Michael Bakounine

As announced in our last number, we present on this page, for the first time in America, a faithful portrait of the founder of the nihilistic school of thought of the day, V. I. Lenin, who is one of the most important figures in the history of Russian revolutionary thought. The portrait was taken in 1905 at the time of the Russian Revolution, and it is reproduced here in its original form, as published in the Russian magazine "Revolutsionnaya Russiya." The portrait shows Lenin in a thoughtful, contemplative mood, with his hand resting on his chin, as if deep in thought.

Lenin was a brilliant strategist and organizer, and he played a key role in the development of the Russian Revolution. He was a master of political strategy and tactics, and he was able to mobilize large numbers of people to fight for their rights and freedoms. He was also a master of propaganda, and he used his influence to spread the ideas of the Russian Revolution throughout the world.

Lenin's ideas were based on the principles of socialism and communism, and he believed that the working class should have control over the means of production. He was a strong advocate for the overthrow of the ruling class and the establishment of a workers' state. His ideas and actions have had a profound impact on the development of the Russian Revolution and the spread of socialism and communism around the world.
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"A free man is one who enjoys the use of his reason and his faculties; who is neither blinded by passion, nor hindered by oppression, nor disabled by erroneous opinions."

PROVERBS.

Play-House Philanthropy.

Among the ablest and most interesting contributions to the "recovery of the true world" are the skits of some of its staff correspondents, " Honorius," in which that writer, week after week, with all the skill and strategy of a born general, marshals anecodes, illustration, history, biography, fact, logic, and the experiences of every man improvable in line of battle, and precipitates upon the coherers of organized tyranny and theft, making irreparable breaches in their fortifications, and spreading havoc throughout their ranks. The ingenuity of connecting material and turning everything to the account of his cause is marvellous. Out of each new fact that falls under his notice, out of each new character with whom life comes in contact, he develops some fresh argument against the system that he calls "civilization," some novel application of the principles that must underlie the coming true society.

Unless we are greatly mistaken, the latest of his articles will not prove the least effective, since he has improved an excellent opportunity to turn his guns upon enemies nearer home, enemies in the guise of friends. He briefly tells the story of the career of a Yorkshire factory-lord, one Sir Titus Salt, who, through his foresight, discovery of the process of manufacturing mercerized cloth, accumulated an enormous fortune, which he expended in the establishment of institutions for the benefit of his employees and in deeds of general philanthropy. To this man he pays a tribute, because he is a workingman's friend, for which we might as well be thankful, though the supposed sympathy of the wealthy philanthropist with the laborer is to be set off against the condemnation of honest men in another light: the more merciful of the Southern slave-owners. The importance of this lesson is it impossible to overestimate. Gains are not less useful in this respect than in every other. The keeping of a vacation in a well-behaved, good-natured man is a base dastardly thing. For the sum total of all the good work of the profits of the wealth of the nation is the work of the individual, and no love of the people is the work of the individual, and no love of the people is the work of the people. And actual questioning prove that their faces told the truth. Inability to converse fluently in French prevented us from inquiries closely in details, but from an intelligent young Russian visiting the place and the same mission as ourselves, whose knowledge of French and English was excellent, we elicited information quite sufficient. The more intelligent of the workmen had told him confidentially just what we had read in their newspapers to the effect that we were to be disposed of, and that M. Godin, at this time was a member of the National Chamber of Deputies, held his seat by a method strikingly similar to that which in Massachusetts the Boston " Herald " is wont to apologize for " civilizing " the people. He was to election day he contrived to have it understood among his employees that a convenient opportunity would be found for the discharge of such as should fail to vote for him, no matter what their political attachments or their social position. And yet " Honorius " says (or seems to hint) that he is not ambitious, and " Honorius " is an honorable man. Hundreds and thousands of honorable men share the same delusion,—for a delusion it is certainly is. The man of humble birth is not the " object of disgust " of a " Sir Titus Salt has the reputation of being a nobleman and a philanthropist. His family builds a gigantic house, which he dignifies by the name of a palace, though it needs but a few bolts and bars to make it seem more like a prison, so cheerless, formal, and forbidding is its gloomy aspect; he distributes among them a portion of the profits, perhaps to give his name once, perhaps to be known for fair dealing and philanthropy; the balance—more than sufficient to satisfy the ordinary manufacturer—subject to competition—he is capable stock and stocks, putting forth, meanwhile, the ridiculous pretense that he holds this fund as a trustee; finally, knowing nothing of Liberty and Equity and searing at their death, he professes to think that he can regenerate the world by the fanciful and unsound schemes of education that he spends his leisure hours in forward, few of such conceptions; and worse is to him. Even clear-sighted " Honorius " heaped honors on his head. But " Honorius " knows, and does not fail to emphasize, the true lesson of the man's life, which is that the impending social revolution has certain fixed principles, and one of those is—" Thou shalt not steal;" that any scheme by which a single individual becomes inordinately rich, whether as proprietor or trustee (unless the trust be purely voluntary), is necessarily carri...
on a rotten foundation, and that its decaying walls are likely to tumble in at any moment about his ears. He wisely hastened to abandon it, and proceeded, in company with others (we do not refer especially to the Free Religious Association), to lay the foundations for a more solid structure. They did their work well, and it will bear the test of time.

Now, if twelve "Christians can convict Galt, they must be frauds." He says that God told him to do it, and he follows Abrahamic principles.

The religious command was to him unmistakable. He obeyed. If he dies at the hands of twelve Christian jurors, he will die a martyr to his faith, while they will go back on theirs. This "apoplectic brain," however, probably was more thoughtful of the passengers are beginning to fear the consequences and may lasten to get off at the next station.

In the critical comments that appeared in our last number upon some recent utterances of George Chalmers we were guilty of a misquotation in attributing the phrase "free and equal to the Declaration of Independence." It occurs instead, as a kind friend has pointed out to us, in the Massachusetts Bill of Rights. We found fault with Mr. Chalmey for carelessness concerning facts. Now we know "how it is ourselves," and make public apology for our own carelessness concerning quotations.

"Leaves of Grass." Liberty has received from the publishers (James B. Osgood & Co., Boston), and joyfully welcome "Leaves of Grass," the collective work of Walt Whitman's poems. It is a collection, compact, and tasteful, and a valuable volume of 362 pages and contains a number of little known unpublished poems, besides those of the earlier editions. "Leaves of Grass" have lost nothing of their original freshness, simplicity, freshness, and vigor. It contains care and care more carefully arranged in place of more artistic, though it may be a more conventional verse. The book will be more clearly purchased and read, at any rate, and that is the main point. The title of some of the poems has been changed, and the table of contents newly arranged and made much more convenient for reference to special passages. We have not discussed the matter, but the book has lost anything of its characteristic outspoken independence, nor that any concession has been made to Mrs. Grundy. It still retains all its mannerliness and surety, like its prototypes in nature and the Greek Slave.

Walt Whitman is pre-eminent, above all and before all, the poet of affluence, the poet of the post of innovation, the poet of the post of the century, the poet of the present age. He is the poet of the original nature, simplicity, freshness, and vigor. It contains care and care more carefully arranged in place of more artistic, though it may be a more conventional verse. The book will be more clearly purchased and read, at any rate, and that is the main point. The title of some of the poems has been changed, and the table of contents newly arranged and made much more convenient for reference to special passages. We have not discussed the matter, but the book has lost anything of its characteristic outspoken independence, nor that any concession has been made to Mrs. Grundy. It still retains all its mannerliness and surety, like its prototypes in nature and the Greek Slave.

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Mr. Frothingham’s Defection.  

[From Liberty.]

Free Religion may put an end to mourning now. Its chief, if he has not fallen, has had his mind greatly shaken, and knows not but he must beat a retreat to the shades whence twenty thousand Christians were lately summoned to give the last impulse to the impetus,” he is reported as saying, “that I recur to anything. I simply stop protesting, and wait for more light.” I have no reason to doubt, for, though I believe him always perfectly sincere, it has ever seemed to me that his natural frame of mind could be best tolerated by a “calm” and “lucid” religious genius. He pleaded for the “Rationalism of Humanity.” But his past never faced forth like an irresistible conviction. It sounded like the voice of old Channing as called upon, “apol.-an apology for his doubts. It was not expressed as an intellectual position, a lawyer-like presenting of his case,—his case against the old supernatural faith. Always well done; strong, classical, rhetorical, eloquent; but not more than the ordinary one of the unknown intellectual appreciation. “I always feel cold chills run down my back when—from a well known writer on moral sin, I know my soul is not rising up to face its duty.” But it was not Mr. Frothingham’s discourse that produced in my friend’s soul these responding few—heat. Yet, it can truly be said that few men have made clearer statements of what has been termed the Radical, or Liberal, position than has Mr. Frothingham. He has done great service, and there are hundreds, if not thousands, who would earnestly confess that he had been a real helper to them. He helped, as we have indicated, in resolving their difficulties, in the double’s doubts. But to quicken the believer in his belief, clearing away the contentious intellectualisms that intervene between the universal principle, and personal conviction, by spontaneous spiritual affirmations which no soul could or would question—this was the function of the great teacher, or quickener, he did not, in a sense, accomplish anything without that side of human nature. Especially in his private conversation, when controversy or advocacy did not come to the field, he would manifest a transcendental power which not alone surprised the listener, but suggested that Mr. Frothingham was probably the “coming man.” But this suggestion was not to be realized. The view of the intellectual doubter was too habitual with him. He must leave his own direct vision for the reconstruction of old visions or old beliefs. Not content with what he himself could believe, he would have the world believe, at the same time, for the benefit of the new, a something more, new arguments and profounder statements, of its errors. The “situation” had a charm he could not resist. How Free Religion—how Radical religion? It is many years now; how the old faith was affected by it, and what might be the next step,—all these considerations cause him for the present, to fix his attention upon something else as a part of a movement in history, and were ever busy about the “logic” of it; unrestful with their ideas, unless they could quiet themselves, quieting themselves as a power in the Republic, shaping events.

Finally, some two years ago, it came to pass that Mr. Frothingham, when he had been for some time retired from his old associations and sought to regain himself in the quiet of foreign travel. He did well; and, if the reports of his recent travels are authorities, he has, in our opinion, made a decided gain upon the free religious past which he had forsaken. What Mr. Frothingham amounts to, now more than ever before, is that there is something in human experience corresponding to what the Christian world has proclaimed as “revelation religion.” His sees or feels the man in the religious soul, of the future but has not fully understood the intellect; but the intellectual basis which closes up the channels of the spirit, whose in-comings into human experience is all that keeps human life fresh, progressive, and, in any true sense, alive.

When he left New York two years ago, he announced that his mission from the Highlands of individualism, standpoint at one end. He looked for no further progress, save in the benefits ad of social, scientific organization. It was his labor, his enthusiasm, that his mind has more or less overthrown nearly all the liberal leaders. To-day he turns his face toward “revolution,” which is simply a word for the total involvement of the community. The interpretation of the soul’s proclamation. At the Christian world has understood (or misunderstood) the great fact of the soul’s revelation of itself, the world is limited to an individualism of a past age. Peter, Paul, and Jesus had revelation’s from the soul, but no individual to-day may assume any such importance. This limitation is the Christian’s insubstantiality, the truth being that all failures, and all individuals may leave this open door for the soul’s entrance. Undoubtedly Mr. Frothingham saw in the Catholic clergy a certain “power”—a power which must be acknowledged, especially those whose life is led by speculations of the materialistic brain. These Catholic have at least some portions of the soul’s revelation by inheritance. But they that which might and would come to them separately as individuals were they disconnected from organized tyranny, the mysterious power Mr. Frothingham speaks of would not lessens, but increases. Mr. Frothingham’s purpose to stop denying and wait for more light is a good one. He can well afford now to let “Evangelical religion” alone; neither concern himself with its errors or its truths, nor be oppressed or elated by its strength or weaknesses. Its churches may or may not be filled, its missions go to a man who has his own spiritual health? For, though the light that is in him as at on, if he will in truth “wait,” it will come again at boud. But, if he will turn his back on it, and write the days after other the movements of the soul, he will cease to be of any purpose. There is a difference here.

Mr. Frothingham’s greatest failure in the twenty years of his ministry was his unstable reliance on the revelations of his own soul. His waiting may restore his faith there, and blessed in a power and the soul.

Mr. Frothingham’s portrait is a handsome one.

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