On Picket Duty.

Will su scribes to the Proudhon Library indulge me? The belated numbers will reach them, no matter how long the delay.

Writing, I take it, in apology for E. C. Walker, L. H. G. Sutherland, and myself. Although we may call ourselves Anarchists, we may not be able at present to act on all occasions as consistent Anarchists.

Very true. But if we are men of brains and honesty, we shall recognize our inconsistency as such, and not try to palm it off for its pretense.

C. C. Post, formerly editor of the "Roll Call," has found a spot in Georgia. "...we think Librals can advantageously locate, and send me a long article descriptive of its charms. I cannot spare for it, but any person interested can doubtless obtain full information by answering the advertisement of Fanny W. Robbins, to be found on the eighth page.

John Swinton is guilty of a egregious misjudgment of men when he places Edward Atkinson above William S. Allan. I think Atkinson is a cold-blooded, hypocritical, patronizing mob, while S. Allan is a plain, blunt, outspoken hater of un humour. When Sumner sees sentimentality that is utterly ignorant of the very rudiments of economic law organizing to re-model society, he treats it with freezing scorn and sarcasm, but this cynicism has nothing in common with hardness of heart. Up to a certain point he is a magnificent champion of liberty, and for a political econ omy he is a very honest man. That he can't make some of the most important applications of liberty indicates dishonesty I will allow, but I believe that he despises himself for it, and, if he does, the fact tells in favor of his heart.

E. C. Walker employs a deal of sophistry in an attempt to show that "Lucifer" has not treated me unfairly. No amount of pleading, however, can prevail against these plain facts,—that the "Lucifer" view of the matter is entirely contrary, stated by Mr. Walker himself, appeared in Liberty at the outset, while the Liberty view, as stated by the editor, has never appeared in "Lucifer" at all, and, even as stated by some of Liberty's writers, did not appear in "Lucifer" until it was absolutely impossible to suppress it longer, without sacrificing the last vestige of one paper's presence of hospitality to opinion. Mr. Walker desires to know why I did not write to Mr. Harman requesting publication of my views. I answer 'by asking why Mr. Walker, who claims that he did not publish my first letter because he thought it was private, did not wait a week to get my permission to publish it, instead of being so precipitate with the publication of his reply.'

The National Defense Association has taken up the case of persecuted Mrs. Slenker, and proposes to see her through. A defense fund has been started, for which E. B. Youde, Jr., secretary of the association, will receive contributions. He has been in the Civil War and his address is 287 West Twenty-fifth Street, New York. Mrs. Slenker is in a very dangerous condition and needs the unfailing support of all who believe in freedom. Assurance is given that there will be no dodging of issues in the conduct of the defense. As the published appeal says, this is a time for Liberals to be liberal. I wish that the framers of the appeal had avoided the attitude of apology. Whose business is it whether Mrs. Slenker has or has not lost "best interest appreciation of that which is and that which is not nice," so far as the question of her liberty is concerned? It is well enough for those who think she has suffered such a loss to lament it at the proper time, but apology is un-called-for when defending invaded persons.

Another Anarchist cobweb may be of some use to Mr. Reader, as well as that of our friend, E. B. McKenzie, who, in a few words, said so much about Mr. Sprouse.

"Mr. S., who has long been an enemy to the universal subordination which is so clearly everything that has been said by Mr. Appleton. Two sentiments, especially, expressed by him marred the brilliancy and cared for the loss of his powerful tributes. His position and fear regarding the future are without foundation. While I agree with him that in this noisy age and busy world non-slippery siting machinery and individualism are of utmost importance, it is to extremely rare, I do not look upon the Andrews and the Sprouses as the last survivals of an extinct species of superiors. The things which have flourished in the past and whose death he thinks a calamity. They are the fathers of a new race, of the coming race, of the great free men and free women, of the freemen and freewomen, of the free and the enslaved, of the free men and free women. They have appeared so very great only because the rest of the people were so degraded and enslaved. They were the producers of that which is in the world, and the emer gents and qualities are devoted. The past can be credited only with the pretensions, errors, and absurdities of which its greatest and best men are too often the victims. Nay, more, it should be so credited. It would be idle for us to deny the errors of the great, unwise to ignore them, and simply foolish to try to give them a decent appearance. I must, therefore, note another exception to Mr. Appleton's view and estimate of Sprouse in connection with the latter's "religion." Religion, in its true sense, according to Mr. Appleton, consists in the belief that justice is the only thing that ultimately pays; or, in other words, that honesty is the best policy. Lyander Sprouse having been a firm believer in national justice, he is thus exalted to the rank of the truly religious. But religion, in any sense, is an unmitigated evil and unmitigated nonsense. Anything not having logic or fact for a basis is held.

Sentimentalism is out of date. If it cannot be proven that what is called justice is a paying article, it is just as childish to cling to it as it is to believe in the efficacy of prayer; and when a thing is proven, its acceptance does not depend upon any religious elements in man's nature. Lyander Sprouse minus his ideas of duty and "God-given rights" would have been incomparably more powerful than the Lyander Sprouse we know; as it is, his weakness cannot be made a source of vitality and strength to our cause; and, while benefiting directly from his truth, we should learn to profit by his mistakes.

It is indeed inestimable to find so many of our friends who ought to know better indulging in romantic talk about good and evil, right and wrong. This age is extremely prosaic, and the conclusion is being arrived at that "fun" is the only thing worth living for. There is nothing higher, nobler, more a ced, colder, and greater than our individual existence. "We real!" care for nothing but our happiness. Having learned by experience, however, that not all ways of making ourselves happy are entirely safe and prudent; that we sometimes "put our foot it in" by despising our neighbor and causing him to resent,—we are now deeply interested in solving the problem of happiness. The problem of happiness on this subject is the order of the day, and the usefulness of man is measured by the value of his contributions to this debate and nothing else.

V. YARROW.
IRELAND!

By GEORGES SAUTON.

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

Continued from No. 106.

"But Gowan orders the assault!" said one, timidly, his courage having been taken away by the hussars.

And, in truth, in the measurement of all, the whole gang of the old hunter, the aunted at the head, undertook the impossible ascent, certain of them, by the efforts of their extraordinary horses and notwithstanding the shots which struck down here and there, in which camp did abort itself, that they were Irish! She had no soul! For, by oath on the Gospel a comedy in that case; his kiss given to her daughter, who indeed saw a spark of the old warrior, collateral, if not of the old doughty, of the old bolder who would break, but for the benefit of a single one, to save the only Sir Richard, so terrible conspicuous, in the worst, the very worst case, should carry out the sacrilegious threats made by him three days before.

But she violently put aside this conjecture; words pronounced in anger, a cruelty which makes a show in order to give, his back turned, it was all over.

The other evening, in their house, had not Richard, on coming to the aid of Sir Newington, contradicted by his attitude, by his horror at the savage struggle as progress, his former odious proposals of massacre and his implicable declarations of war.

The hussars was more natural than that he should march with the English troops, at their head, leading them to the assault, at a time when no one but the old or the infernal remained motionless at their firesides awaiting events. To avoid being out of the danger, to save his dear daughter, his wife, in fact, Sir Richard had been obliged to mingle in the struggle, to affect his peril, and since he had repudiated his offers to serve Ireland, he participated in the horrid act.

But without wrath, without any animosity, and, who knows? perhaps that he might not die, the evidence of an existence of repentance and despair, the termination of an ignominious life.

Thus severely did she rate the treason of Sir Richard in regard to his father; she was not a daughter of the house to be crossed, not in the solicitude of reciprocations of this unworthy and tempting crime, and since she refused him the hope of salvation in the future, what reason had he for dragging on earth a painful and lamentable existence.

"fresh pity seized her, in spite of the remorselessness which she addressed to her daughter, since she was going to the execution of crimes; but I am afar, not far enough, that never—" victory over Sir Richard, the formulated prayers that he: 'let escape the shots fired at him from all directions. The others, his accursed, the accursed, had fallen in your place, more alone, all made prisoner, or allowed to retreat, slightly wounded, incapacitated from exposing himself anew.

So, a serious warning, one from which he would recover after a dangerous sickness, in the course of which the astute reflections of long wakeful hours would drive away whatever remained of his guilty passion for Lady Ellen, if, in the weakness of his son-in-law, another gentle face of a young girl parting would take the place, in this reviving heart, of the refractory Irish woman?

In an instant she was seized with a desire to inflict the saving wound herself with her own hand, to grasp the rife of a crippled neighbor and strike him with a bullet; but where should she aim in order not to kill him or occasion a fracture from which he would leave him for life. She stopped the defiant crows in their flight; but now she trembled too much and renounced her design.

It was needful, moreover; an enormous black was loosened by the efforts of Paddy and his comrades, who teal and sweet like cattle under the hot midsumar sun, and as the story of Marian, who,洗干净 his acquaintance with the intimates of Manou, of Marian, who, inclosed the little boys, fainting, though still standing. But her brief swoon over, she saw Richard again, picking himself up; with his bleeding fingers, he had just gathered the bullet out of the wound and, with the hand holding it, gave him a threatening look.

no apparent wound save that his joints were simply bruised, but not dislocated, he having been hit by the rock but providentially saved from being crushed, he summoned the remaining comrades to gather up the pieces of a new effort, and the reinforcements which Newington sent him, to a new assault, and once more the ascent.

Again all the guns singled him out, but the more ardent shot away the tops of rocks around his body, without doubt, because of the virulence of the hurricane which whipped the bullets and shook the masts like plant branches, and shivered in the firmest hands, and all the more the hands of the marksmen whom the hussars had enervated.

On the contrary, two, three projectiles successively penetrated his uniform, and blood stained his shoulder and ran over his chest; but he did not bend for that, but continued the ordeals and encouraging his subordinates.

"Forward! forward!" repeated he.

His look rested on Marian, he questioned her mentally and in a manner so eloquent, so evident, that, as dic, fixed, decided, without weakness, without a passing gleam of tenderness, these looks were equivalent to a summons. Surely Richard was aware of the pitious face of Marian, he knew, as soon as Newington was an amaner, or that they might not doubt his bravery, but kept to his execrable premises.

So far he had not personally used his weapons; he faced death without reply: but to urge on others; to lead them back after a repulse, to the combat; to excite the retreat of his companions by his death, and thereby casting, to the out of the passion, sure to end in pitiful butchery; to make himself an accomplice in command and in execution,—it became needless, moreover; an enormous black was loosened by the efforts of Paddy and his comrades, who teal and sweet like cattle under the hot midsummer sun, and as the story of Marian, who,洗干净 his acquaintance with the intimates of Manou, of Marian, who, inclosed the little boys, fainting, though still standing. But her brief swoon over, she saw Richard again, picking himself up; with his bleeding fingers, he had just gathered the bullet out of the wound and, with the hand holding it, gave him a threatening look.

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His look rested on Marian, he questioned her mentally and in a manner so eloquent, so evident, that, as
THE SCIENCE OF SOCIETY.

By STEPHEN PEARL ANDREWS.

PART SECOND.

COST THE LIMIT OF PRICE:

A Scientific Measure of Honesty in Trade as One of the Fundaments at the Center of the Common Sense Activity. It is not the mere act of giving, but the willingness to give that is the true measure of cost.

38. It is the same with the other natural elements. Water as it flows passes through the hands of the giver and receiver. It is a transitory possession without any act of exchange. But the transfer of possession is the same as the transfer of the right to use it. This right may be sold, and the price set upon water and its uses. In the same way, the right to use land may be bought and sold. This is the basis of the cost of land. It is the right to use the land, and the right to use the land is the same as the right to use the water.

39. A superior natural fact for the performance of any function or labor requires a greater expenditure of energy. It is the same with the transfer of possession. The cost of the transfer of possession is the same as the cost of the transfer of the right to use it. In the same way, the cost of the transfer of possession is the same as the cost of the transfer of the right to use it. The cost of the transfer of possession is the same as the cost of the transfer of the right to use it.

40. Naturally enough, a conclusion so strikingly dissimilar to all that is now held regarding the natural or social order, must be accompanied by a reaction of opposition. The principle of cost, as we have seen it, is not the same as the principle of exchange. It is the same with the transfer of possession. The cost of the transfer of possession is the same as the cost of the transfer of the right to use it. In the same way, the cost of the transfer of possession is the same as the cost of the transfer of the right to use it.

41. Talent, natural skills, or genius, distinguished from such ability as is the result of education and training, is the property of all individuals, and the right to enjoy its fruits belongs to all. It is the same with health and personal beauty, or a naturally graceful deportment. In this particular way, although it is natural wealth, it is individual wealth, and the right to enjoy its fruits belongs to all. It is not personal or exclusive, but in that it may be partaken of by all, as when we experience the pleasure of looking at a beautiful picture, or a graceful and elegant phrase, or the creations of another's genius, or the productions of another's natural endowments. This kind of enjoyment is bestowed by nature gratuitously, and is not under the control of cost.
Liberty.

June 18, 1867.

In abolishing rent and interest, the last vestiges of old-time ari-
ev, the Revolution abolishes at once the sword of the cov-
eret, the torch of the magisterial, the club of the policeman, the
gauge of the exactions, the crushing-halt of the department cler-
ks, all those maladies of Politics, which young Liberty gently benedicts
her heir."—Prudence.

The appearance in the editorial column of articles over the signatures of the editor's individual editors, and the editor approves their central purpose and general tenor, though he does not hold himself responsible for every phrase or word. But the appearance in other parts of the paper of articles by the author or writers who have no means indicated that he disapproves in any respect, such disposition of them being governed largely by motives of convenience.

A Spooner Publication Fund.

Lysander Spooner left no will. If a estate consisted of a stock of printed pamphlets, of which he was the author, and an immense quantity of manuscripts. Many of the authors have never been published, and some of them are of high importance. His legal heirs are people who had no sympathy with or comprehension of his ideas and who regarded him as an outcast—people manifestly unfit to have the custody of his interests. Consequently I have purchased of them the entire stock of pamphlets and manuscripts at no little risk and expense, and I intend to publish as many of the manuscripts as I can. For this purpose I now open my vaults, and appeal for aid to all who are willing to render it. To readers of Liberty I do not need to dwell upon the importance of the work. The manuscripts cover a vast range of subjects. I have not space even for their titles. Among them are treat-
ises on finance, marriage, property, government, and religion, unpublished parts of "Natural Law," "Revo-
uition," and "No Treason," and second and third letters to Grover Cleveland. This is but a mere hint at their value, and appeal is made for aid to all who are willing to render it. For the benefit of this fund his printed pamphlets will be sold. An advertisement of them will be found in another column. Some of them are rare, and may never be reprinted. All receipts from their sale above their cost to me will go to swell the fund. Let the orders and the contributions be numerous, generous, and prompt. The following have been received thus far:

Gertrude R. Kelly: $10.00
Gettler & Wright: 2.00
Walter C. Wright: 2.00

The Method of Anarchy.

To the editor of the San Francisco People "Anarch-
ism is evidently a new and puzzling doctrine. It
has been propounded by an Anarchist from a pub-
lic platform in that city that Anarchism must come about
by peaceful methods and that physical force is
never justifiable. In its defense, the "People" declares,
that except physical force, it can see but two methods of
settling the labor question,—one the vo-
untary surrender of privileges by the privileged class,
which Mr. Spooner will work more or less the other
way, about which it rightly describes as another form of
slavery.

Therefore the "People," supposing itself forced to
choose between persuasion, the ballot, and direct phy-

sical force, selects the last. If I were forced to the
alternative of leaving a question unsettled or attempt-
ing one of these ineffectual means of settling it, I think

I should leave it unsettled. It would seem the wiser
course to admit that the situation is, after all, not so hopeless.
There is a fourth method of settling the difficulty, of which the "People" seems never to have heard,—the method of passive resistance, the most potent weapon man has against injustice and op-
pression. Power fees on its spoil, and dies when its

victims refuse to be dispossessed. They can't persuade it
to death, they can't vote it to death, they can't shoot it
to death, but they can always starve it to death.

When a determination of force is the only force in
numbers and force of character to command respect
and make it unwise to imprison them, shall agree to
quietly close their doors in the faces of the tax-col-
lector and the rent-collector, and shall, by issuing the

own money in defiance of legal prohibition, at the same
time cease paying tribute to the money-lord, govern-
ment, with all the privileges which it grants and the
monopolies which it sustains, will go by the board.
Does the "People" think this impracticable? I call
its attention, then, to the vast work that was done
six years ago in Ireland by the old Irish Land Leagues,
in defiance of perhaps the most powerful government
on earth, and of the English government in the face of the
tax-collector and rent-collector. Within a few short
months after the inauguration of the "No-Rent" policy
lanlord found itself upon the verge of destruction. It was
at its wit's end. This altogether tangible power, it knew
not what to do. It wanted nothing so much as to
madden the stubborn peasants into becoming an actively
belligerent mob which could be mowed down with
Galligas guns. But, bearing a paucity of ordinance
and there, it had a political weapon which they
squarly accuses Powderly of being a tool of monopoly
and charges him with treason and corruption. Poor
Powderly! The pathetic and deeply touching scene at
the convention, when he so nobly manifested his over-
the-flowing devotion to the American flag, seems to have
been utterly lost on his ungrateful and unpatriotic fol-
lowers. All this, however, is quite natural. There is
no room for surprise in the world of politics. But, as
we have stated, citizens and not, from the word go,
without reason to the public,

V. YERBER.

False Friends of Individual Liberty.

The Builders of Chicago, in their warfare upon the
unions, profess to be the only original and sincere
preachers of individual liberty. In a long proclama-
tion recently issued they conclude with the following
speech-sledge argument:

individual liberty is the deepest possession of the American
people. It tends to establish it in every
emergency, and to our minds there has never been a benefi-
cent movement more significant and decisive than the
American labor movement, for it is the purest form of a
movement that is... we are fighting, not for our own selfish ends alone, but
for the welfare and protection of every individual in the land.
Individual liberty is not incompatible with a social
and associations are not incompatible with individual liberty.
On the contrary, they should go hand in hand. We can,
upon the contrary, we shall declare and to date all the
dreadful and in all that is in this difficult problem of labor.
Liberty is our watchword, and this struggle is but a con-
continuation of that endeavor which began a hundred years
ago, when the small band of patriots at Concord bridge fired
shot heard round the world, which was the first blow in establishing American independence.

J. M. BLAIR, EDWARD E. SCHLEBER, WILLIAM M. CULLEN, JOHN H. TUCKER,
Executive Board of the National Association of Builders.

So far, so good; let us see how far they are willing to go. Can they secure a Laissez-faire liberty. Their liberty exist where rent, interest, and profit hold the employee in economic subjection to the legalized possessor of the means of life? To plow for individual liberty under the present social conditions, to refuse to absorb the demand that legalized capital be over individual labor, and to assert that the demand for restrictive or class legislation comes only from the voluntary associations of workmen is not alone the height of impudence, but a baseless juggling of words.

The workman wants liberty to acquire a piece of land for a home, but he finds himself disinherited from men's birthright, unless he pays toll to some one who claims that a parchment title-deed has conferred upon him the sole right to dispose or to hold this land as he may see fit. And he by himself has lost the value of the land he desires to purchase, for he is a workman and his increasing demands in a manufacturing community inevitably raises the price. In short, land values are a social product, of which only the legalized holder reap the benefits. If the community had to pay a direct tax to the possessor of the present indirect form of rent, it is likely the National Association of Builders, or some other, would see the point, and pierce our ears with their vehement denunciations of this invidious and their individual liberty. Let them stand by their own logic, and denounce as infamous the great National Association that, through the process of legal regulation, renders a social product—land values—a monopoly for a few. Let the disinterested have a taste of their own medicine, and see as they stand by their own logic, and denounce as infamous their own National Association.

Again, has the workmen individual liberty to compete with the master builder? Can a union enter the market on equal terms with the great capitalist? The thought is absurd. But why not? Because behind the capitalist, as we know him today, privilege stands as support of his economy, as to assess the individual liberty, the Builders, the National Association that, through legalization, confers privilege and power upon capital, that transforms the free honest industry into a hideous monopoly, and stands with outstretched arms to receive as sacrificial victims the toilers who made that capital possible. Capital in itself is man's best friend, the true savour that opens the march of progress and that has transformed society into peaceable pursuits. But under the blasting hand of legalization, where privilege sits entrenched and mocks at penury and want, its mission is thwarted. As Satan is said to have been once an angel of light, so, in this denial of individual liberty to credit, capital has become a demon of hell. Be logical, gentlemen, and assert individual liberty for credit, —free bank. —to protect against the shackles —Let deprivation of this invaluable right be heard. Yet again, if they would have myself individual liberty, —and they say, "we intend to stand by it and protect it in every emergency," —where will they stand on the profit system? If they succeed in securing liberty to the workman, they necessarily destroy all other conditions cease. Privilege and restriction — are the antitheses of each other; the one implies the presence of the other. Their own logic leads them, as we have seen, to uphold every restriction, necessarily destroy all other conditions cease. Privilege and restriction — are the antitheses of each other; the one implies the presence of the other.

The Junior editor of "Lucifer" repudiates all responsibility for the gossip about my private affairs which appeared in its columns, and admits that its publication was a "great outrage" upon me. On this point, then, he is excused. But the senior editor, Mr. Harman, aggravates the offence by defending it. And even the junior editor pleads impulse and feeling in behalf of the writer. This is a foreign consideration.

The article in question proved the writer to be a person too much contemptible for notice. My grievance is against the editor, whom I once thought of as a man who would not allow his impulses to betray him into indecency. Whatever he may do hereafter, I should be foolish to prophesy on his future actions. In our attitude towards men much depends upon this question of expectation. When Eliezer Reclus, for instance, celebrated the illegal union of his daughters to the young men of their choice by a banquet given to friends and relatives, I was agreeable to find him so far advanced, and I referred to the matter approvingly. Reclus, as far as I knew, had no previous record on this subject. Mr. Walker now wants to depart from this principle, namely, the setting-up of legal marriage as a realization of this principle. Of Mr. Walker's publication of his sexual relations I have up an as a piece of folly; in my first article I expressly stated that that in itself should not deprive him of his support and the help of his friends. But Mr. Walker reminds me that he condemned Reclus even in this particular, and I am very willing to admit that, in speaking of "M. Reclus's wise example," I did not discriminate as carefully as I should have. At any rate, my mind was dwelling entirely on Reclus's rebellion against legality; second, in 1892, when I wrote the words quoted, I did not have so strong a sense as I have now of the necessity of legality with reference to the liberty which when they announce from the housetop with a flourish of trumpets that they are about to sleep together.

Because I characterized as silly E. C. Walker's determination to stay in jail rather than pay costs, he ironically infers that "an entirely different principle was involved when Mr. Tucker went to jail rather than pay his tax." The difference is real, Mr. Tucker, though not so much in principle as in circumstances. My resistance to taxation stood on its own merits. Mr. Walker's resistance to costs occurred in an affair where he had already surrendered to the State by setting up a defence of legality, not confessedly as a device by which to slip from a tyrant's clutches, but professedly as a vindication of an actualization of Anarchism in love relations. The silliness consisted in posting as a combatant after such an ignominious surrender, in straining at a gnat after swallowing a camel.

How many readers of Liberty would like a fine cabinet photograph of Lyons Sponder at fifty cents? Let all who would immediately send in their orders accompanied by the money, so that I may decide how many orders I can fill from the stock on hand. I do not give any day in ordering may have to pay a higher price. All receipts above photographer's charges will be contributed to the Sponder Publication Fund.
THE POLITICAL THEOLOGY OF MAZZINI
AND
THE INTERNATIONAL.

BY MICHAEL BARCUNINE.
MEMBER OF THE INTERNATIONAL ASSOCIATION OF WORKING-PEOPLE.

Translated from the German by H. C. Holmes.

Continued from No. 106.

therefore there is but one means of saving Europe,—the civilization of Asia.

Such is the inevitable consequence of this law of solidarity which unconsciously underlies the history of man, and of which it is the destiny of each individual, and upon that of his whole nation and the destiny of each nation upon that of all nations and tribes, of all human collectivities, in a word, large or small, which all to

Civilians, of Asia? That is easy to say, but difficult to do; to civilize it is a manner to put in motion that which it is the destiny of Asia to awaken and put itself in motion. But in what direction and to what end? Behold the terrible question on the solution of which the whole question is hung up, and commerce, as it is carried on today, capable of humanizing the East? Alas! no,

Enriches many commercial houses in Europe, it increases the accumulated wealth of nations, but it does not bring to Asia religious or moral advance, but the only one which, as we have seen, can avert the horrible danger with which the Eastern world menaces the liberty of Europe. Have not these two religions for a fundamental principle, as well as the other, for the Mohammedan and Christian, the absolute proof of the absolute principles, and if we should search thoroughly, we should find Mohammadism also, the whole sprinkled with Platonic metaphysics and Catholic-Danteistic theology. But in this Europe, in the Orient, in Asia, the complete absence of all this constitutes Asian brutality, is human respect. The life of man, his dignity, his liberty, his character, his conquests, is only the result of this cruel struggle with God, by races, by the principle of authority, by the State. Nowhere can one see more clearly that these two principles, these two postulated historical fictions,—Christianity and Judaism, or more precisely the moral soul of Asia, and where it is pure, whenever it is pure, it follows that, from the point of view of intellectual and moral propaganda, what must be done first of all to emancipate Asia is to destroy in its popular masses in order to achieve its liberty is in Asia, wholly or partially.

On the contrary, it is that portion of the Orient where Christianity and Judaism overthrow the influence of the ancient monarchies, where the ancient gods are banished, where individualism is based, where the rights of the individual are acknowledged, where the people reign, where the people are naturally free, where despots have no power, where the masses are not the slaves of a single man, but the masters of themselves; where the people are the masters of the army, where the people are the masters of the church, where the people are the masters of the government, where the people are the masters of the law, where the people are the masters of the constitution, where the people are the masters of the state, where the people are the masters of the world.

The Chinese laborers are sober, patient, and skillful. These are precious workers, worth the highest wages. They are not only with regard to wages, but morally, with regard to human dignity, the labor and consequently also the whole economic and social position of the laborers of America cannot rival the position of the Chinese laborers. We know that in California monster meetings are held with a view to the expulsion of these Oriental slaves from the sacred soil of liberty.

This is not easy. A hundred thousands of workers, organized in secret societies, for the persecution of American workers, not to be exterminated, not to be exterminated, but exterminated; the only way in which the laborer can be exterminated is by the use of force, and the force necessary to exterminate the laborers is given by the power of the government, by the power of the army, by the power of the police, by the power of the law, and by the power of the church.

The revolt of the laborers and the spontaneous organization of human solidarity is the only means of saving the free forces of labor. Therefore, in the first place, emancipation of the Oriental slave, that is, not only the road to its emancipation, but also the foundation of human liberty and the foundation of human dignity on emancipated and solidary labor by the collective revolt of the working masses, organized, not by the efforts of directors, guardians, or any official leaders whatever, but by the spontaneous action of the laborers themselves, with a view to the emancipation of labor and of human right, and thereby constituting the liberty of all and in all.

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Papa's Own Girl in Topolobampo.

I have just finished reading "Papa's Own Girl," that novel of Marie Howard's which forms so important a part of the propaganda of the "Credit Foncier. Truly there is much to be gleaned from reading this book. It is refreshing to find something with a purpose," so clear-cut, simple, and straightforward, yet delicate, natural, and truly charming withal. Some very large and very close friends have been through the pages, talking to each other, and to the reader, for all the world like human beings,—a thing rare enough in fiction to make a note of. "Papa's own girl" was, to the least of her knowledge and ability, all that a fiancée in reform girl could desire: and, to our way of thinking, that is enough, if she was willing to marry when he was ready. New don't improve of getting mad; far from it, "to waste and ridiculous excess, an insanity, nothing, in short, there is no such thing as marriage, which is in the order of liberty. Thus Dr. Forest makes his Après a part of his treatise for her honest women. For the human family, like wise, wisely loving young ladies, to entertain an angel (a) makes, however, not so many other conventional "re- ther more, she must marry her equal or the cause of marriage.

And Black Dinah comforts her with the somewhat startling conclusion: "Dem accidents will happen now all the time." I think this is quite in line with Clara's wedding.

Women are beginning to see that they are slaves in one sense... (The idea of "slavery" may not be a proper term for the conditions affecting according to their tastes). When a man has not the same freedom to do as he chooses, and to please him, he is generally acquainted by the courts. Cour- men, observed, there is a great deal in the matter of divorce; but, however, does not admit her right to divorce. It may be well to believe that the majority of all those ever married, have been approached, exchanged, by others than their husbands. What will you do with the facts?

And so on. Observe, too, that Clara does not leave her husband because another woman has a place in his affections, but because he commits a sin, a crime, in her opinion. He is guilty, through any means. In view of all this, what would be the status of "Papa's own girl" in "Topolobampo," should she advocate and apply "equality," as a new name for all things. It is a question of presuming that A.K. "herself"—what then? The "one" of "Topolobampo" entails marriage, and for her love to two men at the same time. Has she been approached, exchanged, or her "husband"? Not for independence; for cooperation, and not for competing; for equality, and not for equality; for liberty; and not for charity; for education, and not for personal; for law, and not for charity; for corporations; for state responsibility for every person, at all times, and in all places; for education, and not for charity; for law, any at any place, and in any place; and it demands that the central power have a general authority over all matters of a public character—water, light, power, exchange, transportation, construction, manufactures, production, distribution, etc., etc.—be pooled, and that the private ownership of the life of the person is ended. How shall we judge the quality of a novel? The term of a book is the expression of a man's feeling for another's, his own individuality, and individuality of sentiment. What shall we judge the quality of this book? Shall we judge the book on the condition that those were some others who turned to the surgical removals of the brain, mere secondary grooves, along the tension of termites slides the more superficially of all natural ties? The ideas of a book on temperament are not ordinary. Every body seems to believe in moderate drinking; but when doing so, they are of course actuated by the desire to rid the body of all foreign substance. It is better to eat in a coffee house, to imbibe, crusades, prohibitions, and "hair of the dog to cure the cat." This remedy must be a new form of the graduated dose, which is the said to be the genuine, the most effective in the treatment of the "craving." The liquor is as refreshing as the vaccine, and even in the evening. When you get to Mexico, Marie Howard, the "Grenniers" will teach you a new trick—trick to use your mother's breast—double doses of all other remedies for nicotine in the life; so just add the cigarette to the weak and we are right. The other cut which disturos me was not snuck on weak wine and water; I doubt if I have indulged a gallon of wine in my whole life; I have never taken it. I do not know what to do in "cafe noir"? But I must say, yet at the mature age of thirty years I find myself not out for anything being tumultuous or sordid, and can do nothing but feel of abolishing or denouncing teumbs.特种的, particularly that? What is the moral of this to Anarchists tempted to settle in "Topolobampo"? Just this. There is community as in the able of its members, controls may be found in the plumb lines test taker, your children might be compelled to use weak wine and water. If a key, you might have to submit to vaccination and all its horrors; and, in this case, most people with the use of which is called "Papa's own girl," might find vaccination forbidden and have to submit to nauseous diet and awe-worthy workings. If living a frequent habit, or social glass, you might find—"as at present—possible self-protection, and their use "in every way discouraged." ("Credit Foncier," No. 30). And if "Papa's own girl" gets you to have in an insatiable affection for dogs, these gently, "well-known, semi-human quadrupeds,—she would do well to avoid Topolobampo—where problems of domestic animals are particularly prohibited. It would do her no good to quote the Scripture, "Love one's neighbor." This "dogging law" is equally oppressive against those who are "good." The "neighbor" is always there, and the reader will give the word "love" a new meaning. Even the dog来说, and all the people have said, "Amen.

Therefore, comrades, keep out of Topolobampo.

So, what is the situation? We are in a country, where Liberty (like a name, a name, telephonic number) is blazoned on the wall, education is compulsory, and the poor workers are to pay the cost of their home with six per cent interest. At least that is not a unwarranted assumption from the court's speeches. What right had this man, who by his own confes- sion did nothing, say to his wife that "Her money has been obtained by the robbery of speculation, or by inheritance from other robbers, to six hundredths of all the hard work that he has done for five years. What right had he to more than a absolutely reasonable compen- sation for labor performed? If he had had equitable title to his wealth, why did he not ax out. A reasonable re- turn might be in his power, and return the money to the poor, from whence it came? There would have been no "charity," only an indirect and tactfully judged just, he give the public to these people out. And how much of this palace could an individual call his own, after he had worked hard for a share and more?

One of the most unconscious naturally teaches in this book is where the courts make his first speech to his workers. Just such a condescending, absolutely, but not to be trespassed upon, exasperation speech as such a man might be expected to make. The jackasses have even the impudence to tell those honest workers that he is an aristocrat, and proof of his disgrace- ful title.

Francastel is about the only receber in the book. He appears in "the eyes of the public eye" very different from what the fond fame of Marie Howard would paint him.

Finally, the red-leech of this book I find an "act" of the Credit Foncier, from which I extract:

"It's culprits are to be known as 'constructive' and 'legalistic.' It's constructive propriety to be in accordance with the local law and long established custom.

For instance, for cooperation, and not for competing; to equality, for liberty, and not for equality; for education, and not for personal; for law, and not for charity; for corporations; for state responsibility for every person, at all times, and in all places; for education, and not for charity; for law, any at any place, and in any place; and it demands that the central power have a general authority over all matters of a public character—water, light, power, exchange, transportation, construction, manufactures, production, distribution, etc.; be pooled, and that the private ownership of the life of the person is ended.

Follow Anarchists, "hearts ye ever the like of that now!" Topolobampo must be Thomas Paine's country,—"where Liberty is not." (Grahamville, Florida. May 15, 1867.)

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