

**WHO IS THE ENEMY:
ANTHONY
COMSTOCK OR YOU?**

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Who is the Enemy: Anthony Comstock Or You? by Edwin C. Walker

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EDWIN C. WALKER

**WHO IS THE ENEMY:
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Anthony Comstock or You?

By Edwin C. Walker

There can be no defeat in freedom's cause
Save for the moment. Though its flag may fall,
Yet it will rise again, and sweep in light;
For all our hope is in its glowing folds—
The hope of ages, the undying hope
That beamed on Marathon and Salamis,
And ever yet hath grown more sweet and great.
—Samuel P. Putnam.

As I stand aloof and look there is to me something pro-
foundly affecting in large masses of men following the
lead of those who do not believe in men.
—Walt Whitman.

New York, October 1, 1903

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2. To create a fund for the printing and free distribution of leaflets, tracts, and pamphlets.
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4. To devise ways and means to reach the people through the ordinary papers, magazines, and reviews, and from the platform.
5. To establish, later, bureaus at Washington and the state capitals (a) to oppose further invasive "moral" and sexual, and press-censoring legislation, and (b) to agitate for the repeal or the judicial nullification of existing archaic and reactionary statutes.

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*I'm a moral regulator, and I feel it is my mission
To keep my fellow-citizens from traveling to perdition;
I feel my mission in my bones, I'm made to regulate
The morals of my fellow-men and keep my neighbors straight.*

*I hunt for sin on every trail, through wood and swamp and mire,
And when I drive it from its lair I lift my gun and fire;
I hunt the sin through hidden ways, through many a covert path,
And pulverize the sinner with the thunder of my wrath.*

*Born was I in a sinful age, a sinful neighborhood;
My fellow-townsmen all were bad and not a soul was good.
So, in this town of Shadigand, when I was young and strong,
I told the Shadigandians that they were foul with wrong.*

*My neighbors' sins filled me with grief almost beyond control.
The weight of Shadigandian sin was heavy on my soul.
"I'll make this place as virtuous as any in the land,
I'll make," said I, "a virtuous town this town of Shadigand.*

*"The time will come," I said, "it will come when sin will disappear,
When in this town will not be found a single sinner here."
And I have done the thing I said—a work of some renown—
For now, to-day, there is not left one sinner in the town.*

*I'd meet men on the highways and I'd show them they were bad,
And give them all a catalogue of all the sins they had;
I'd greet them in the fields at work and look them in the eye,
And cry aloud and spare them not and smite them hip and thigh.*

*I'd follow them to market, and I'd follow them to mill,
And show their gross perversities of thought and deed and will;
And then I'd seek them in their homes, and preach for days and days,
And show to them the fearful wrong and error of their ways.*

*And I convicted them of sin; they all began to go;
Yes, they all trickled out of town in one continuous flow;
And my own wife and family departed with the rest,
And left this town of Shadigand an unpolluted nest.*

*And so my prophecy came true that sin would disappear—
There's not one sinner left in town—I'm all the soul that's here.
But you, Sir, you're a sinful man—foul sin your soul has hid—
What's that? you're going to leave the town? Just what the others did.*

SAM WALTER FOSS, in "Songs of War and Peace"

WHO is the ENEMY;
Anthony Comstock.
or You?



By EDWIN C. WALKER



Difficult as it will be, it has become, in my opinion, imperative to achieve a shifted attitude from superior men and women towards the thought and fact of sexuality, as an element in character, personality, the emotions, and a theme in literature. I am not going to argue the question by itself; it does not stand by itself. The vitality of it is altogether in its relations—like the clef of a symphony.—WALT WHITMAN.



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WHO IS THE ENEMY; ANTHONY COMSTOCK OR YOU?

[These pages, in the main as here printed, were read before The Manhattan Liberal Club on Friday evening, January 23, and Friday evening, February 6, 1903.]

That is to say, whence comes this Censorship, from the Censor or from the people? Who is responsible?

But, first, of what censorship am I speaking? As regards our postal facilities, we have at least five forms of surveillance and suppression.

First, there is the fundamental interference, the immediate cause of all the others, the government monopoly of mail distribution, a monopoly which enables any fanatical and active clique to dictate what may or may not be carried in the mails, on any grounds of inclusion or exclusion.

Second, there is the censorship on moral (sexual) grounds, to which I shall here confine my attention.

Third, there is the indirect censorship made inevitable by the absurd regulations of the Department concerning "second-class" mail matter, a censorship due to business incompetency inseparable from governmentalism, an incompetency naturally at its worst in a nose-counting democracy or republic, a "collectivity." The evil once implanted cannot be reached be-