Vol. IV.—No. 19.
BOSTON, MASS., SATURDAY, APRIL 9, 1887.
Whole No. 97.

ANARCHISTS' AIMS STATED IN RHYME.

Written for and published in the Melbourne (Australia) "Punch," as a rejoinder to a recent blames to that paper representing the Anarchists of that city as so inferior an intelligent and dedicated effort of property, especially men and women. (John Hay.)

We say, Mr. Punch, are you rogue or else fool?
Or let it that you live upon lie?
So show us, all the property under which club you rule?
For if you be there, false witness you jest.
And here am I, reading your Bible.
You say we Anarchists are a rough lot,
Who'd dispense every possession,
You're aware 'twas the best thing we could, are you not?
For to murder and rob
Is an old Abschitz job.
Did you know that before?—Tracy confess, sir.
You say we desire to be fed by the State;
"It's a lie, you old scribbler, — it's a lie;
For we seek to abolish that regime of base,
To leave such one free.
To pursue honestly,
And earn our own victuals or die.
What we seek to remove are the thieves from our lands—
The curse of man's life on this earth—
The country, all those who may our lands—
The rude politicians,
Who get a position,
And live to all round from our birth.
You may stick to your money, and sell in your traps—
I assure you that we've no objection; But we all desire to be robbed by you chaps
Who reap the soil, and live on our tail, And freeze us at every election.
Don't want your drinks nor your "banco" for: sought;
We don't want to live without work;
Nor yet for you drees do we wish to be sport.
But we'd give to each neighbor:
The fruits of his labor,
And store of things for persons who shrink.
Just work for your own, and don't live on another,
And stick to your earnings and path.
Don't live on the swan of the "f-" of your brother,—
But set to labor.
"Twill please a very neighbor.

Including the Anarchists' Club.

David A. Andrade.

A LAY OF THE LAND.

Can wrong it's time a right become—a lie with rev'tute age grow true?
Pillage grow rightful property, no longer to the plander'd due?
Can what we brought of one, of us, to the first, mean descendant be transmitted with a better claim than any that exists in me?
Do I hold that with better rights than he, centuries ago, did shield it with a courayer's cate and with a folio's blare?
Out of the shoddy of law—of Right of conquest; legal, or not, that sanctifies a century's to shield another day's alone—it's
That arrogates to afference a little to immunity
Because it herebefore can show a record of impunity.
On the cobweb, custom-up, to trummet slaves and tangle.
With the tan nobility, the lung, and subterfuge of quicks and rubes.
The log of uninal visions—the darkness of a bath's own day,
Which, had men's brains aware'd their aims, and ages since been clear, we'd have known with the present which year.
But at the scales are falling fast, no more awl the master-plea
That compacts with insipidity perfure of its antiquity.
And they who the half-gospel preach, "that strong and might is might,"
The other half that shortly learns, "that wrong is wrong and might is right!"—J. H. Bell.

The Dog and the Wizard: A Fable.

Note.—This fable I found in the "Book of Ego," a quaint and curious volume treating of divers topics in a peculiar and many-sided fashion. Feeling that it might interest and edify some, I have transcribed it.

On a certain time, in a certain land, a very cunning and devious wizard turned a man into a dog, in order that he might the more completely become his slave. And the dog, after the fashion of dogs, served his master very fatfully, but received little but kicks, cuffs, contemptuous looks, and the assignment of still harder tasks in return.

But it happened that one day, while they were in the forest, the dog killed game and was about to devour it, being in great need of food. But his master took it from him, and, after faking it and cutting off the most very carefully, threw the dog the bones, saying: "Here, you dull dog, this is your portion. You have done nothing but stupidly chase and kill this creature,—and even that you could not have done, if I had not first given you permission.—While I have had all the labor of dividing it, of keeping you from wantonly devouring it, and of cutting out those bones for you, to no nothing of the expense of maintaining those great game preserves upon which your life depends; for, if I had not maintained them, you would have got no bones and would perish of hunger. Therefore the meat is your just portion. Don't you want to enjoy the meat yourself, but you would find that it would make you sick. Besides, you are a such stupid dog, you would never know how to dress and cook it, you would only tear it, and waste it, and before it with dirt.

Now, therefore, be contented with those bones, like a good dog, and you will become very sleek and happy.

And the dog, being very hungry and tired and much bewildered by the sophistry of his master, fell to it, and gnawed very cheerfully at the bones for a while. But, finding that they in no wise satisfied the pangs of his hunger, he arose, and chased the wizard, and snatched the meat from him. Then the wizard was very much surprised, and pursued the dog hastily, calling him an "ungrateful dog," and a "thoughtless dog."
The dog grew slyly and slyly, and replied:
"You neither made this forest, nor its game; they are no more yours than mine. But I having caught and killed this meat, it is mine, for I have earned it. You have done nothing but frighten, and will not be able to eat it. Therefore, you are a thief and a liar, and, if you do not depart from me, I will not spare you in you.

And the wizard, perceiving that the dog's eyes were now opened, and that he was really stronger than he, was sore afraid, and departed, complaining bitterly of the state of this meat which he had burned and recovered, and so,—he became a man again, beautiful, and happier than ever before.

Moral.

There seems to be no moral given with this fable, and indeed it appears somewhat obscure. I do not see but every reader must search for it himself. Some instances have included a moral that the wizard's name was Capitalism and the dog's Proletariat, that the bones were Wages and the meat Produce. One case is a mere matter of conjecture. However, I cannot divest myself of a suspicion that the allegory is in some who prophetic, and refers to things future as well as past and present.

J. W. Lloyd.

Another Plea for the Plumb-Line.

(London Correspondent.)

Though we admit that it is good that partial changes should take place, since they cannot be final, or the condition of things being so long enduring, what have we to do with helping them on, save by steadily enunciating our principles?

Can we pretend to push forward some measure which we know is impracticable or unwise, loudly crying out on practically unrealistically? Can we who preach the downfall of hypocrisy make friends with the compromises which we deplore? Can we, who preach freedom, let our souls be captured by cowardly insincerity; with a majority which we know is wrong? A thousand times no.

Again, we are but a few, as all those who stand by principles must be until inevitable necessity forces the world to practice those principles. We are few, and have our own policy to do, which no one can and every atom of intelligence and energy that there is amongst us will be needed for that work; if we use that energy and intelligence for some other work, we are not doing the work of the people. What is more than a party of principle means. Whatever of good may go with the stumbling, compromising kind of Socialism, let it do so; at least by those who do not do it; let us do our work as well as our own. We must wait and they must act; let us at least not confine our ideas of what we are waiting for by putting a false issue before ourselves.

A Compliment from an Enemy.

Maxime De Champp is a reactionist of the most hopeless sort, and how he ever happened to write the following words passes my comprehension; but I find them in "Le Révolutionnaire" addressed to him, and deem them well worth reprinting here.

It is possible that this old hydra of Anarchy, after being crushed to the earth in literature, painting, sculpture, is not dead yet! I do not know, but I believe it to have been understood. It is ugly, I admit with all my heart; but may not its ugliness be a mask? Let us tear it to pieces; let us see whether we can turn this ugly thing into a beautiful one.

A Frank Confession.

The philosophy of majorities is not always realized. Napoleon said that he always found provinance on the side of the heaviest battalions, and this is but another way of saying that a score of men can conquer ten men. So, if people resort to force to secure an end, the mathematics of force demonstrates that all things being equal, the army conquers. As in human government, even in this advanced age, civil authority rests on the last analysis of power,—(oh, yes, we have adopted the ballot instead of the bayonet as the means of ascertaining which side the force lies on. And we admit to this fact, when known, because to resist would only give us the to same necessity after the destructive process of force.

A Protest from Australia.

At a recent meeting of the Melbourne Anarchists' Club the following resolution was adopted for transmission to the governor of Illinois:

This meeting, convened by the Melbourne Anarchists' Club, while not endoring all the principles and methods of social reform advocated by the Anarchists now under anarchy in Chicago, expresses its warmest sympathy with them in their present unfortunate position, and strongly condemns the tyranny of those in authority, who have so persistently endeavored to effect what we hold to be nothing short of a legal murder, in order to ultimately achieve the end of stifling freedom.

Objectionable Tenants.

All that is fine.

A young couple appears to rent a suite.

The janitor shows them the rooms; the visitors seem off hand, and made the young couple appears to rent a suite.
PART SECOND.

COST THE LIMIT OF PRICE.

A Scientific Measurement of Honesty in Trade as One of the Fundamental Principles in the Solution of their Probem.

Continued from No. 96.

29. The mere reading of this programme will suggest the immensity of the subject that we have to consider. In the present volume I have endeavored, as far as the limits of space and time will permit, to put before the public the principles of the science of social economics in the moral sense, as they have been worked out by the leading thinkers of the last two centuries, and to show the practical application of these principles to the commercial world. The results of these investigations are presented in the form of a series of lectures, each being devoted to a particular subject, and each containing a brief summary of the principal points involved. The object of these lectures is to give a general idea of the science of social economics, and to show how it can be applied to the practical problems of life.

30. The Adaptation of the Supply to the Demand.

This seems to be a formula of some simplicity, but it is not the same thing as the adaptation of the supply of a commodity to the demand for it. The latter phrase is a phrase of the kind which is used in the ordinary language of commerce, and not in the technical language of the science of social economics. The former phrase is a phrase of the kind which is used in the ordinary language of commerce, and not in the technical language of the science of social economics.


The sovereignty of the individual is the supreme principle of the science of social economics. It is the principle that underlies all the other principles of the science, and it is the principle that gives to the science its power of solving the economic problems of society.

32. The Circulating Medium founded on the Cost of Labor is, perhaps, not so properly a principle as an indispensable instrument for carrying out the Cost Principle. It is a principle that has been widely adopted in various forms, and it is a principle that has been successfully applied in various countries. The object of this principle is to provide a means for the circulation of wealth, and to prevent the accumulation of wealth in the hands of a few.

33. The Sovereignty of the Individual is a principle that is of great importance in the science of social economics. It is a principle that is of great practical importance, and it is a principle that is of great theoretical importance. It is a principle that is of great practical importance, and it is a principle that is of great theoretical importance. It is a principle that is of great practical importance, and it is a principle that is of great theoretical importance. It is a principle that is of great practical importance, and it is a principle that is of great theoretical importance.

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LIBERTY. 97

Individuality, or disconnection in the property relations of men. We affirm that nearly all that is good in existing society results from that element. What then follows? Do we abandon the high aims of other Socialists in other respects? Is all thought of cooperation and the economizer surrendered by us? Clearly they are, unless some more far-reaching principle is embraced in it. To go back from the present field of effort of the Social Reformers to so much of individuality as can be exhibited by the maximum product of individuality at one step at all, or to return to the present social disorder, in which it is sufficiently demonstrated by experience that the exercise of the Sovereignty of the Individual—the point we aim at—is not possible. Why is it impossible? For the reason that Individuality of interests, upon which that exercise rests, is itself only partially possible in a social state in which there is a conflict of interests in the distribution of property and power. This is, therefore, Cost Principle alone can supply. If the woman, or the youth under age, is denied the exercise of their individuality; if the fact that they are the owners of the less than equivalents for their industry, they are necessarily thrown into a state of dependence upon others. The exercise of their own Sovereignty, then, is obviously an impossibility. Thousands of women, for example, who occupy the higher ranks of society, who never felt the luxury in their lives of spending a shilling that they knew to be actually their own, and never applied to their fathers or husbands for any degrading or degrading service. Other women, the husbands and fathers are involved, by the same false pecuniary relations, in an unnecessary and harassing responsibility for the conduct and expenditure of every member of their families, which is equally destructive of their own freedom, or the exercise of their own Sovereignty over themselves. It is the same in the existing relations of trade; the rich, the biding, the employer, the master, and the slave, and in nearly all the ten thousand ramified connections of our existing society. By refusing equity in the distribution of wealth, by reducing the personal freedom of woman, by enslaving those who are not slave, by thus grasping power over others, through the medium of an undue abridgment of the products of their industry,—the members of community are brought into the servitude of one another. Both are inseparably connected; both are inseparable. Thus, in a common destiny of mutual restrictions, espionage, suspicions, heartburnings, open destruction of the personal freedom, and every other harm, there is necessarily born the possibility of exercising his prerogative of sovereign control over his own actions.

Government all sorts is adverse to freedom. It destroys it. A freedom of the people is the first and last subject; and it is the freedom of the people, indirectly, by deviling on him the necessity of, of looking and attempting, hesitating, to repel the conduct of others,—a task never easy, and which at present is almost impossible, to have the life out of the most zealous advocate of order. With the great development of the state, the moral atmosphere of the people, in the first instance, is nec-

These, until, in our day, the business of governing groans under its excessive laboriousness.

The combinations of interest imply and involve the necessity of government, because nature demands and will have an individual deed.

The denial of equity implies and involves the necessity of combinations of interest, by throwing one part of the community into a state of dependence upon the other, in order to have the means and to exercise the power of regulating the rendering to each of that which is his. The Cost Principle furnishes the law of transactions in society, or of the community. Hence, again, the Cost Principle is the basis principle or foundation upon which the whole fabric of social harmony rests, as the Sovereignty of the Individual is, has been said, the apex, or culminating point of the same shape, the end and purposes of a true social order. Herein, then, is their intimate and necessary relation to each other.

To be continued.

THE POLITICAL THEOLOGY OF MAZZINI AND THE INTERNATIONAL.

BY MICHAEL BARKUNING,
MEMBER OF THE INTERNATIONAL ASSOCIATION OF WORKING-PEOPLE.

Translated from a work by Sarah B. Holmes.

Continued from No. 90.

Pastoral peoples likewise can make no great use of slaves, and, living almost exclusively on the milk and flesh of their flocks, they could not maintain a great number of negroes. Still, they have the necessaries of subsistence, the plants and animals necessary as support. But the situation is the same with the Negroes. They live by raising and breeding cattle, but they are ready to pass to the work of their masters. They live by raising and breeding cattle, but they are ready to pass to the work of their masters.

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We cannot conceive this, because man is essentially disposed to believe in what it is for his own good.
sible to discriminate the part due to the individual." Of course, when it comes to that, rather than commit suicide, we shall probably accept the inevitable in a spirit of duty and be content to dance to the music of "to such according to his needs," etc. but, while it is yet not impossible to discriminate the part due to the individual, shall we be suffered to make our own terms? can we without any examination as to our needs, as to whether we are entitled to such things as cigars, bouquets, and theatre tickets, which the scientific and intellectual ranking of the Arveld makes certain? or whether to breed and watch to see if we may satisfy our vulgar needs? No, farmers Kropotkine, "canals, railways, machines, and works of art, all these have been created by the combined efforts of generations past and present. Who is it, then, who is to give to any one? and have produced this, it belongs to me." In a word, nobody can claim anything. It is clearly evident that there is no use for us to resist any longer. We belong to soet- etymology, to which we must consecrate all our powers and capacities, while society has to take care of us, marry us, prescribe the number of children we are to bring into the Communist world, and dispose of our re- mains after merciful death relieves us from this bondage (or perhaps society will also fix the time and mode of our deaths).

But, to be serious, it is not discouraging to have witnessed the once so sad and comical spectacles of such a man as Prince Kropotkine exhausting his power in the attempt to force to the people his idea of the result of finding himself stretched on the ground, terribly bruised and disfigured, at the very starting point, when he could safely and speedily "get there" riding that noble ani- mal out, I Libertine! I am not too blind to see the truth, which is so simple and plain! What the Anarchists Communism really want is equality of oppor- tunities, and if they should make a determined and special effort to understand themselves, they would no doubt soon become a scientific and convincing people, which prevent them from grasping the idea that free competition not only destroys the vitality of idle cap- ital and seizes to the laborer his natural wages,—an exact equivalent of his effort and potential usefulness. And the disposal of all the "means of production and of satisfaction of all needs of society." Under Liberty, the idle capitalist will have nothing but his accumula- tions to draw upon, and the laborer will receive neither more nor less than the full value of his product,—which will equal to its cost; hence all those things which have been "created by the combined efforts of generations past and present" are in no danger of be- ing monopolized by a few or any set of individuals. It is not necessary for us to discriminate the part due to the individual." What our chief con- cern should be is the establishment of such conditions as will naturally tend to accomplish this result,—the giv- ing of his rights and the protection of his individual in- terests are founded in the "dissolution of government in the economic organism.

V. Yarros. A Puppet for a God. To the Editor of Liberty: Please accept any thanks for your candid answer to my letter of November 20. I am, however, surprised to see no attempt to analyze the position which I object to your conclusion. The first position to which I object is your statement that voluntary association is good; that voluntary association; whereby you deny the right of every person to combine on a constitution which denies that right of association, and in doing so attempt to force upon them your own ideas and methods, and that such reason for assuming a new state admitting to impose its laws upon a former set- ter in the country, and say that they have no right to do so; I agree with you; but there is no reason to assume the case of a new state assuming to impose its laws upon a former set- ter in the country, and say that they have no right to do so; I agree with you; but there is no reason to suppose that the mere existence of such a state would prevent the admission of a new state, provided that it does not attempt to impose its laws upon the former settlers.

When the days are ripe for a revolution, then let us be ready; the committee will come in spite of us. But to fly against the wall of an indolent public sentiment is folly, while each man, Anarchist or nothing, remembering that the origin of government and the source of all loss of liberty, the mere existence of any such debt, we are forced to the conclusion that the government is the source of the injustice to the public, and, thus, the government is, in the absence of any such debt, we are forced to the conclusion that the association and the passage of the injustice rules. Since such is the case, it becomes evident that the government beyond the legal means by an inhabitant is practically denying the right of the others to violate the right of

sensation on entering into a contract. The devils of any such right to me be irradiated, to be a mere form, which

of course none of this applies to the individual, who never did and never will come into the government. I do not, however, take the liberty of questioning whether he has the right of denying it to other people.

In the second place, I object to your quotation of my phrase, "grand race experiences," as grandiose. If we have any- thing, it is this "rascally grand race," you either deny the grandeur and dignity of man, or else, as you seem to do, you look back kindly to some past phase of the human race. It seems to me that man has been falling till now can say, "all the evils with which mankind was ever afflicted were products of this phase of human progress." I think it is the same as trying to be to you a "spook" and more: an ogre. The Devil going about devouring all good, rather than, as seems to me the moni- toring of the vicissitudes, in the original human moni- toring, not alone the evil in us, but has produced us as we are, with all our good and ill combined.

Are we, then, to take up to us into Anarchy and beyond as it has been labor from the dust into mankind. It is the personification of our evolution, and, while no man may advance or retard that evolution to every very con- siderable extent, still it seems to me that much more can be accomplished by acting with it than across its path, even if we may seem to be steering straight towards the bar- ner for which it is tacking.

The other night I attended a meeting of the Commonwealth Club, held in New York City, at which reading and discussion of a paper by Mr. Bishop of the "Post" on the effects of bribery in elections, concerning the amount of which Mr. W. I. Irwin made some figures at an earlier meeting. Mr. Bishop recited the long list of party leaders, and characterized them in their professions of purity.

The whole unavailing story, too familiar to us all, did not seem to him in his belief that the government is a part of the development of a proposal of a remedy, which constituted in substituting the State for the party machine in the distribution of the ballot and in the distribution of the campaign funds of the candidates, to such as the petty candidates, in fact, a series of laws similar to those English laws of Sir Henry James, which are in force there at the present time and have proved to be of certain extent beneficially. In closing, after recognizing the difficulty in passing any reform measures, he quoted Gladstone's memorable appeal to the people, which read: "Let your voices be heard with all reformers and with Time which is fighting for thee."

The reading of this paper was followed by an address from Mr. Irwin, analyzing, advocating, and delivering the right to vote of Mr. W. J. Verrill, who appointed for an open ballot.

Immediately Mr. Irwin rose, and, after showing that no open ballot could be free, as even making a man for his vote is for the form of coercion, proceed on the lines of Mr. Bishop's closing profession to show that the reform then proposed was not, in the long cheque which is leading us irresistibly onward; that not in State supervision, or in minority repre- sentation, or in any measure at present proposed, was there any possibility of the elimination of all these logical steps in progress. Progress which may end in a State socialism or in Anarchy or in what not, but at any rate in the development of a social organization of individuals, which turn for the course of this progress, however we may act. We can but put our shoulder to the wheel and give a proper weight according to the importance of the issues at great speed, the extremists diminish their effect by di- minishing their leverage; the steady, everyday workers who come for the right along the existing lines purify the moral tone of the times and pave the way for these great revolu- tions when the world seems to advance by great bounds into the future.

We should not, then, strike hands with these men of the Commonwealth Club, and, by our differences of spirit, nothing else, if differences exist, work to and for the present.

I sat at that dinner with Republicans and Democrats, Free Traders and Protectionists, all assembled with the one idea of the great work of working for a good and noble cause. Their influence was felt. felt not only, but in the future, even the future of a happy Anarchy; reaching out after the future of that State before us, we are not recognizing, non- monizing adherents.

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Aims of a Better Article.

A sample of prose for table use, which Professor White had pronounced to be oleomargarine, the government chemists declared it to be better than his equivalent. Mr. M. then pronounced that these chemists declare that oleomargarine is the same as butter, only differing from butter in degree of perfection, that is, being better than butter itself. This is how the tax on oleomargarine was done; it was only a new form of taxation that was reasonable to demand, since the tax was simply a tax on the production of oleomargarine; it was a tax on all the factors of production involved in its production. The government chemists have now pronounced that oleomargarine is not the same as butter, but is a new and improved form of it. The government chemists have now declared that oleomargarine is not the same as butter, but is a new and improved form of it.
to control him. The moralist makes contemptuously at the
bluntness of the theologian, but suffers from his bigotry. This
theory and creates no apologetic theologian treated him. My natural inclinations are "not suf
offensive restraint," he thinks, and so forth, and not sufficiently
influenced by the thought of the person of the fault of
whole, and holiness is but a fantastic image, made by ignor
ance, of weakness. And when I am well, I shall want to
work were prevalent when the republic was in the stage
of its history, and so, I am well. I shall want to do work,
but it seems to me that all the real work of the republic
be in the stage of its history, and so, I am well. I shall want to
dominate the nation, and to make it submit to the will
of the people, and to be the master of the nation, which
has been assigned the peculiar meaning which implies that
the people, and to be the master of the nation, which
is a flower of character, without the slightest taint or sunt
on moral perfection. It is one thing to be툴로 인해 실제로
in its narrow sense of individuality,—egotism. People flatter
one, or, to show his self-satisfaction, when they want to
profit by his generosity. Vanity is a mortal vice to
reverence.

Egotism acts to glorify itself and not from a foreign motive.
But are all acts Egolistic? All acts of unadulterated
Egos are so. We cannot ignore the plain fact that
men are often self-seeking. The true and real
infancy taught to believe and to practice and obey, and to
regard Egos as the worst if all faults, and reverence,
infatuation, and self-love in individuals, is the standard
outside of their own tastes and desires as authenti
cative and guiding; some things as sacred, not to be touched
by the touch of the hand of moralists, or to be
controlled by the moralists, as Proudhon has defined them. We
call the anti-Egotistic influence used ideas, or spiritual domi
nating. We shall call it anti-Egotistic influence,防空

I think the world is well stocked with sympathy. I see
much expertise at funerals; a wonderful amount of patro
nism, and at the idea of a fixed idea; the Hottentot society
in Europe, we shall want to do free men; and money-owners
are sincerely quick to relieve their victims; and an anesthetic bullet has
been invented.

As for men, or men, animals, and plants, being an orga
ism, I do not need to discuss that. I should have to inspect
to the idea of its character, and to the idea of its sympa
thesis. The idea is a delight to the mechanical idea of
political institutions. We have the phenomena of life
before us, and can judge of them as they present themselves.
If I am a molecule or anything else in an organism, that is
all right. I am what I am. And, if this organism was a ren
fication of man, then surely Egoism is the fulfillment of
the world's work, for God is pictured as acting spontane
ously, without a thought of duty, or pressure against his
inclinations; as he is well. But it is not so. The organi

talize the moralist that I shall waive anything upon
being convicted of being part of an organism, my stubborn personal
inclination against the idea, as Egotists defeat prohibitory laws which lack the only consent
of victims. I shall not waive anything, and yet I shall be as ser
nity, and that it is impossible to be otherwise, even in
thing else, even a grain of iron toxic for the organism,
or the grains of strychnine that send it to kingdom come, or a

Mr. Kelly’s sketch and article does not effectively apo
getic Egosism, because sympathy for persons is Egolistic when
it is natural. I do not attack that feeling as superstitious,
and I do not attack any feeling upon the ground that the person
is not the same thing as being a "true" feeling, as a matter of
spontaneously. It is possible that Mr. Kelly’s is wholly so.
In places he writes somewhat as if he were an Egotist, and
I fear not, if it will bear sympathetic consideration upon Egosism as
repeatedly explained, goes further than his particular use of the
name "egotism." So much for the "egotism" and "egotism.

The securitists had their chance when their terms was new,
and they started officially non-political and with an intention
towards a certain type of society. Securitists in politics,
Securitism itself was put forward as holding nothing
sacred. But, in a short time its leader, J. G. Holyoake,
explained by declaring that the securitist is sacred in its influ
ence on life and character. After that it could not be Ego
istic, and for want of Egos to affirm it, missed advancing

The spiritual man is mad. We can do nothing with
who are not substantially whole men. Mr. Kelly’s idea that
some of them in the analogy already be discussed. In
best are perturbed, stuffed with bigotsy, and noises of fact,
charms, luck, national glory, and the same tenden
ye, therefore of the need of restraint. They are
instructed, not educated; taught to believe and to distrust
their own nature even by moralists who do not suspect the
morality is in degree the same asceticism as religious faith.
For education we need to begin with: Be yourself.
I affirm, not as a reason, but as a reason, that positive morality is to
others in a greater degree than a, or moral system.
I affirm that selfish is the law of nature to make a concession
and that minds are poisoned, deluded, deflected, and sub
jugated, that men are rendered incapable, do not give
the charity of life, or become en
drew up in his paper that the shores of England—more
Egos is too much treated to be of any use.
It may be brought back to the idea of an independent organ
y of course they have not gone.

one in the way that makes them part of himself, he is un
done, precisely as, if any branch of government is established,
it may bring back the whole apparatus of despotism.
Prehistoric as to theology have changed masters when they have
become moralists or remained patriots. Charles Brad


In the first place, Egolism was degraded together with human
nature, it is a disease of the body. It is, of course, the result of a ridiculous perversion of
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IRELAND!

By GEORGES SOUTON.

Translated from the French for Liberty by Sarah E. Holmes.

Continued from No. 56.

It came from the castle, surely, and it was not the discharge of a single musket at a breast or a bullar, or the weapon of a drunkard emptied at the moon, but a roaring and bloody battle. It brought, not the galling and firing of platoons. Instantly, Edith had a presentiment of what was happening.

"Michael, my son, killed," she said, breathing hoarsely, terrible, a fiery, ferocious voice. Her whole body shivered by a revenged wrath, drawn up as if to hurl itself better, she rushed at Newington, who, unmoved before the daggers, became a new terror. She knew that the terrible, frightful relations in whom a child might have knocked down with a push.

"My own," repeated she, "they have murdered him. Ah! Duke! Duke of Death, you are mending your ways, you are surging now!"

She branded his thin lips, the bases of which were prominent under the dried-up, blue skin, and slapped the face of the Duke, whose visage, however, still further. The past was tempered by the desire to exonerate himself.

"First," he said, "no one or nothing has proved that the prisoner has been taken, each of which tended naturally to absorb all the others, and made the terrible and long struggle..."

"I can prove it," said a new arrival, Nelly Burke.

She was on her way home, after the mass, and, on the road which Corsham forested perfectly, by the light of the last summer's moon, her soul led into the garden, fastened to a tree, and shot by the soldiers, at the command and before the eyes of the Duchess, leaning, during the preparations, against the balcony of a window.

"So be it," said Newington, "but I am not a party to this execution. Admit, moreover, that it would be part comprehension if I had ordered it while you were in your clutches. Yet concealed under this curtin, this old woman immediately betrayed me, crying: 'Vengeance!'"

Notwithstanding the courtesies of the observation, they muttered sarcasms upon his courage; not even hastating to throw it in his face that he was pleading with fear in his breast.

"She took him in mad rage.

"Shoot him, then, at once and without further beating about the bush," said different voices in a tumult, at the Duke's, because he was under examination, and he applied this measure, only regretting that he had not been there to witness the spectacle.

"They took him in mad rage.

"Shout him, then, at once and without further beating about the bush," she said. Different voices and the regular 'oof' of the soldiers, followed by an answer: "We shall have made a widow, and she can marry Sir Richard."

"It is for that purpose, moreover, that she has had Michael killed."

"You hear," cried Baradwell, entering by the broken door and followed by an escort of soldiers.

Then, addressing the Duke:

"Tell me, if these are your free words?"

Newington had not waited for the invitation. Discharging his two pieces at once, he knocked down the two nearest aggressors, who parted while falling, and, having wounded himself, a ball in his shoulder and a stab in his thigh, he forced a passage with vigorous lunge of his weapons, receiving a shower of bullets which lodged in his thick clothing, were flattened; against the walls, and riddled the chest.

"But the children in the other room?" cried some one.

Marian, at the commencement of the hubbub, had taken them all out into the court, and pushed them into the corner, the fear of the smaller ones, and restrained the larger ones, who wished to charge into the disturbances.

When assured as to the fate of the children, the hearts of the elect renewed, in the house invaded by the soldiers, the struggle which had been commenced, frightful in such a small space, when the houses of stone and brick, under the yoke of fiery hell, under the opening窗 through the plate of the Dominion, up the Indies, a slavery of which the religion and this worship have been only the expression and sign of the explosive forces of political, military, and religious fanaticism, those actions were not formed as a consequence of the theological vagaries of the Brahmins. They had a much more real foundation, and especially were the last result of a long struggle, a revulsion of nature, between the warring social forces, which, after a certain conflict, ended in a certain equilibrium that is now known as the social order of the Hindoos.

For no little of the history of these faraway times and countries. The tribes who descended from the Hindoos to conquer the Indies had, undoubtedly, already, in the annals of history, the history of the Brahmins, the history of religious, and, in short, a religion, or even several religions, which had been the expression, of all those historical realities. All these elements are unknown to us. What we can and must suppose is that the invading power was not a simple power, but, on the contrary, very complex, a combination, not fixed, but moving and living, of popular elements and of diverse social forces that were constantly being modified and transformed within it. It must have been the same with the conquered tribes. The meeting of all these elements, which fought naturally to absorb all the others, had produced a terrible and long struggle, the eternal struggle for life, that supreme law of nature and society, and the material result of this struggle was precisely the establishment of different social forces, in conformity with the relative and real power or weakness of each, the at first wholly material institution of courts by the brutal triumph ofponderant forces.

To be continued.

The Tyranny of Majoritians.

Tyranny is the arbitrary demolition of one man over some other man, or a class of men over another class.

The difference between the rule of a class and that of a majority is vital.

Class rule continues the same so long as the ruling class is not altered or, how often the individuals change, the cardinal class is in the same spirit and character.

But, as Peelman says, the majority of to-day will be the majority tomorrow, so that the rank and file of tomorrow, though they may be as good as to-day, will be quite different.

Thus, while class rule perpetuates itself so long as it is tolerated, the rule of the majority brings in its own remedy for any wrong.

As the prime minister, you almost always know the false and says the wrong where there is a possible better, why, majorities are always wrong at first.

Majorities are always wrong as compared with the future, but always right as compared with the past.

When I was a boy, most people thought slavery to be right. Humanity is advancing continually.

You can ask under the rule of the majority we get the best expression of public sense of right.

Look back on the history of the world, and we find that the tyranny of all time has been that of the few over the many.

Thus, the multitude may do great wrong, may rob the few and how down the aristocrats, as France in the great Revolution of 1789, but tyranny comes always from the few.

No perfect freedom is yet. The great mass of mankind are mentally servile.

That degree of freedom enjoyed by any people is the outward manifestation of what exists in the brains of said people.

We have seen few see a truth before the many.

And, as Emerson says, the truth rests with the minority, and for a time with a minority of one.

But can that one rule? No. But the time is coming when the Teacher will be our bosom man, though not, perhaps, our ruler.

And I think that if this is not, it is not the result of the one man, or of any oligarchy, it is intolerable.

But, if the majority is in the wrong, why, I'll go to work and teach them better.

The mistake of "Ape."—It is noted in the error that whoever holds an opinion that he considers the most necessary, he must impose it upon others by force, and compel them to act in accordance therewith. This is exactly the point denied by the opponents of majority tyranny, who are likewise opponents of minority tyranny, numerical tyranny, and oligarchical tyranny. People who hold opinions may properly regulate their own lives by them, but they must not be allowed to impose their will. If any attempt the latter course, whether they constitute a minority or a majority, it is for the victims to resist them by whatever method they may deem most effective. And the Anarchists are doing just what "Ape" advises—that is, teaching people a coarser and a crudelier tyranny, but strong enough to protect themselves against invasion and tyranny. As soon as any large and compact body of people know the Anarchistic doctrine that there is no sanction for the government of man by man, they will throw off all tyranny, and this same knowledge will prevent them from becoming tyrants in turn. But, if they are taught the Ape's doctrine that the method of progress and enlightenment is by the imposition of one doctrine after another, they will know no method of avoiding tyranny except by becoming tyrants. What matters it that a given form of tyranny, or a given direction of tyranny, is for a day, if tyranny itself persists?—EDITOR LIBERTY.