the sword.'"

Only moral lepers can uphold any government after reading Corbet's article on the government of the greatest robber nation of all the ages.

The Boers have only made one mistake, and that was in settling on land that happened to contain £500,000,000 worth (legal value, of gold; and Cecil Rhodes wants it for his Chartered Company—and Colossus Swindler Rhodes. KINGHORN JONES.

FROM DENMARK.

A communication appearing over the initial "P." in *Der arme Konrad*, one of *Free Society's* ablest German exchanges, published at Berlin N.O., Elizabeth St. 66, discloses the most pitiable state of affairs in Denmark as the result of labor leadership, centralization, and State Socialistic parliamentarian-red-tape-milk and water-dilly-dallying tactics.

Forty thousand workers had been locked out by their bloodsucker employers over four months ago and their families had been in dire distress. Children were obliged during their vacation from school to go out and earn a few pennies where-with to substitute some of the means of life which their fathers had been prevented from earning.

The working people of Denmark appear to be more or less conscious of the encroachment of monopoly and are mostly organized into trade unions. These trade-

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unions belong to a centralized body called De Samvirkende Fagforbund (The Cooperative Trade Union). When the lockout began the members of all these unions resolved to inaugurate a general strike whereby to paralyze all municipal work, such as lightening, sewerwork, etc. They also concluded to simultaneously quit paying rents. These were tactics which would make the heart of any intelligent revolutionist leap for joy, and which place the Danish workers in the front rank of intelligence and ought to command the admiration of the radical world, for they are some of the most effective methods for securing success. But, alas!—the workers unfortunately relied upon their leaders, and these resorted to a lot of red tape and dilly-dallying between reports to the central body and a lot of humbug attempts at arbitration with the bloodsucker employers. In addition to that the State Socialistic organ *Socialdemokraten* which pretended to interest itself in their behalf, led them into the pool of parliamentarianism, the result being that a settlement was offered the terms of which would have placed the workers in a much worse condition than they had formerly been in. They therefore in spite of the contrary advice of their leaders rejected the compromise. The bloodsuckers locked out 15,000 more men, and the whole 55,000 men with their families are now in a semi-starving condition. To make matters worse the conservative leaders with whom the workers had become disgusted, causing some unions, for instance the joiners, to secede from the central union, are now making these radical secessionists feel their wrath and prevent their being supported in their struggle so that they are obliged to rely for support upon their friends and the radical element all over the world.

The writer very fittingly concludes his communication with these words:

"The foregoing state of affairs proves that the future of the labor movement devolves upon the Anarchists; and it is they who will have to concentrate their energies to push forward the slackened chariot of progress. Let us awaken from our slumbers; let us sow the seed of freedom and bury alike monopoly and the brutality and labor repression."

According to latest reports received since writing the above the Danish workers have been successful, the bloodsucking employers having been forced to accede to most of the workers' demands. S. D.

HOW WOULD CHILDREN BE PROVIDED FOR IN FREE LOVE SOCIETY?

As anticipated the discussion of the above question at the freethought meeting 1133 Mission St., last Sunday evening proved unusually interesting. There was a good audience, particularly gratifying among which was the presence of a large percentage of the "new" woman. All shades of opinion upon that most important subject seemed to be represented. There was the man who "wouldn't support some other fellow's children" and the man who "didn't know his own children;" the man who (though off the subject) "had lived harmoniously with his wife for twenty years and ne'er more'n boxed her ears," as well as the woman who claimed "it's nobody's business what man's children they are as long as they are mine."

J. A. Gillie started the ball rolling. He said it was regrettable that this question could not be broached without provoking the indignation of the goody-goody element of society. There existed a good deal of insincerity and hypocrisy among a certain class of people who were themselves subject to the most revolting vices and yet displayed a most pathetic kind of modesty at the bare mention of anything that savors of sex. He quoted from a work dealing with the sex question in a scientific manner. During his experience the author ran across a lot of men who were hilarious from a very liberal indulgence of alcoholic beverages and were telling each other smutty stories of such a nature as would make the hair of a baldheaded man's wig stand up. He interviewed them regarding their opinion on his work and they were unanimous in the emphatic declaration of their intention of killing anyone who would dare to introduce such literature into their families. It was this deep-seated superstition and ignorance that was largely responsible for existing evils. The economic dependence of women upon men was another great source of trouble; if women were economically free they would only mate from motives of love and would be enabled to take care of their offspring. Monogamy results in the production of an inferior race; it is responsible for a large percentage of criminals by inheritance. If the lot of loafing officials

who compose the government and live upon other people's labor were driven away, their fat salaries would easily support all the children in the land.

Patterson said monogamy brings the woman under complete mastery of the man and makes her subject to ill-treatment and brutality; it is much better for a woman to bear illegitimate children than to be tyrannized over by inebricated and brutes; he prefers the children of love to those of hatred that were born by the largest percentage of women who were obliged to entertain monogamic sex relations. Monogamy forces people together irrespective of their physical condition, causing the peopling of the world with imbecils and criminals. The law should punish unhealthy people who coupled and should compel men to support their abandoned children.

Alfred Cridge, the untiring veteran reformer and author of many pamphlets on representation, etc., said the problem of the care of free love children was to be solved by the abolition of poverty. Poverty causes all the evils in society. Poverty is due to legislation.—The religious element that pretends to be so shocked by the modern tendency in sex matters shows its hypocrisy by encouraging and glorifying in the present war while religion is supposed to be based upon peace. The law is a superfluous luxury and a disturbing element in the relations of the sexes; it neither provides for helpless mothers and infants nor prevents their being rendered helpless; it is a nuisance. Government meddles where it has no business to and is inactive where its operations might be excusable. It ought to take hold of and carry on the business of furnishing the light and water and carry on communication for the community and keep its hands off the people's sex relations.

A. I. referred to a work by Morgan according to which the women of some tribes of original Indians who lived in promiscuity were readily supported with their children and never asked about, in fact hardly ever knew the fathers of their children. It was a notorious fact which any well informed physician may attest that eighty per cent of the female inmates of insane asylums were the victims of sex hunger or inversion caused by ignorance and mockmodesty. The law should neither punish nor prevent, nor do this, that or the other thing, but merely leave its paws off us. The existing terrible conditions are the very outcome of law and government; under freedom there would be plenty for all and no trouble to support love children or anybody else.

Mrs. Drynan said she prefers love children to forced children which latter are the inevitable result of marriage relations. If woman had the choice of her mate and were not obliged to stick to him "for better or for worse," the question of the support of her children would not exist. Her Christian sisters often get into trouble because they consider the lord first and themselves afterwards. She reverses the practice and bestows all the necessary attention upon herself first and gives the remnant to the lord, if there is any.

A Mr. Robertson said he had been married for over twenty years and lived a harmonious life—with exception of the little frequent spats and disagreements that are necessary for the preservation of the old respected proverb that "true love never runs smooth." He had been a model of virtue and had never looked at another woman much less entertained other relations with any of them before he got married and never looked at one of them since—except through his fingers.

The audience greeted this bit of sarcasm with a round of applause.

T. R. Simpson said the principal cause of the difficulties in the sex problem arose from the fact that men considered women their property as soon as they became associated with them. They treat them with the same regard as their horses, cows, dogs, cats or other domesticated animals; they force them into unwilling relations and place restrictions upon them and attach strings to them which eventually estrange them from and prove fatal to the men. Marriage is simply an escape valve for overfed humans. It should give place to relations of a purer and more elevated character. Women should enjoy perfect equality with men; men should be actuated by higher motives than the mere gratification of their sensual natures. Motherhood should be respected as it used to be by the Greeks who conferred distinctions upon it. Both men and women must become more courageous and learn to set old pernicious traditions at defiance and adopt modern, progressive views and methods. The question should not be the support of children but the regulation of their birth. Women should learn to

regulate the bearing of offspring. Science places information upon this subject into any one's hands who is really desirous of obtaining it. When women will not bear unwelcome children they will be sure to know how they will be supported. Law, secrecy and mockmodesty encourage ignorance in these matters; we must therefore have light and freedom.

The questions for the ensuing month (of November) were adopted and promise an interesting program.

The question for the discussion at the next meeting, Sunday 22, is "Is Phrenology a Science or a Humbug?" to be opened by J. L. Ohlwine. D.

LIBERTY BUT A MEANS.

A well-meaning and evidently bright young man in a letter to a friend in commenting upon Emma Goldman's lectures, says:

"If she advocates Anarchy as the panacea for all ills which human flesh is heir to, her conception of what Anarchy is and mine radically differ. I should judge she belongs to a group of pseudo-thinkers and would-be reformers who call themselves Anarchist-Communists. The name itself is another glaring instance of hyphenating together two names of entirely antagonistic meanings. Communism looks to the improvement of the lot of the downtrodden and oppressed by means of some readjustment of present social and industrial conditions. Now, Anarchy, as I take it, simply means: living without authority—that and nothing more. In other words, doing just as I please."

Benjamin R. Tucker, the most prominent individualistic Anarchist recently in one of the issues of his publication *Liberty* declared that liberty in itself is of no value, that is, it is of no value unless it had some object, some purpose of accomplishment. Now what does our friend, the above critic, want with liberty? Certainly, he, too, must want it for a purpose. And he does. His purpose is: to be enabled thereby (by liberty) to attain happiness. Happiness consists in the satisfaction of our desires, most fundamental of which is the attendance to our physical wants. When we, however, begin to, or attempt to minister to those wants, we collide with the "other fellow" who is ready to hold us up via Profit, Rent and Interest, practices which put somewhat of a damper upon our laudable purpose of "doing as I please," and involve the "improvement of the lot of the down-trodden and oppressed by means of some readjustment of present social and industrial conditions."

Hence the above claim of our critic friend regarding Communism falls flat. I myself am no stickler for Communism or any other sub-issue. I am a simple Anarchist and I believe in the widest possible range of liberty for the individual. Nevertheless I can see no possible harm or contradiction in Communism, provided its adoption be optional to the individual, that is that it be voluntary, of which from my sources of information I have no reason to doubt. S. D.

Literature.

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TRUTH.

The article in No. 45 of *Free Society*, containing the question, "Are there any truths, religious or otherwise, in the Bible which can be proven by authority outside of said Bible?" made me stop and reflect: "Are there any truths?"

What is truth? Truth is a statement of facts which we believe to be true. We believe these facts to be proven, but we cannot say that they are certain, even if we do say it. Truth seems to me to be something hidden, and which men are continually seeking to find.

When we tell a lie, we know we are asserting something which is opposed to what we think to be the truth. I maintain that certainty cannot be attained about abstract things; that which is true to one person, may appear false to another.

Truth can stand the open daylight, it needs no mask to hide its face. It may be compared to a pearl that glitters best in daylight, but truth mixed with falsehood is like a diamond or carbuncle which is more brilliant by artificial light than by daylight.

If a man would view himself as the world sees him, stripped of all his self-conceit and imaginary importance, he would be a poor shrunken thing, full of melancholy and indigestion, and displeasing to himself.

Why do men lie? Some for the pleasure of it, as with poets, others for advantage, as with the merchants, but still there are some who lie apparently without a motive. Why they do so I do not know.

One of the Church Fathers considered poetry harmful because it filled the imagination of man with the shadow of a lie. But this sort of lie only makes life more pleasant without doing any harm; it is the lie that sinks and settles in the mind that does the harm.

It will be acknowledged even by those who do not practice it, that clear and round dealing is the honor of man's nature and that mixture of falsehood is like alloy in coin of gold and silver, which may make the metal work the better, but it renders it less pure and valuable by the admixture of baser metal.

Montaigne, a celebrated French essayist, says "to say that a man lieth, is as much as to say, that he is brave towards God, and a coward towards men," for a lie faces God and shrinks from man.

Truth will never be found, for men are continually striving to find it, and as soon as one has found it, or thinks he has, there are always some who do not think he has and try themselves to find it.

The belief in truth, which is the enjoying of it, is the sovereign good of human nature.

ALVINA SCH.

Cleveland, Ohio.

DON'T STAY LONG, THOUGH.

Mary had a little—not lamb—but lonesomeness for her native land. The genial climate of California with her genial (?) people have lost their charm for her—temporarily at least. She couldn't leave good enough alone; she would rather be where she can freeze off her ears and nose in midwinter and get sunstruck in midsummer, and where the little father of all the Russias can throw her into prison, knotted and sent to Siberia into a living tomb

for her convictions. However, it is not the little father she went to see, but rather her own—a mitigating circumstance. He is getting old and feeble, and wishing to see his daughter once more, he sent the means to Mary to take her back home.

What Mary?

Well, it's our own Mary—Mary Isaak sen.—that played the mean trick on the *Free Society* family to desert them and let them camp alone for a while; the same Mary to whose personal sacrifices, tender cares and devotion the rearing of Baby Firebrand was largely due and but for whom—who knows?—there would be no *Free Society* in existence today. She has left, but not forever we hope. We hope to see her pleasant face and her cheering smile and to hear her reassuring and encouraging words and have her invaluable cooperation again ere many moons pass over our troubled heads. So we wish her a pleasant trip and as much joy as she can stand.

S. D.

GO ON.

Go on with your voting and organizing—

Your judging and condemning and punishing—

Your recruiting and drilling and building of warships.

You say it is your duty.

I think that perhaps it is.

All I know is that it is not mine—and that some day it will cease to be yours.

The time will come when you will have grown beyond all that—

When you will see the absurdity of it all—

When you will lay aside childish things.

Go on then; play with your bats and balls and pocket-knives;

Bump your heads; stub your toes; cut your fingers and let them bleed; learn from your only school-mistress, Pain;

You cannot share our experiences. You must each have your own.

When you have at last finished your term and left the narrow school and play-ground,

We'll give you a rousing welcome to the real world outside,

Where men live one degree nearer the causes of things,

And where the air is clearer and the sunlight brighter.—From "Plain Talk in Psalm and Parable," by Ernest H. Crosby.

In the old times a man made his plans, did his work, received his product, said it was his right, and thanked his God that there was enough for all, so no one need starve. Now, an employer makes the plans, a laborer does the work a monopolist receives the product, a professor says it is all right, and a clergyman thanks his God there is too much for some, so no one need care.—From advance sheets of "Things as They Are."

The Letter-Box.

C. M., Stanford University, Cal.—Comrade Morton has started and is at present in Philadelphia, where he will remain till November 2. But all letters addressed to James F. Morton, J., care Chas. Abbot, 48 Congress St., Boston, Mass., will be forwarded to him.

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