

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.

VOL. VI. NO. 34.

SAN FRANCISCO, CAL., SUNDAY, JULY 8, 1900.

WHOLE NO. 274.

A HOPELESS CASE.

He was just a common sinner,
But he'd buy a tramp a dinner,
An' he'd sort o' try to put him on his feet!
An' a feller might be needy
An' his raiment worn and seedy,
Yet he'd stop an' visit with him in the street.

He made no ado about it—
Wouldn't brag around ner shout it,
Yet he did a heap to help his fellow men;
When he'd find a fallen brother,
In some easy way or other,
He would make him organise himself again.

He had noney, an' he spent it,
Er he give away er lent it;
Seemed ex if the more he lost the more he got;
Made all sorts o' big donations,
Helped support his poor relations,
An' he bought an orphan school, a house, an' lot.

Never heard o' him a-shoutin',
Ner a-settin' 'round a-soutin'
'Bout the everlastin' wickedness o' things;
But he just went on a findin'
Deeds to do an' never mindin'
Much about a crown er harp with golden strings.

Yet the deacon's folks—it's very
Hard to say it—they was merry
When at last death came an' caught him in the lurch;
Fer they knowd the d. vil got 'im,
An' it served him right, dod rot 'im!
Fer he never had united with the Church.

[The above verses were written by David S. Brown, of Peoria, and refer to the late Col. Ingersoll. They are reproduced from the New York Truth Seeker.]

SOCIOLOGY.*

Mr. F. Spencer Baldwin's article on the "Present Position of Sociology," like most criticisms professedly negative and distinctive, while a little too severe in general, makes scarcely enough of the real weak point. Sociology, says Mr. Baldwin (p. 521, October, Popular Science Monthly), is not a science, because its *scope*, its *method*, and its principles are all unsettled. But on p. 517, he follows up a previous investigation with the remark that "differences of opinion as to the *scope*, *method*, and purpose of sociology have been found, upon investigation, to be less serious than they at first sight appeared." On the same page he states that many alleged first principles of social science have been propounded; among which are conflict, contract, imitation, the coercion of the individual by the multitude, and sense of kinship with one's like. But of all these, except perhaps the last, there is not one which it will be denied is very near the foundation. Nor is their recognition, as he says, "the barest commonplace." Imitation would never have been mentioned as the basis of society by a writer earlier than Darwin. "Contract" is understood in no such sense by any modern sociologist as it was by Puffendorf or by Rousseau. It appears then that certain fundamental principles of social science have been established. We might say not unaptly the great question is whether there be any one on which the rest can be made out dependent.

That besetting sin of sociology which Mr. Baldwin might have punished most severely, if he had pursued it with the same zeal as this "sciences" general pretensions, is indicated, in his article, by such observations, original and selected, as the following: "The present condition of sociological thought is *confused*." (Sociology is) "a pedagogical white elephant which defies classification." (Its) "accredited representatives are at loggerheads upon fundamental questions." "Its forms . . . perhaps would suggest a series of pseudo-sciences." "Sociologists have allowed their enthusiasm for ideals to blind the eye, and bias the judgment." Sociology is like astronomy, when (for this is not an hypothesis, but a fact), some astronomers were found "insisting that the sun went round the earth and others contending that the earth went round the sun." But of all

* Originally sent to the Popular Science Monthly, but found too radical for that staid periodical.

these criticisms the happiest has been reserved. "To the economist sociology is a penumbral political economy—a scientific outer darkness—for inconvenient problems and obstinate facts that will not live peaceably with well-bred formulas."

The idea of a "science" which keeps a Siberia for refractory data, is indeed enough to make a catfish laugh! "And that's what the matter with" sociology. The economist is not the only obscurantist among sociological Inquisitors. The moralist is quite as ready to demand that facts of doubtful orthodoxy shall explain how they stand related to the tradition of the elders.

It may be encouraging to remember that similar things have happened before. The condition of sociology is like that of astronomy when Ptolemaic dogmas still commanded reverence; like that of chemistry when a Priestley could think it blasphemous to attack phlogiston. An empirical science carries an antiquated hypothesis, like the Old Man of the Sea, upon its back. To throw off this incubus is necessary, not only for progress into sound classification and deduction, but even continued existence.

The Moloch to which immature sociology has been thus sacrificed, is evidently one of those Idols of the Forum enumerated by Bacon, and described, very happily, in the same number of the Popular Science Monthly. "Society," a mere convenient abstraction, is made concrete or even personal, in the same vague way as Nature, the Vital Principle, Virtue, and the rest. The assumption runs through all sociological reasoning that man is made for "society," and that social improvement consists in training a "solitary savage" into a citizen. Herbert Spencer, as Baldwin remarks, has pointed out how the sociologist, being himself a citizen, is especially liable to this error. But the most glaring example, as Mr. Baldwin also shows, without claiming any originality, is in Herbert Spencer's own work. Naturally, we find this "idol" a favorite object of devotion to the conservative classes; but Socialism stands quite ready to proclaim that "Ahab served Baal a little, Jehu will serve him much."

The ambition of an Erostratus might collapse at such a thought as adding another "false and one-sided view" to the many already in the market-place. But when we find that all the false and one-sided views start from a common error, then the example of astronomy and chemistry recurs to suggest that what we want is a radical change of standpoint. No addition of cycle to epicycle will make the sun's motion work. We must consent to move, and let the sun stand still. Specifically light phlogiston "must go," and all chemistry repose upon specifically heavy matter. Similarly, the fundamental sociological dogma is, as Mr. Baldwin says, though without sufficient emphasis, "the reverse of the truth." There are no solitary savages. Man is a gregarious animal. His combativeness, his ape-like imitiveness, his abject submission to superior force once recognized, his disposition to tyrannize whenever he can, are all at their height in his earliest known state; and fully explain its character—the horde, the totem, the chronic warfare, the iron tyranny, the sinking of the individual in the mass. The law of social progress is emancipation of individual thought and individual will. *The disposition to obey and to command directly measure one another and inversely civilization.* To apply any such first principle to the evolution of trade, of slavery, emancipation, serfdom, wages; of democracy, aristocracy, monarchy, representation, federation; to marriage, parentage, prostitution, sexual irregularities; to religion; to literature; to education; to crime; to the "jingo" spirit; to superstition in general; to racial progress, etc., would evidently be an enormous task. I am content to claim one advantage for the hypothesis as capital. With age continually fixed on the individual, not the mass, it will rejoice instead of trembling, whenever it finds the individual distinguishable from the mass. It instantly and forever releases us from all necessity for putting misbehaved phenomena "down cellar."

C. L. JAMES.

THE OFFENSE OF PROPERTY.

Discussion is often carried on to great length without reaching or approaching any conclusion, simply because there is no agreement upon the ideas in which the controversy originates. This is just as true of the discussion of questions relating to Anarchy as of any other. It sometimes seems that our friends who make much of Communism are so opposed to the idea of private property that they would allow no one title even to so much as his personal clothing, his comb or his tooth brush.

For my part, I cannot conceive how any harm can be done to the general good by the admission of the right of anyone, everyone, to hold property of any and every kind, even to houses and lands, so long as the right extends to only those things that are actually used for personal, individual enjoyment and satisfaction. The question whether the holding and use prejudicially affects others, wherever such a question may arise, to be settled by the opinion of those about them.

The only offense of property, as I view it, consists in the power to hold out of use something that others are in need of, and holding out of use solely for the purpose of compelling others to give up a share of the proceeds of their labor as a compensation to the holder of the legal title for transfer of possession or use. I intend this expression to cover every form of renting, selling, bartering, exchanging or passing from one to another of any and every kind of property, for any other consideration than pure good will.

We believe, as I understand it, that in a properly constituted and regulated society there would be an abundance of everything adapted to meet needs, wants and desires in every conceivable direction. Why then should we deny the right of anyone to claim full dominion over anything that contributes to his or her pleasure or satisfaction? Such denial cannot be based on the fact that such holding harms any other, because, with free access to the resources of nature all such things may be multiplied without limit; and the holding by anyone cannot lessen or limit the holding of others.

The line I have indicated is one that may be drawn with perfect distinctness, so that there can be no possible question of its exact location; no possible question of the exact point at which individual holding ceases to be harmless. It is the point where anything is held for rent, sale, barter or exchange.

There should, for instance, be no other title to land than the occupation of it for use. If it should be claimed that one was holding land, not used, to the disadvantage of another, it would be tested by that other moving on the land in question, and setting up occupancy. If the neighbors believed the original holder had need of it and therefore the right to it, their feeling would be manifested in such a way that it could not be disregarded; and the intruder would be obliged to vacate. But if they believed the original holder was claiming more than justice permitted, they would maintain the right of the new occupant. In either event, with the disposition of the community plainly manifested, neither of the parties would think of going counter to it. For in a properly constituted society there can be no motive influencing anyone more strongly than the desire to live in good will with his neighbors. In such a society, no one could live otherwise.

ALDEN S. HULING.

LIBERTY THE MOTHER OF PROGRESS.

Let us never forget that all the great achievements of the past have been made possible, only by what little liberty has existed in the world. What was true of yesterday, is no less true of today, and will be equally true to-morrow. The hope of the race is not in any fixed system, but in breaking the bonds that bind us.

J. F. M.

FREE SOCIETY.

FORMERLY "THE FIREBRAND."

Published Weekly by Free Society Publishing Ass'n.

50 CENTS A YEAR.

Address all Communications and make all Money Orders payable to FREE SOCIETY, 236 Clinton Park, San Francisco, Calif. For visitors off Market St. Castro car.

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.

CURRENT NEWS.

Following the Republican Convention, it was the turn of the Prohibition Party to take the stage in the national political farce. Starting with an expressed desire for a union of Church and State, its platform proceeds to assure us that the prohibition of the liquor traffic is the only "issue." National brigandage and murder, the enslavement of the people by monopoly, political fraud and corruption, the oppression of the working-class, all are brushed aside as trivial matters. Its candidates are John E. Woolley for president, a noted champion of religious legislation in a secular nation, and Henry B. Metcalf for vice-president, a commercial exploiter of the rankest type. It is by far the weakest ticket this party has ever nominated.

Mrs. Josephine Smith of San Jose, Cal., is a type of "American" women whose highest pleasure consists in a sycophantic adulation of foreign royalty. The San Francisco Examiner contains a sickening account of a fawning letter recently sent by her to the parasite Victoria, and the latter's highly condescending reply—through her private secretary. Of course, the woman rushed into print with it at once. It is well to make a note of a type unfortunately very common among us. If Mrs. Smith or anybody else will show me one act worthy of admiration ever performed by the royal bacillus (should I say bacilla?) of England, I will agree to mention her with more respect hereafter.

California affords another glaring illustration of the fact that the laws are made to govern the poor, and not to restrain the rich. The Superior Court issues an injunction, forbidding the Southern Pacific Railroad Co. to raise its rates between San Francisco and Fresno. The company coolly defies the injunction, pending appeal; and nothing is done about it. But let a labor organization undertake to do the same thing; and its leaders are clapped into jail within twenty-four hours. Remember that this is a land in which "all men are equal before the law!"

And now the Rev. Sandford, head of the "Church of the living God," is arrested for forcibly kidnapping a young girl, the heir to a large fortune. Verily, these servants of God often wander into devious paths.

The De Leonite Socialist Labor Party exhibits its profound breadth of view, and deep love for the workingman, by denouncing every trades union that does not become an annex of the De Leonite Party. Any Socialist who has the audacity to accept office in such a union must be at once expelled from the party. And yet some people wonder that we cannot accept Socialist tyranny as the highest social ideal.

Dr. C. F. Thwing recently submitted 22 Bible allusions to 85 college students; and only one gave an answer correct in every particular. Not one reference was in the slightest degree obscure or difficult to any person with the most general acquaintance with the Bible. Dr. Thwing's experiments merely show how grossly ignorant so-called Christians are with regard to the book they pretend to hold so sacred.

There are indications that commercialism will now demand a war with Germany, within the next year or two. There is no earthly ground for a quarrel between the people of Germany and the people of the United States. Inexcusable wholesale murder is merely an incident of expansion; and only a few voices are raised against the monstrous criminality of the whole proceeding. Truly the rulers of the world are the gigantic evil-doers. In comparison with the magnitude of their crimes, the anti-social offences of private individuals dwindle into utter insignificance.

The Hotel Rowardenan of Ben Lomond, Cal., refuses to admit Jews as guests. Fortunately the Hebrew race is better able to protect itself against the outrages

resulting from race prejudice than the negro and Chinaman have been. Nevertheless, the incident should be noted, as marking the low stage of civilization which evidently prevails in Ben Lomond.

New York's horrible fire was the product of reckless "business methods." Hundreds of human lives, daily risked that already gigantic fortunes may be still further increased, are lost in the fearful accident, which arrives in due season. But of course, nobody claims to fix responsibility on the "monarchs of industry."

Their property was all well insured; and no voice of denunciation can issue from the charred lips of their victims. The effect of capitalism in turning men into demons may be seen in the following news item:

The truly horrible point about the fire was the murderous behavior of tugboat captains who, with an eye to salvage alone—the money they would get for saving property—let countless women and men burn and drown. "We're after the salvage," the brutal captains said. "There is no salvage on human life," they said. They left hundreds of people struggling in the water while they (the captains), like human carrion crows, fought over the burning ships. Many of the plucky skippers threw away all money saved, and fought for human life as sailors know how to do better than any other class of human beings.

In one case, it is said, a tugboat skipper beat off drowning men with a club, telling them ere they died that "it costs money to take passage on my tug."

The names of these human monsters should be secured, and published in every journal in the country. This terrible affair should arouse every honest man and woman to fresh determination to fight to the death the social system of which such acts are the logical outcome.

J. F. M.

OBSERVATIONS.

A writer in the North American Review tells us that at their "last annual sessions, the legislatures of our respective 45 States, passed more than 14,000 laws—good, bad and indifferent; also that there is no getting around the fact that many of the 'acts' spring from an unwholesome desire to accomplish social reforms by short methods and that many others represent individual or corporate contrivances to utilize the power of the State for the turning of private grindstones." There is no limit to the accumulation of evidence pointing unerringly to the fact that government, which we are taught was instituted among men for the protection of the weak, has reversed the laudable intentions of the founders—if such intentions ever existed—and is but a rendezvous where the worst elements in society, armed with authority, devise laws that will enslave or rob their fellows.

Yet the average citizen will tell you that if it were not for the saving grace of the legislative body of this country, society would go to pieces; our lives not safe an hour; no one would work; and we would have no rights that any man was bound to respect. If all this be true, it is a powerful argument against trusting men, endowed with such characteristics, with dominion over their fellows, and a patient study of the laws enacted and the deeds perpetrated by the ruling classes, is enough to convince a man of ordinary intelligence that government tends to develop the worst instincts of men, not only of those who govern, but the governed as well. There must be something radically wrong with an institution that in one annual session turns out 14,000 laws of such a questionable nature. It is time the people turned a searchlight upon their protectors (?) who use the power of the state to attain the ends of private and corporate greed.

Glancing over the columns of a local paper, the son of the house made—to him—a startling discovery. "Oh," he exclaimed "what a funny advertisement. Mr. W. gives warning that 'My wife, having left my bed and board, I will no longer be responsible for any debts she may incur.'"

My son, that notice illustrates the great benefits woman derives from the sacred institution of marriage. After taking the marriage vow, she is no longer troubled by being an individual. Her identity can be easily wiped out, so successfully that in her small world she is always referred to as the wife of so and so. For instance, we often read, the wife of John Smith had her arm broken, or the wife of Bill Jones has the measles. If we should read, the husband of Mary Smith has the fever, or the husband of Nancy Johns had his leg broken, we would feel that to refer to them in this manner was to belittle them; and no man would tolerate it. This is not surprising, as marriage, as well as custom, encourage the idea that he, as hus-

band, is the possessor, and that the wife is the possessed.

Some women there are, I know, who have likened this state of affairs to that of being possessed by a devil; and this leads to developments such as you call my attention to; and so there is a bedless, boardless woman hunting a new job, and a half vacant bed, to let to some half vacant woman who will occupy it for the privilege of receiving her board. You will notice, my son, as you grow in years, that in the marriage state, bed and board have a close relation to each other. This respectable state of affairs is in great danger; for there are indications that woman may evolve to that stage where they will be able to provide their own board. This will compel man to offer other inducements, in order to get a tenant for his bed. There are dormant traits in man's nature, the cultivation of which would both improve him and attain his desires in this direction. When this change comes, my sex will lose the privilege of bearing public tags that hide their personality and denote possession. It will not be common, in ordinary conversation, as it is now, to refer to a woman as the wife or widow of Mr. so and so. Who ever hears a man spoken of as Mrs. Jones' widower? What sounds more ridiculous? Yet it is more so than Mr. Jones' widow? These things may be insignificant; but they point to the cold hard fact that woman's position today in society is based upon the idea of female inferiority. I will add that outside of the human female there is no evidence to support this theory. Other females of the animal kingdom do not in the least support it. It must be confessed also, that there are symptoms in human female nature that may yet prove the fallacy of this commonly accepted idea. Acts of rebellion, like deserting a man's bed and board, are subjects for grave consideration.

KATE AUSTIN.

DISCORDS.

The people own and operate the postal system.
The people own and operate the judiciary system.
The people own and operate the fire system.
The people own and operate the streets, highways and bridges.
The people own and operate the tax system.
The people own and operate the school system.
The people own and operate the prison system.
But the fools who suggest that the railroad and telegraph should be added are too crazy to be allowed to run at large. Funny, isn't it?—Appeal to Reason.

Yes, it would be funny, if there were a word of truth in it. But it so happens that "the people" own nothing in this country, not even their own lives. The government performs the operations mentioned above; and the politicians profit thereby. To add the railroad and the telegraph could not by any possibility bring the people one step nearer freedom.

Henry Austin Adams, a blatant Romanist priest who is being petted and coddled by San Francisco "society" and by a servile press, follows the true spirit of his Church in expressing a bitter hostility to social, intellectual, and moral progress. He does not scruple to avow his admiration of the Middle Ages, where a few keen but one sided intellects were developed at the expense of grovelling ignorance, slavish subservency, and moral rottenness on the part of the great mass of mankind. In citing the few great names of that dark period of human history, he has the audacity to include Copernicus, denounced by his Church, and Savonarola, murdered by it, to say nothing of Michael Angelo, whose life was crippled and all but wrecked, by the base, ungrateful, and tyrannical treatment he received from papal hands. Especially does Mr. Adams loathe the thought of woman's advancement. Is not her place to darn stockings, make beds, clean houses, accept maternity under conditions demanded by her master, and in general to render to man an abject obedience? All the joys of life, all the larger realm of thought and action, are to be reserved for man, and man alone. Mr. Adams deserves thanks for making it so clear that the Roman Catholic Church, today as always, is the bitterest enemy of woman.

The Coming Nation, organ of the Ruskin colony in Georgia, is good enough to tell us why so many people leave the colony. It devotes a column to

FREE SOCIETY.

the subject; but the meat of it is in the following extract:

Out of the members that have joined this colony in the past four years, fully seven out of every ten would make good co-operators under reasonable conditions. Now, believing this, why is it that so many leave—nearly one half—after a longer or shorter time? To this several reasons can be given, all based on inherent characteristics of the individual. Probably the principal reason is: unwillingness or inability to submit to majority control.

The Coming Nation ought to know. It was majority tyranny that broke up its preceding colony in Tennessee, and that sooner or later will either break up its present colony, or reduce it to a state of innocuous desuetude.

The London Freethinker prints a long and emphatic eulogy of George Sand. Its editor, G. W. Foote, poses as an extreme conservative on the sex question, and is bitterly hostile toward the free lovers of England and America. But it makes a difference in the case of a woman who is famous, and has been dead a long time. Apparently it never occurs to the average Secularist that there is such a thing as a principle involved.

The bride took the husband's name as is customary—even the old-fashioned "obey" was left in the ceremony, but then we know how much that amounts to in Ruskin!—Account of a Ruskin wedding in The Coming Nation.

In other words, marriage in Ruskin is the same hypocritical thing it is everywhere else, "morality" demanding that the bride shall take a lie on her lips. No wonder Socialists insist that there is no sex question! Sex reform does not fit into their scheme.

J. F. M.

SQUIBS.

The election that has just passed in Oregon brought out some curiosities. One queer thing was the referring of a number of amendments to the constitution to popular vote. One proposition was to repeal an amendment that excludes negroes from this State. This old law was passed before the war as a fugitive slave law, and has never been repealed, and never enforced. Some Anarchists worked against the repeal, contending that to repeal the law would be to sanction the "repeal or enforce the law" theory; while from an Anarchist standpoint all laws should become, like this one, simply dead letters.

Another queer thing in the election in this county was the election of the Citizens Legislative ticket and the Democratic candidate for district attorney, in spite of an overwhelming Republican majority for every other office. In the city there were two Republican candidates for mayor and yet the Democrat was third in the race. In speaking of the success of the Legislative ticket I heard a school teacher say: "It seemed that the people agreed amongst themselves, without getting together and talking it over. We didn't even have a paper." I thought: "Follow that out to its logical conclusion and you can see how Anarchy is practical." By the way, I would like some who condemn my methods to suggest how to reach the hundreds (perhaps thousands) here who said: "These candidates all want the same thing; there is no difference between them after election," and stayed away from the polls. I mean reach them with Anarchist ideas.

While the St. Louis street car strike is on, and strikers being shot down, is a good time to work amongst street car men of other cities. They feel a deep interest in it, because it is their occupation; and they may some day have the same thing to face. Some leaflets, pointing out that such trouble could not occur in Anarchy, would be fine for this purpose.

H. M. Kelly's article on the movement in England strikes me as containing lots of good sense, as well as information.

Comrade Southworth's article on "Speak for Yourself" is excellent. No one can speak for another. I fell into that error once in the controversy on tactics and consistency, by saying "we work amongst them." I had myself and one or two others in view; but even then it had been better, had I used the singular pro-

noun. Criticism of theories, ideas, and beliefs, is always in order; but criticism of personal character or conduct had better be done by private letter.

I am still in favor of the symposium on methods and tactics; but it is the place of the critics, Austin, Lynch, Patton et al., to lead out in the symposium, and let Comrade Holmes and myself come in on the last round. It is easy to criticize, but not so easy to put forth a practical program of action. If the critics have any plan to propose, let them bring it forward. Long I have waited for some suggestions as to how to propagandize from these comrades.

Some inquiry is coming in concerning the practicality of forming a group, or association, or colony in this State. I would say this: It is the best State in the Union for such experiments, for a number of reasons; among which are equable climate, fertile soil, abundant, pure, cold water, no lack of timber, cheap land, low taxation with numerous exemptions, a total absence of Puritanism in law and customs, and best of all a non-meddlesome population. I have lived and traveled in most of the States and Territories west of the Mississippi river, and some east of it, and know of no place where the same combination of soil, climate, water power, outside range for stock, accessibility and nearness to market, fish, game and wild fruits, can be had as cheaply or on as easy terms as in Oregon.

Let a "colony" he started somewhat like the one at Home, Wash., only having certain Communistic features like a community bake oven, laundry, library, etc., from the start; and soon many wage slaves can be self employing, drudgery of work reduced, healthy children grow up amid flowers, instead of in tenement houses, and an influence radiating to help prepare for the new time coming.

HENRY ADDIS.

-Portland, Ore.

THE SEX QUESTION.

There is perhaps no subject with reference to which comrades differ more widely than the question of sex reform. Some wish to bring it always to the front, some to thrust it into the background, and not a few to ignore it altogether. Free Society has been bitterly criticized for making too much of the sex question; and again it has been censured for not devoting enough attention to the subject. In this, more perhaps than in any other department, it is manifestly impossible to please every reader.

In our judgment, the subject is far too important not to receive adequate treatment in a paper whose field is the whole social question. Sexual superstition is a most powerful adjunct of economical slavery. The two factors in social life act and react on each other. Sexual slavery poisons the whole nature, and breeds a race of weaklings and degenerates, who are willing to hug their political and economic fetters; while economic slavery perpetuates an environment favorable to sexual bondage, with all its hideous results. Both are alike causes, and both alike effects.

It is noticeable that those who deprecate the agitation of the sex question are as a rule those who understand it least. When a comrade is notoriously jealous, and inflamed with the desire of owning a human being, we expect to receive a rebuke from him for presuming to hint at the principle of sexual freedom. When any comrade gives the lie to his professions of liberty by voluntarily passing under the yoke of legal marriage, he is the first to become restive, when Anarchists are urged to be consistent. It is the galled jade that winces.

The principle of liberty underlies all phases of life. No system, creed, custom, or belief is too sacred for the most searching investigation. Authority is a bane, not in one department only, but on all sides of human relationship. As our work is that of the full emancipation of the race, we cannot leave out that which most intimately concerns its happiness. If our principles are sound, let us not shrink from their full application. Free Society is open to all sides, that the fullest truth which we

are yet capable of grasping may be elicited through the medium of fair and open discussion. J. F. M.

Literature.

Socialism and Farmers. By A. M. Simons. Chicago, Ill. Charles H. Kerr & Co. Price 5 cents.

An analysis of the present condition of the American farmer, closing with the well-worn plea for a class-conscious Socialism as the final remedy.

Plain Talk in Psalm and Parable. By Ernest Crosby. Boston, Mass: Small, Maynard & Co.

Seldom has a stronger voice been raised against the social and political shams of the day. These poems lash like a scourge the devotees of Pharisaic respectability and the blind worshippers of existing institutions. The author is a disciple of Tolstoi, and may fairly be termed a Christian Anarchist. Force in every form is repulsive to him; and he does not hesitate to assail the "sacred" foundations of the State. He strips the mask from many a latter-day superstition, and exposes the rottenness of legislation, the curse of monopoly, the infamy of war, and the idiocy of looking to the ballot-box for social salvation. A few selections will indicate the tenor of the work.

"We dedicate the sabre and musket to a shelf in the museum above the rack and thumbcrew, And we know that ere long the ballot-box and policeman's club will follow them."

"Hail the new truth as the old truth raised from the dead; Hail it, but forget not that it too will prove to be a half-truth; For sooner or later we shall have to dismiss it also at another loftier stage of our journey."

"And now, while still your choice is free, Against your god rebel— Your god, respectability, The dullest fiend in hell."

"Woe to the cause that hath not passed through a prison!"

"The State?" "Ah thus it is that men conjure up spectres out of nothingness, and name them, and cast their sins upon them, and fall down and worship them." J. F. M.

Prejudice? By Maurice A. Bachman. New York, N. Y.: 160 East 107th St. Price 50 cents. For Sale by Free Society.

A neatly bound book, quaint in design and more quaint in expression. A radical novel that takes hold of the question of marriage and orthodox belief in an overruling power, and handles those questions without gloves; taking no time for moralizing, no time for mere platitudes, the story is told with a rush; and so intense is the interest that the reader never wearies. Dealing as it does with the vital questions of life, it should be read by every thinker; and the question with which the author closes his book should be answered by every reader. It would be a good thing, if all radicals were as outspoken as is Bachman. In a letter, he says: "The principal object my novel has in view is to show the folly and danger that lies in the bashful secrecy wherewith sexual relation generally and immorality particularly are handled." He is a German; and one charm of the book consists in the quaint phraseology so refreshing in these days of the stilted language so many writers adopt. As is usually the case with radical writers, Bachman is having a hard time to sell the book. He writes "the sales are progressing very slowly." It should be in the library of every radical; and if the orthodox Christians would read it carefully, they would find it an "eye opener." As a book with which to pass away a few hours, it is par excellence; and as a thought provoker it is the best novel I have seen in the radical line.

NELLIE M. JERAULD.

In San Francisco.

James F. Morton, Jr., will lecture in Turk Street Temple, 117 Turk St., on the following evenings, at 8 P. M.

1900.

SUBJECTS:

JULY 10—*Church and State in the Past and Present.*

JULY 17—*Why Marriage is a Failure.*

JULY 24—*Ideal Anarchy.*

Open discussion will follow lecture.

Admission free.

All invited.

The number printed on the wrapper of your paper shows that your subscription has been paid up to that number.

CHORDS.

We are quite unable to understand what right these missionaries have to special protection. They travel for Christ, and he should rescue them from danger. Moreover, if they are murdered they are lucky; for their Master said that it was a blessed thing to be persecuted in his name, and all denominations hold that a martyr is sure of heaven. Besides, these missionaries leave behind them in their own country, at least in England, laws which render sceptics liable to imprisonment for criticising the Christian faith too severely; what right, then, have they to cry out that they are persecuted and oppressed when they make themselves detested by flouting the religion of other people in strange countries, where they were not invited, where they are not even welcome, and where at the utmost they are only guests and not citizens?—London Freethinker.

Kruger promised that the results of the Transvaal war would stagger humanity; the Boers have succeeded in staggering more than 30 000 of the English humanity, to say the least.—The Flaming Sword, Chicago, Ill.

Is there going to be a "boxing" match? Are the dear workmen expected to enlist to go to China to "box" for capitalistic aggression and meddling missionaries? Probably.—Cleveland Citizen.

We read: "Governments derive their just powers from the consent of the governed," and then we send armies into the Philippines and try to get them to consent to be governed by us.—The New Light, Port Angeles, Wash.

IS THIS THE CASE?

Reformers, seeing clearly the evils of our society, are usually inclined to pessimism; thereby alienating the average man, who is on the whole contented and I think on the whole fairly happy. If he were not, we would have a change at once.

I wish to ask the readers of Free Society, if in their opinion there ever has been a society in which there has been so large a number of persons so secure in life and free in the pursuit of happiness?

I do not think there ever has been. It seems to me that the idea of liberty for all is a new one, which is gaining ground mainly on account of the propaganda of Anarchists and Single Taxers, who are natural allies. BOLTON HALL.

MISCELLANEOUS.

One of your writers sees some analogy between the old feud of the Communists and Plumblers in the present row about tactics. The former appear to be in a feverish state for fear the latter may have a touch of atavism at some future time and want to swap jackknives. They cry "Commercialism," and curl the lip of scorn. It makes me sick to see decent men with a fair amount of intellect, after having been given all the leeway they want, wish to interfere with certain precise people who wish to know where the result of their law is going, and therefore favor the use of free money. If a man can get rich enough under free commercialism to become a menace and a calamity to his fellows, I should like to know it. If so, the law of equal liberty had better be improved. If the scalded

dog dreads cold water, his heart may be all right; but his logic is unsound.

I shall not ask a man to make a martyr of himself. There are very few martyrs,—if a martyr is one who voluntarily does what he don't want to do, for the benefit of the race. Even my ancestor, John Roger, might have escaped his doom if he had had presence of mind enough to have said that he was one of them instead of one of those.

Addis, with a frankness worthy of the man, has said publicly that he is too lazy to keep accounts, and (presumably) it gives him a crick in the back to see anyone else attempt it. No accounts will be kept under mutual banking. According to advertisement, we shall have under Anarchy, our hands in our pockets four-fifths of the time. Would it be too much trouble to take them out to pay the grocer? I would not think of asking a man to put his hands in his pocket and take them out, all in one day.

Oh, I know the gentle harkaway of old. He will always be your nearest neighbor in a country town. He has borrowed my plough, my trace chains, my ox chains, my scythes and sticks, my reins, my breeching straps and many, another thing; and I am those things out, and have had to begin to buy anew. For when you go after them, he has them not, having lent them to Tom, Dick and Harry (liberal soul). Oh, he will work for you occasionally and refuse pay; for he knows in his secret soul that in the long run he will get paid four times over.

"Everything," says Mr. Tucker, "is expediency." It may be long or short, but it all amounts to the same thing. It is not expedient, however, to acknowledge as an Anarchist anyone who has not given unequivocal evidence that he turns to Liberty as the sparks fly upward. After all, there has been much good stuff written on both sides; and there will always be some difference of opinion at the border land of science.

Anent the paragraph anent myself printed a few weeks ago in Free Society I will say that, had I known it was going to be published, I could have found something a little different to say. The modifying phrase, "of which I am capable" may, however, be a saving grace. As to "The Liar," if it ever gets printed, I hope no one will buy it because the author once had a broken leg. That is no insurance against bad verse.

N. Scituate, Mass. W. W. GORDON.

THE ALMIGHTY BOGIE.

"There is one way to break up such a monopoly, and that is by taxing into the public treasury the full rental value of the resources which the Almighty designed for all alike."

The above is the concluding sentence of an article in The Star, by a very worthy Single Tax contributor. My sole object in sending it, is, to ask if it is possible for any one holding the personal God idea, to be logical in his thoughts on life? Did the Almighty design rent? What kind of an Almighty must he be, who allows his designs to be ignored?

He might just as well be an important dreamer, or a president of the United States, who has to obey the English money power.

God and government are necessary to each other, and freedom cannot exist under either. KINGHORN-JONES.

ENLARGEMENT FUND.

LaFetra, California..... \$1.00
Kane, Texas..... 50

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
Kinghorn-Jones, \$1.25. LaFetra, Sella, each \$1. Reynolds, Gordon, Schwamberger, Gilberg, Kuperberg, Kane, Brust, Mable, Hurson, Popper, Yollis, Troff, each 50c. Wordon, Gerry, Herlinger, 25c. Schlichenmeyer, 10c.

A PHYSICIAN IN THE HOUSE.

A NEW
Family Medical Work.

IT IS THE BEST MEDICAL BOOK FOR
THE HOME YET PRODUCED.

BY
DR. J. H. GREER.

It has 16 colored plates showing different parts of the human body.

This book is up to date in every particular. It will save you doctor bills. It tells you how to cure yourself by simple and harmless home remedies. The book recommends **No Poisons or Dangerous Drugs**. It teaches simple **Common Sense Methods** in accordance with Nature's laws. It does not endorse dangerous experiments with the surgeon's knife. It teaches how to save **Health and Life** by safe methods. It is entirely free from technical rubbish. It teaches **Prevention**—that it is better to know how to live and **Avoid** disease than to take any medicine as a cure.

It teaches how **Typhoid** and other **Fever**s can be both **Prevented and Cured**. It gives the best known treatment for **La Grippe**, **Diphtheria**, **Catarrh**, **Consumption**, **Appendicitis** and every other disease. This book is **Not an Advertisement** and has **No Medicine** to sell. It tells you how to live that you may **Prolong** life. It **Opposes** medical fads of all kinds and makes uncompromising **War on Vaccination** and the use of anti-toxine. It has hundreds of excellent recipes for the cure of the various diseases. The chapter on **Painless Midwifery** is worth its weight in Gold to women. It has a large number of valuable illustrations. The "Care of Children" is something every mother ought to read. It teaches the value of **Air**, **Sunshine** and **Water** as medicines. This book cannot fail to please you. If you are looking for **Health** by the safest and easiest means, do not **Delay Getting The Book**.

This book is printed in clear type on good book paper, beautifully bound in cloth with gold letters. It has 800 Octavo pages.

PRICE \$2.75.

Send Orders To FREE SOCIETY.

MORIBUND SOCIETY AND ANARCHY.

Translated from the French of
JEAN GRAVE

By VOLTAIRINE DE CLEYRE.

Price 25 Cents.

5 copies \$1.00. 10 copies \$1.50

Send orders to FREE SOCIETY.

THE CHICAGO MARTYRS.

The Famous Speeches of the Eight
Anarchists in Court.

—AND—

Altgeld's Reasons for Pardoning
Feldien, Neebe and Schwab.

This book contains a half-tone picture of our eight comrades and one of the monument erected at Waldheim cemetery to the memory of those murdered by the government. This is the best edition of the book ever printed. It contains 168 pages.

Price 25 Cents.

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.

I have also the latest books and pamphlets published in Germany, England and America, for sale. H. Bauer, Allegheny, 73 Springgarden.

BOOK LIST.

In lots of ten or more of each, five-cent pamphlets furnished at three cents.

Essays on the Social Problem.....	H. Addis	05
The New Hedonism.....	Grant Allen	05
God and the State.....	Michael Bakunin	05
The Same. (London edition).....		10
The Proletarian Revolt, a History of the Paris Commune 1871.....	G. B. Benham	25
The Worm Turns.....	Voltaireine de Cleyre	10
Evolution of the Family.....	J. M. Crane	05
The Emancipation of Society from Government.....	Dallan Doyle	05
Hilda's Home. Cloth \$1.....	Rosa Graul	50
Moribund Society and Anarchy. Cloth 60c.....	Jean Grave	25
How to Dispose of Surplus Products and Employ Surplus Labor.....	Kinghorn-Jones	05
An Appeal to the Young.....	Peter Kropotkin	05
Anarchism: Its Philosophy and Ideal.....		05
Anarchist Morality.....		05
Expropriation.....		05
Law and Authority.....		05
Paris Commune.....		05
Revolutionary Studies.....		05
The State: Its Historic Role.....		10
Wage System. Revolutionary Gov't.....		35
History of the Commune, Cloth.....	Lissagary	75
Anarchy.....	Enrico Malatesta	05
Commune of Paris.....	William Morris	05
Monopoly.....		05
The Tables Turned (rare).....		35
God and Government: The Siamese Twins of Superstition.....	W. E. Nevill	05
An Open Letter to W. J. Bray.....		10
Mating or Marrying, Which? A Lesson from History. The Problem of Criminality.....	W. H. Van Ornum	05
For Love and Money.....	Leighton Pagan	15
Evolution and Revolution.....	E. Reclus	05
Direct Action vs. Legislation.....	J. B. Smith	05
Autobiography.....	August Spies	25
Helen Harlow's Vow.....	Lola Walsbrooker	25
My Century Plant. Cloth.....		1 00
The Temperance Folly.....		10
Wherefore Investigating Company.....		25
Our Worship of Primitive Social Guesses.....	E. C. Walker	15
Rivalry of Puritanism.....		10
What the Young Need to Know.....		10
Life Without a Master. A Treatise on the Rights and Wrongs of Men. 136 pages. Cloth \$1.50.....	J. Wilson, Ph. D.	1 00
The Chicago Martyrs; The Famous Speeches of the Eight Anarchists in Judge Gary's Court and Altgeld's Reasons for Pardoning Feldien, Neebe and Schwab.....		25
Responsibility and Solidarity in the Labor Struggle; also the German Social Democracy and Edward Bernstein.....		05

Freiheit, a German Anarchist Communist weekly. Four large pages. \$2 per year. Address, 69 Gold St., New York, N. Y.

Discontent, Mother of Progress. A weekly advocate of Anarchism. Price 50 cents per year. Address: Discontent, Lake Bay, Wash.

Freie Arbeiter-Stimme, a Jewish weekly of 16 pages, an advocate of Anarchist Communism, appears regularly at 181 Madison St., New York City. Price, \$1.50 per year.

Freedom, monthly journal of Anarchist-Communism. Address: 7, Lamb's Conduit Street London, W. C. England. Price 40 cents per year, postpaid. Order from Free Society.

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.

Lucifer, the Light-Bearer. Weekly eight pages, \$1 per year. This paper gives light on the Sex Question, Humanity's greatest need. For sample copies write to M. Harman, 507 Carroll ave. Chicago, Ill.

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

Vaccination, a journal of health, published monthly for the Anti-Vaccination Society of America. Tells the truth about vaccination. 1328 North 12th St., Terre Haute, Ind. Sample copy free.

Die Freie Gesellschaft, a Jewish monthly, containing 45 pages of original matter, an advocate of Anarchist-Communism, has been revived and will appear regularly. Well known writers, such as Dr. Solotaroff, Dr. Maryson, Lontieff, Katz, Glasberg, J. Gordon, and others will be the principal contributors. Price \$1 per year. Single copies 10 cents. Address: 12 Jefferson St., New York, N. Y.

Free Society is sold by:

New York, M. Malsc, 254 Madison St.
Chicago, C. Phetznor, 469 Wabash Ave.
Boston, C. A. Sibley, 642 Washington St.
Paterson, N. J., Jos. Planas, 317 1/2 Market St.