

FREE SOCIETY

ENTERED AT SAN FRANCISCO POSTOFFICE AS SECOND-CLASS MATTER.

An Exponent of Anarchist-Communism: Holding that Equality of Opportunity alone Constitutes Liberty; that in the Absence of Monopoly Price and Competition Cannot Exist, and that Communism is an Inevitable Consequence.

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SAN FRANCISCO, CAL., SUNDAY, JULY 23, 1899.

WHOLE NO. 225.

THE FOUR TRAVELERS.

She had found it dull in the city.

So had they in a different mob:
She traveled to seek for amusement,
They traveled to look for a job.

She was loaded with fruit and candy,
And her section was piled with flowers,
With magazines, books and papers
To shorten the weary hours.

Her friends came down in a body
With farewells merry and sweet,
And left her with laughter and kisses
On the broad, plush-cushioned seat.

She was weary before she started,
For the journey was dull and far;
"Traveling's hardly a pleasure,"
Said the girl in the palace car.

They shuffled out in the darkness
And crept in under the cars,
To ride on the trucks as best they might,
To cling by the chains and bars.

None came to see their starting,
And their friendliest look that day
Was that of a green young brakeman,
Who looked the other way.

They were hungry before they started
With a hunger that turned to pain;
"Traveling's hardly a pleasure,"
Said the three men under the train.

She complained of the smoke and cinders,
She complained of the dust and heat,
She complained of the table service,
She complained of the things to eat.

She said it was so expensive,
In spite of one's utmost care;
That feeling the porters and waiters
Cost as much as a first class fare.

That the seats were stuffy and dirty,
That the berths were worse by far;
"Traveling's hardly a pleasure,"
Said the girl in the palace car.

They hung on in desperate silence,
For a word meant a tell-tale shout;
Their foul hats low on the blood-shot eyes
To keep the cinders out.

The dust beat hard on their faces,
The noise beat hard on their ears,
For a moment's rest to a straining limb
Meant the worst of human fears.

They clutched and clung in the darkness,
With a stiffness that grew to pain;
"Traveling's hardly a pleasure,"
Groused the three men under the train.

She stepped airily out in the morning,
When the porter had brushed her awhile;
She gave him a silver dollar,
He gave her an ivory smile.

She complained to her friend that morning,
Of a most distressing dream:
"I thought I heard in the darkness
A sort of jolting scream."

"I thought I felt in the darkness
The great wheels joggle and swing;
Traveling's hardly a pleasure
When you dream such horrible thing."

They crept shuddering out in the morning,
Red spots with the coal's black stain:
"Traveling's hardly a pleasure,"
Said the TWO men under the train.

—Charlotte Perkins Stetson.

THE "FOURTH" OF 1899.

It was the morning of the Fourth of July, and tradition, said I, must do something unusual by way of celebrating it. Since four o'clock the roar and rattle and din of battle had resounded in my ears; I feared to look out lest I should see blood flowing down the streets. A flag fluttered against the sky in view of the upper part of my window; I heard shouts, and could it be—a groan. Tremblingly I looked out. The smell of powder was in the air, but all looked peaceful. Several small boys

were hovering over a piece of live coal; a man hurried by on a bicycle; a little girl sauntered carelessly along on the opposite side of the street.

No signs of alarm or excitement—we were still safe.

"I shall get away from this noise," I said, "I shall seek the quietest spot I can find, and quietly observe this significant day. Surely, I may consistently commemorate it. It marked an epoch in the world-long struggle for freedom. A huge portion of the burden of the ages was thrown off when my forefathers conceived and noted down that wonderful Declaration of Independence. The aristocrats, the conservative patriots do well to ignore the meaning of the day, and observe its customs—shoot off fire-crackers and empty, boastful eloquence."

I boarded a train and rode until the woods and streams looked wild and natural. I got off at a water tank and found a lonely country road winding in and out among trees, now in the sunshine, now in the shade. I followed it; so quiet, so enticing was the peaceful path that I walked amid the birds and shy, joyous animal life, long and dreamily, and came suddenly upon a pretty grove, prettily occupied.

A group of matrons hovering over capacious dinner baskets, and chattering placidly of the many little things which interested them; a few farmer-looking men gathered in twos and threes, whittling and discussing crops and politics; a throng of merry young people laughing and glancing at each other in the vague delight of youth and good health.

Good! An old fashioned, country celebration! The ubiquitous small boy and his fire-crackers were here, but inoffensively so, and I would be simple and old fashioned too.

An officious looking man climbed up on the wooden platform to read the Declaration of Independence. First, a song was sung by an amateur quartette; then the reading proceeded.

In loud sonorous tones the words rang out: "All men are created free and equal, with certain inalienable rights to life, liberty and the pursuit of happiness;" and more of the familiar sentences floated out on the still air. "Government should rest on the consent of the governed;" and one after another those bold sentences which created such a reverberation round the world when first they were read aloud.

A stir amid the little audience gathered on the plank seats in front of the platform, indicated something unusual. A tall, lank man, with a stern face and something of an air of authority about him arose to his feet, while several hands sought to pull him back to his seat.

"Mr. Chairman," he began in a high-pitched, strident voice, "I want to protest against such words being read here. Under the circumstances, they sound too much like treason. I know, our forefathers wrote them, but that was more than a hundred years ago, and they succeeded in establishing their declaration. That made a big difference. After the surrender at Yorktown, they were no longer rebels, insurgents or rioters, they were citizens of a great nation."

"Now, our nation is spending money and sending the flower of her youth half way round the globe, to teach a lot of half-savage brown-skins that they have no business to govern themselves in their own islands. They belong to us, and this nation means to civilize 'em if two thirds have to be killed to do it. Our soldiers have had to wipe

out a town in a single night—kill all the inhabitants, and burn the houses, in order to teach them. We've had to stab wounded men who were trying to crawl away and hide in the bushes; the strong young men of our country must be sacrificed; those who can outlive poisoned beef, unsanitary conditions, fevers, etc., will fight the Filipinos, and may be kill more of them, than they kill of ours.

"Now, if we want to be truly patriotic, we won't be reminding our great war leaders today of words our forefathers said when they were similarly situated to these islanders. Why do we, loyal citizens of the United States, want to be talking about 'all men being free and equal' and 'government resting on the consent of the governed,' and all the rest of it when our worthy administration is having such a time putting down a lot of barbarous people for saying the same thing? Less said about such things the better, in times like these, I say," and the old man sat down.

Several men arose to speak at once; all was confusion and noise for a few moments. Then the women folks, fearing trouble, announced loudly that dinner was ready and the crowd gathered around the board tables.

I wandered slowly away, unable to decide in my own mind whether the old man was in earnest or not.

LIZZIE M. HOLMES.

FROM SAN JOSE.

On July 11, Emma Goldman again addressed a San Jose audience at Hale's Hall. This evening she spoke upon the subject of "Charity" and while she did not carry out the general conception of Anarchy by bomb throwing, she at least, with well-directed aim, threw bombs of thought into the well-guarded prison of deep-rooted prejudices. "We give," said she, "then wish to dictate what shall be done with that which we have given. A beggar accosts us on the street and asks for money for food. With some hesitancy we give him twenty-five cents or so, and afterwards are perfectly horrified to find that he has spent that quarter not for something to eat but for something to drink. Instantly we object to his doing so. If we had been really charitable we should have been willing for him to spend the money for whatever he most desired."

"The poets sing, the orators vie with one another in proclaiming and all join in declaring that there is no love like a mother's. But when the girl of today dares to be led by her natural impulses, when she dares bid defiance to Madame Grundy and be herself, when she dares give expression to her love, the hands of so-called charity instantly seize her and the child born of this love is taken off to the fondling asylum. What becomes of this mother's love? But of course she has none. Love exists only at Madame Grundy's decree! Still, we call ourselves charitable."

In forcible language she attacked all of the abuses and mockery which exist under the name of charity. Any one hearing this lecture could not fail to be impressed by the truth and logic so clearly portrayed. And if ever a place needed radical work San Jose is that place. To be sure there are some broad, liberal people in San Jose, but they are few in number. Let us hope that the seed which Emma Goldman has sown will bear abundant harvest and through the darkness of ignorance at least some light will penetrate.

At her third lecture she spoke on "Why I am an Anarchist-Communist" and showed explicitly that real freedom to pursue happiness can only exist when authority—government in every form—is abrogated and the means to sustain life with are at the disposal of every member of society.

At the same meeting Miss DePeatt spoke on "What Shall we Do to be Damned?" demonstrating clearly that to be true to ourselves means to be damned, shocking many pious Christians and other "nasty-nice people."

K. D.

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.

DIFFERENCES AMONG ANARCHISTS.

Are these fundamental or simply different versions of the same thing? If we could establish a dictionary among ourselves, but this would never do; our kick is against authority, and we don't want to establish one even for the definition of words. Still, if we could only agree to define our terms as we go along—every man an authority in himself—it seems to me we might avoid a good deal of quarrel and thereby have more time and opportunity to fight our common enemy—established authority. Accordingly, I define Anarchy—A condition of liberty, which means an absence of all established authority; no rule or rulers man is bound to respect. By established authority I mean forceful authority. Our shoemaker may be an authority on shoes. The specialist with peculiar faculty and diligent practice may establish an authority in his line, still no man is bound to patronize him. Even a faculty for deciding questions of justice and equity may establish an authority among men. I remember reading of an old gentleman who had succeeded in establishing himself such an authority, and was respected far and wide for the justness of his decisions. The writer called him "an Anarchist king." Such authority, I believe, would abound in a state of Anarchy, wherein no force but the inherent force of an idea existed. No man or woman should be in a position to say "you must" or "must not" act so and so, every person being subject only to nature and its forces.

Now, what is natural? Reaction follows action; force engenders force; love creates love. If you smile, a smile is returned; if you frown, you are met with a frown. Every individual acts in accordance with his own nature. When forced to act otherwise he becomes a rebel. Milton personified the idea in his "Rebellion in Heaven," where love was placed in power. It matters not what motive moves the ruler. A forceful authority is always a tyrant. A "good" master is just as much a master as a "bad" one. It is the master that incites rebellion. The rebel in man is really the best thing about him. It is born of intelligence and self-reliance. The ego of man is a scientific conception.

Says W. K. Clifford: "As the dim and shadowy outline of the superhuman deity fades away from before us we perceive with greater clearness the shape of yet a grander and nobler figure—of him who made all gods and shall unmake them."

Any authority outside of the individual must be regarded as a god, to enable him, or it, to exist. Man's nature rebels, awakening intelligence seeks evidence against authority, an irresistible conflict is inaugurated. Liberty triumphant, what then? Why, the individual freed from restraint seeks dominion over others. The freed slave often makes the worst tyrant. To seek dominion is as natural as to seek liberty. Hence, "eternal vigilance is the price of liberty." I would define liberty as the absence of all restraint of the individual in his pursuit of happiness. Invasion is a restriction of that pursuit, and hence an enemy to liberty. But "who is to decide when doctors disagree" in regard to liberty? Here theory creates a "parting in our ways," some contending that an organization to protect the individual must arise. Of course it is a voluntary organization, and its members must retain their right of secession. The theory works all right under our present regime and will undoubtedly be a stage in the future evolution of

society. But is it our highest ideal? Is it an evolution of liberty or authority? Is it opposing authority or qualifying it? The Anarchist posits the principle of liberty as a goal, a means and an end. He would not qualify slavery. He would not reform authority. He would abolish them. Slavery is none the less slavery because the slaves voluntarily enter it or even love their chains. The Anarchist is not a leader, a chief, to guide and direct men, but a teacher to instruct and advise. His force is the force of an idea, a principle. There is a substantial agreement in the minds of men as regarding acts being invasive or non-invasive. It is only when an abstraction as "God," "government," "good of society" or "good of humanity" is introduced, invented by designing rascals to bewilder the minds while they pick the pockets of the people, that any quarrel arises.

Natural justice, natural right, natural law, is very clearly defined, and would be rightly applied if man would deal with man, and not appeal to the doctrines of some organization—the "government" of political economy, the "social organism" of Socialism, or "voluntary organization" of Anarchists. Let us examine "organization," its object and aim. It aims to accomplish what the individual is supposed to be unable to do. Its "glittering generality" is "to protect the individual in his liberty; to successfully co-operate for individual advancement; to restrict and punish all who would invade the liberty of the individual." This is the aim, but what is the result? We find the motion or machinery is propelled by sovereign power. This power was originally "of God," later "of the king," by and by "of the nobles," and lastly "of the people." What is it? Our Anarchist friends would confine it to a voluntary organization limited. Our governmentalist friends would extend the supreme authority over certain territory. Of course the two cannot occupy the same space and are antagonists. But suppose the government force surrenders? The people have become convinced that the Anarchist is superior, more potent to reach that higher plane of society. The Anarchist organization recognizes society. But will the nature of man be changed? Will he not rebel against the new authority? "Why yes," say our friends, "but he has the right of secession." But hold on! Conditions have changed. There is no opposing force to get behind. The Anarchist force was all right when playing "second fiddle" but becomes all wrong when "chief musician." When supreme power is vested in an individual or number of individuals all rights of the people are altered, or amended, or abolished, as "public necessity may require." It is folly to tell what an Anarchist organization would not do or could not do. "Power pollutes whatever it touches." Any organization to be at all effective must have sovereign power. Individuals must be subordinated to the will of certain officials, and a higher power with established authority must result, and, to a certain extent liberty must be denied. Hence, as an advocate of liberty, I deny the rights assumed by organization.*

Not wishing to monopolize the space of *Free Society* I leave further discussion of the differences among Anarchists to a future number.

East Elma, N. Y.

A. L. BALLOU.

EMMA GOLDMAN IN OAKLAND, CAL.

The announcement that Emma Goldman, a real live Anarchist, would lecture at Grand Army hall last evening, attracted an audience of 210 people, some of whom were in sympathy with the sentiments of the speaker, and others attracted through curiosity or in a desire to hear of this social philosophy from one of the cult.

Before the speaker of the evening was introduced,

* Comrade Ballou evidently refers to the so-called Individualists who contend that "police, courts and prisons" will be necessary under Anarchy, demonstrating thereby that their conception of freedom is vague, to say the least.

the singing section of the Verein Eintracht of Oakland rendered a chorus with fine effect.

Miss Goldman, who has attained some prominence as a propagandist of the doctrines of the Anarchist-Communists of the country, is a young woman who might be taken for a college student or an exponent of suffrage. She is of medium height, with hair tending toward the Titian, with strong features, and wears eyeglasses. She speaks with considerable vehemence and a foreign German accent. The topic of the speaker was "The Aim of Humanity."

She said that there are many people who think that life is fashioned by fate or shaped by divinity and not subject to human will. "We live in an age of doubt," she contended; "men actually have the audacity not to accept any political theory or religious doctrine upon authority. I myself have the audacity to differ from generally accepted political principles and think for myself. I believe that most human beings are striving for some purpose; have some end to attain. If men did not have some ideal or end, human society could not exist. What, then, is the chief end of life? I have considered and investigated the subject and while I may not be infallible I think it is to reach the highest amount of happiness or satisfaction that most men strive to attain; the greatest amount of happiness with the least expense of time and energy is the common end of human life. Men's conception of what real happiness is differ radically. Some are happy at the mere satisfaction of physical wants; some desire higher intellectual satisfaction; others have their highest delight in fighting for a cause or an ideal. Even to die for an ideal is happiness to some. For the realization of one's ideal of happiness there must be individual liberty. Our forefathers had a certain conception of liberty; they believed that the remedy for oppression was to get away from the conditions which created it, and they established what they called religious liberty in this country. But while theoretically religious liberty prevails, the church practically controls the education, the morals and the ethics of the country, and while persons who may differ from accepted beliefs are not subjected to the rack and thumb-screw they are often subjected to ostracism.

"Why the great unrest of the people? Why the continual strife, battle and discontent? This is an evidence that there is life and growth. Stagnation follows the vegetative existence. Content with mere food and clothing develops conditions favorable for despotism. To whom shall those who desire a better condition of things look for direction and leadership if they do not inform themselves? Your Harvards and your Yales are not filled with the sons of the working classes, they are the show places of the sons of aristocrats. The rich send their sons to college simply because they desire the name of having a university education. These young men care little for the cause of the common people. They care little for the economics or the politics of the country.

"In the German universities during the stirring times from 1848 to 1880 the leaders of radical thought were the students. The same is true today of the universities of Russia, and it is among the students that most of the reforms originate. This is because in these countries many of the poor people work nights that their children may be educated and many of the students come from the ranks of the common people and are in sympathy with them. To some extent conditions have changed in Germany, where at the present time the highest conception of liberty with many of the students is that of drinking beer and bowing to the monarch, the present representative of absolutism.

"We find the church under the domination of the capitalistic class and anxious to maintain its dominance over the thought of the people, but it will not permit liberty of thought.

"The newspapers are the least suitable sources of instruction for the people. They will give you full accounts of the Jeffries-Sharkey prize fight and of the latest purchase of a European prince by an American millionaire's daughter, or the social doings of the aristocrats, but do the newspapers report the proceedings of labor meetings or speeches of those who are trying to better the conditions of the working classes? They are simply jumping jacks in the hands of capitalists who own them.

"The average young man of the rising generation in this country has no real conception of what liberty means. If the American people realized what real liberty is, would they submit to the existing conditions

A. I.

for an instant? There can be no real equality without equality of opportunities. If you had no laws you would have equality; if you have laws you will not have equality. Only public freedom will permit the development of individuality. Now position and importance attaches to a person not for what he is but for what he possesses. Society rests upon the basis of the almighty dollar. Wealth gives power and creates inequality before the law. The aspiration for wealth began when one man fenced in a piece of ground and said to the rest: 'This is mine; keep off the grass.' There are those among the working classes who are so dense that they think if the masters did not give them work they would have to lie down and die. It is a wrong idea that the beauties of nature are for the benefit of a few. The true conception of society is one of interdependence, of solidarity; that the happiness of each is based upon the happiness of all, and that if your fellow man suffers you must suffer, and if you suffer your fellow man must suffer. Let us try to become useful men and women and give what we have of ability and talent to educate and to help others. It is only through this that we will realize the true air of life."

The lecture was followed by a number of questions which the speaker answered from her standpoint.

During the evening there were distributed copies of *Free Society*, a publication issued in San Francisco, which is now in its fifth volume and is avowedly an exponent of Anarchist-Communism—*Oakland Enquirer*, July 15, 1899.

HYPOCRISY OR FREEDOM, WHICH?

The Sunday Examiner of July 9 contained an article about an Indian girl, who had been taken from her savage tribe to our "civilization," to get an education and manners. After she had acquired a college education and all the manners of a high society girl, with the best opportunities of becoming a mistress of a rich man, she leaves "civilization" with all luxury, fashion and arts and returns to her tribe, casts aside her tailor-made gowns for the gandy calico and cheap cotton handkerchiefs, weds a man of her tribe, performs such rough labor as comes to the female Indian, and enjoys life much better than among our "civilized" people.

The name of that Indian girl is Winnetta Wilson, and she is from the northwestern part of Idaho. Her auto-biography is as follows:

"I was born on the battlefield while my mother was fleeing for her life from the approach of our enemies, the white men, and my father, Chief Looking Glass, was fighting with his thousands for our liberty, our lands and our homes.

"The history of the Nez Perce war has been written in blood. Side by side sleep its brave fighters, and the graves of the red men are a black spot in the history of the United States—records of shame, and frauds committed by dishonest Indian agents who have betrayed the trust reposed in them by the Great Father at Washington.

"It is true that since the outbreak of the Nez Perce war some twenty years ago, the Government has restored to us in a great measure our original preserves, but the best and bravest of my race have died, heroes of the battlefield and victims of a terrible wrong."

She then relates the history of the U. S.' persecution and butchery of her tribe in 1878 and concludes:

"Who, then, can blame me for feeling as I do? Who with any sympathy or sense of justice can condemn me for choosing to remain with my people? Why should I declare allegiance to those who in the past were not only disturbers of my people's peace, but their murderers as well?

"I want none of the white man's so-called civilization. I do not want to live in his world. My place is with my race—my kin are dearer to me than any new ties that I can form among the whites. My father was a red man. I have chosen a red man for my husband. My pappoose will some day be a red man. This is as it should be.

"I belong to a proud people; and none dare say that in returning to them I am not loyal. The love of father, mother and fireside—can I forget these sacred associations?

"Indian blood flows in my veins, and I rejoice in it. The Nez Perce faith teaches filial love, virtue and obedience, and although we have no colleges, no luxuries, no newspapers and no books, neither have we mortgages, gigantic trusts, tenements, sweatshops, lunatic asylums nor penitentiaries—all of which, and more that is equally repulsive to me, I have found in your boasted civilization.

"Living as children of nature, without pretense of any kind, we practice no deceit or hypocrisy, nor is there envy or jealousy in our midst. Our individual efforts procure sufficient food and shelter in these streams and forests. Civilization would make of us alms-takers, charity-seekers, beggars."

And that "respectable" reporter has the audacity to call this woman a "degenerate". Would it not be better for him to look in the mirror for the real degenerate?

Men that uphold a system so justly and aptly characterized in Winnetta's simple but strong arraignment are worse than degenerates.

No matter how much we may approve of education and refinement, what good are they, when only the rich are enabled to receive them? What good is art, when the majority of the people have not even the necessary means for their subsistence? Can any one blame that noble and courageous girl for condemning such a system? As far as I am concerned, I admire her action, and if not for the hopes I entertain that progress will sometime bring about social conditions that will enable every individual to be educated, free and happy, I would prefer to live among the savages and to even be called "degenerate," to living among the so-called "civilized" hypocrites. M. LEVITZKY.

"SCIENCE" VS. COMMON SENSE.

The May Arena has an article expository of some of the slight-of-hand work performed by the greatest of present-day "scientific" impostors—when measured by the number of her dupes—Mary Eddy. The "discoverer" of Christian "Science" gets a severe scorching from one who had been within the fold, and uncovered the "discovery."

Mary learned something about hypnotic healing from P. P. Quincy who had treated her for spinal trouble. This formed the basis for her "Science and Health," which she published after his death. She denies, however, that her "science" bears any relation to hypnotism; indeed, she most vehemently denounces its vulgar materialism and shudders at the very thought that her great mind should be occupied with anything so beastly and low. No, no! The etherial spheres beyond the realm of material reach are the fruitful sources from which she absorbs her wondrous powers. Yet the writer of the article referred to does not know of a single instance wherein she effected the cure even of a headache. But what does it matter? She "founded" a church and then a "college" to facilitate the sale of her book; and soon her income enabled her to build a mansion in New Hampshire to which she retired from the vulgar gaze of the Boston mob, to enjoy in ease and comfort the just reward of her great genius.

The church grew, and withit the sacredness of Mary and her Bible "key" and she soon found it prudent to forbid the use of any other book by the "faithful," not even permitting original sermons by her clergy, confining the Sunday exercises to readings from it, thus by action adding to her statement that "all is mind," the one, "and my mind is all."

For the humble souls who craved for a view of the sacred physiognomy of their heavenly guide, Mary has provided copyrighted photos at \$2 each, while those who would fain possess a trophy from this great discoverer, may carry away souvenir spoons by depositing a five dollar gold piece for each one taken; any one may obtain these, for there is no difference in five dollar pieces. They are however especially recommended to members of the flock, for being blessed by the holy, if not virgin Mary; they are a great aid to the forgetting of their toothaches, etc. Mary, following the common practice of her craft, does not go into detail in explaining this phenomenon. Could and did she do so the game would be up and the Concord palace would soon become a vulgar materialistic boarding house, instead of the abiding place for ghosts and phantoms it now is, and Mary in her spare moments might write a "key" to some modern cook book.

Who would have thought that at this late day a fakir like Mary Eddy could have found "students" at thirty dollars per lesson? But she did, and in plenty. O, shades of Tom Paine, where is the age of reason you spoke of?

"In the Nineteenth Century," said Mary, "I affix the word Christianity to science and call the world to battle on this issue." What a glaring piece of audacity that is. Yet it was accepted, the battle begun, and Mary is now a god with thousands from all parts of the country crouched in fervent worship of her in the

"mother church" in cultured Boston, whither they have gathered on their annual pilgrimage.

Again she says, "Christian Science and the senses are at war." Very well, then, since the senses are the only avenues through which science (knowledge) is conveyed to the brain of man her conviction as a lunatic and the condemnation of her vaporings ought to be easy. But no; Mary and her "science" are performing a valuable service to the "nation" in providing a means whereby the eyes of millions, who have outgrown the crude orthodox creeds, may be again turned skywards, leaving the grave earthly questions to be more justly and equitably settled by the plutes, priests and politicians.

The liberal contributions of far-seeing philanthropic capitalists are now in order; indeed the head of the piano trust is a regular and very active missionary already, and we would not be surprised to soon learn that the Standard Oil Co. has transferred its crusade against the senses to a new field.

Hail Mary full of "science," the plutes are with thee, blessed art thou among craven idiots! But cursed be thee and all thy kind, where courage and freedom hath invaded the mind, for the free man knows no good but himself, bows to no authority, nor reveres any law or edict that emanates not from his own brain. None but the feeble mind or body without courage or strength to take up life's burden and carry it boldly forward in the face of the innumerable obstacles that lie athwart its thorny path, but who in their endeavor to shirk the responsibility of their miserable existence by fleeing to hope, and gods, put any credence in the airy twaddle of babbling priests. The hope of such weaklings that some relief, some haven of ease and pleasure from the fierce, relentless, struggle of life, ought, in justice, be their portion sometime, has long since grown into the possibility that it will. Therefore the priests, whose trade it is to impose their air-castle schemes upon the gullible mob of their fellows who have no understanding of the problem of life has ever had an easy task; and the centuries of slavery under the yoke of Jesus and his crafty disciples in Church and State, have cleared the way for the new "science," the reincarnated Karmaism, and the other fashionable spookologies of today, and I see in the growth of these ariums a sure sign of the decay of our civilization, for when man embraces any of them he releases his grasp of the earth and looks to fate or god to make things right, or goes mad and is condemned to an asylum, as was the case of two women in Chicago the other day who had taken Mrs. Eddy seriously, and tried to solve her "science." When men go into the clouds for the solution of questions that are under their feet, they are either mad or very near it. And the rulers of the earth will ever encourage such madness by feigning it themselves, and encouraging its propaganda, for while people keep their gaze thusly directed it is an easy matter to steal their lands and liberties, and point out to them a remote corner of the blue etherial reigns where a heaven of bliss awaits them if they will only be patient and suffer much, a doctrine fit only for imbeciles, surely not for people of rational minds.

It is remarkable that all these new or recast mystics have women for their founders or chief promoters, and men are gradually receding from their time-honored occupations as gods. The new woman has invaded every sphere of man's usefulness. The "minister of divine grace" who has fought so heroically against the cheap scab labor of women, now finds them installed behind creeds of their own making, and by virtue of competition forcing the men into the ranks of the unemployed. And we can readily see that woman with her highly emotional nature and her more refined deceptive qualities, is much better adapted to leadership in the modern occult creeds than man, and to Mary Eddy is awarded the medal, *par excellence* queen of them all.

JAY FOX.

When people are freed from the daily terror of starvation and find out what they really want, being no longer compelled by anything but their own needs, they will refuse to produce the meretricious which are now called luxuries, or the poison and trash now called cheap wares. No one would make plush breeches when there were no flunkies to wear them, nor would anyone waste his time over making oleomargarine when no one was compelled to abstain from the use of real butter. Adulteration laws are only needed in a society of thieves; and in such a society they are a dead letter.—William Morris.

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THE MONEY QUESTION.

In *Free Society* of June 11 is a contribution by Kinghorn-Jones, commenting on the following paragraph by A. I. in regard to which I beg to make a few remarks:

All propositions in regard to the medium of exchange must ever remain mere palliatives, for the cause of prevailing iniquities is not the quantity of wages nor this or that medium of exchange, but the wage system itself, consequently the remedy is not the reformation of wage slavery but its abolition.

To the contrary, the attainment of perfect individual and industrial freedom depends absolutely on our medium of exchange. There can be no question but we must have some recognized medium by which the various exchanges of a large and growing population can be made. If mankind ever hopes to walk erect, free and independent according to the intent of nature and the design of civilization, then the belief in this or that medium of exchange is the difference between independence and wage slavery.

The belief in gold and silver as making the only real money always has been the general belief in civilized countries and still holds sway; it is the most gigantic and worst superstition ever conceived. In its dire effects on mankind all other superstitions are insignificant; it is the sole cause of wage slavery. For through it the exploiting class are enabled to keep money scarce and live at ease on the interest that scarce money commands.

Scarcity of our circulating medium is the sole cause of the poverty, crimes and misery that have existed in all ages and are so prevalent at present. We have an earth overflowing and inexhaustible with everything that is good, and a people willing and eager to work to supply their needs, and exchange their surplus products with the products of others, but are debarred from doing so by the debasing superstitious belief that the dollar must have an intrinsic value equal to the articles purchased.

If we could educate the people to see that money should have no value, that it is merely a representative of value; that the products of labor are the values, or, in other words, those things are the values which we individually consider as such! Once we get the people to see that point, we will have an abundance of money to exchange for an abundance of other things; poverty would disappear and peace, contentment and happiness reign.

COMMENT

There was a time when the medium of exchange was neither gold nor silver, when it was a piece of leather, and yet slavery existed, consequently it is not gold nor silver that enslaves mankind, but monopoly upheld by government. If it was not for government and monopoly people would exchange their products as they would see fit, and it is an absurdity to say that gold is the only cause of wage slavery. Any medium of exchange is simply a means through which robbery is easily accomplished as long as such medium is monopolized by government.

"Perfect individual and industrial freedom" does not depend upon the medium of exchange as such, but upon the economical condition and the freedom of action. There can be no real individual

freedom as long as a standard of conduct can be prescribed by authority and the means of production and the products are not free to be utilized by every individual in society.

The assertion that "scarcity of our circulating medium is the sole source of poverty, crime and misery," is a gross misconception of facts. The fact that our banks are burdened with gold is ample proof that the scarcity is the effect of monopoly, therefore the "sole source" of our miseries is government and ignorance—the submissiveness of the governed. A. I.

WHY HE DENOUNCES THEM.

Someone calling himself "the Right Reverend William H. Moreland, Bishop of Sacramento," dressed in fantastic garb, as becometh his utterances, saith in the *Examiner*, illustrated with a woodcut of a weak visage: "The spirits which talk are devils; they are the voices of devils, cast out of paradise and eager to lure souls into the power of Satan. I adjure my hearers to keep away from mediums, a man cannot be a Spiritualist and a Christian at the same time." He might have added, and now by God the Father, God the Son, God the Holy Ghost, and God Gold—the Supreme God—the Church must do something to get some of the gold that is growing scarcer and scarcer, even in the Church coffers, so I attack the Spiritualists who are depleting the collections, the most important part of all Church services.

It is laughable to notice how the deceptive press delights in such babblement from the parasites who live on others' labor. K. J.

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Alexander Berkman.

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