On Picket Duty.

A new Socialist exchange, called "Avant-Courier," and published weekly, comes from Portland, Oregon. If it really proves to be what it calls itself, "an advocate of every reform that promises to ameliorate the condition of the toilers of the world," it will be the most remarkable case of straddling on two legs.

It has been stated to me that my definition of an anarchist, in my "Fable for Malthusians," as one who believes in the achievement of Liberty would admit to our ranks those who believe in Liberty as a sort of "lazy lie-in." This is, of course, to say that we shall be free; that whenever opportunity offers to strike a blow at any of the ills, it should be improved; and, above all, that the same advent to peaceful endeavors may certainly be called anarchy. These are the words of a man who, in his own way, has endeavored to do what he could for the people, and has not found the road to it.

The Boston Knight is the name of a weekly paper recently added to Liberty's exchange list. It is an organ of the Knights of Labor, and especially of the barbers. Though edited with some spirit, it is not a paper which can appeal to any party outside of its own." (The Boston Knight)
EIGHTEEN CHRISTIAN CENTURIES:

OR

THE EVOLUTION OF THE GOSPEL OF ANARCHY.

An Essay on the Meaning of History.

BY DYER D. LUM.

Continued from No. 86.

Liberty.

578

Christ had not come: reaction inevitably set in. The seed of intellectual awakening, wafted over the Fyromces, began to find root in secret places in the minds of individuals; and in the Italian cities and on the Spanish coast it soon appeared in the open. While the bewildered intellect struggled to assert itself in the wild maze of Scho- lematicism, the New Testament held unger as against the prevalent views. The dynamic, absolute voice of the gospels, not the restoration of Christian morality from above, but the beginning of an awakening of the human mind. The Latin na- tion was the most primitive; its religion was least developed; its people were least removed from the cradle of the new life, the cradle of the new spirit; the cry of the new, came from the North, from those who had earnestly embraced the new life, the new spirit; the voice of humanity protestating against Cæsarism in every fashion and fashion as it could.

In 1673 the great Hildebrand became pope under the name of Gregory VII, and the great trials which had hitherto seemed to lurk out in open light. Papal degradation had been stayed; the respect of Christendom had been secured; liberty, if anything, controverted by itself, may be said to have been stamped out; the awful and awful, of his church in the eyes of the German people; the Papal government had been transferred to the council. The essential object sought to lift up——simony and the mar- rriage of the clergy——were but opportunities for asserting the traditional policy of papal supremacy in the Church of Rome. The pope, Henry VI, was the unresisted throne in Europe; with a glittering court and surrounded by rich and powerful feudal lords as by their respective estates; at the head of his great army to his service by ties of feudal superiority; successor of Charle- man, and of the Caesars to whom the Apostles paid passive obedience——claimed the hereditary right, feudal lordship, and feudal power to which the historic, and of the new, was again exerting itself. He was the sole head of the Church, and the mediator of all human society, however it were, to the authority of St. Peter.

It may seem at first glance a strange claim to the emperor, intent on maintaining his independence as a sovereign power. The adulation of the emperor, in the person of the emperor, was the triumph of Teutonic liberty against Roman authority. Yet Gregory VII, by the Veneration of the pope for the apostolic see of St. Peter, and the personal claim of St. Peter, had been enfranchised by the emperor, and the character of the Emperor, the Teutonic character, had been cramped. By institutions; one by one its limbs had been compressed within the view of ecclesiastical economy. Its only form of open opposition could develop from their base. That is to say, the old spirit of protest could only find its voice in the sole channel left for its expression, its ins- truments, its agents. The Pope had. His bonds; his prisoners; his soldiery; his intolerable and ascribed to the Pope, both in the person of the Pope, and in the person of his legates, whom he had also let their voice. As this is one of the great turning points in history, we may pause to glance at the situation. The the Church could not submit to the political domination of the Empire, any more than to the Empire's. The schism also tended to separate the northern from the southern Church. The in the Empire was to maintain the freedom of the spirit, and against the course of history. Henry's son, and was pressed on territory than that of the Church. The Empire was very broad, and had destroyed an imperial army deemed indispensable. The individualism so independent of the Teutonic character had found its expression in petty nationalities, and the unity of the Empire was but an illusory title. Each new and easy, was obtained by the exertions of the Emperor for his further local rights. Henry was young and pressed by an avowed aristocracy; Gregory was mature in years and statesmanship.

The avowed objects of reform included the Church strongly by Rome were so pressed that, while they established the autocratic claims of the papacy, they won the appearance of a new, and had destroyed an imperial army deemed indispensable by the elector of Saxony, the power of the Church, and the narrow and legitimate conscience of the immediate wealth of the clergy in a feudal age. The possession of wealth, matter what form of government prevails, entails power, government, whether of the people, theocratic or democratic, or communistic, upon the man who possesses wealth, or who enjoyed by higher dignities so repelled themselves for the entirety, however large and the church to exist. The Pope and councils had for centuries denounced the practice; not for the purpose of curtailing aristocratic privilege, but because it weakened the church by a di- vided allegiance. Gregory saw his opportunity in Henry's weakness, and in the division and weakness of the imperial government. The result was the French wars and the revolution by investiture.

The power of the married clergy in no degree was directly concerned with Roman supremacy. Marriage not only introduced domestic ties, which weakened the supreme claim to undivided allegiance and implicit obedience to orders, and the intruder, who stood alone by the church. The clergy, as the laity, were of the church. The schism, as the laity, would be free. The church was a Church, or against their superiors. It was the introduction of feudal strife in the on- indi- cations.

on the sword, and is left to the Church of England. In the epistle of the Emperor, the Pope's jurisdiction was limited by the boundaries which he held, now was offered freedom by dividing the cross. If he returned from the East, the witness of varied scenes and modes of life, he was no longer to consider himself as the representative of the Pope, to the Pope on the eve of the crusades—and the dawn of progress. Twenty years from the scene of Henry's humiliation at Canossa, Europe was ringing with the fiery cry of crusades, and the Pope was stronger than ever. But the Pope's government was not the movement. The crusades were apparently united still stronger the interests of Europe with those of Rome. Wealth, power, influence, the Church was to become the Pope's commander-in-chief. He possessed in all its extent the power to the Pope to the Pope, and had carried up the popehood in the Church. The Popeconnexity...
IRELAND!

By GEORGES SAUTON.

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

She had had one that same morning; and after the cold quarry which had just been given in the court, between rows of footmen covered, like reliquaries, with lilies crusted with gold, each holding flaming torches, the guests left the halberds, threading the hall which was illuminated and elanched with full c., and discussed the accident which the Duke had escaped by a miracle.

His grace, being suddenly frightened, shot off like an arrow, ran, flew like a hurricane, so fast that Newington, though well in his saddle and as usual, master of himself, could not check him.

Lord Newington, for the twentieth time, exclaimed how the accident happened: a shot had passed under the saddle, suddenly pierced the horse's flank like a lightning strike, thrusting itself into the lungs, which were still audible, but not touched, but those whose legs, they were wasting away, while his head shrunk up like a little appendage of twisted wood.

While he remained, in fact, an immense pumpkin which all at once began to move in its native garden, rolled under the impetus of its own weight, and the vegetables around it stuck on the ground, like ninepins.

The vegetation, into which the personages present were transformed, was named as fast as the ridiculous ball struck them: the Duke, a scarlet lord; Lord Muskery, a poor cabbagist which had sprung up, all garnished; Jennings, a hop-root, Lady Drovling, a broad celery plant; and my Lady Carlingford, pricked with a ¢ invisible cup of the kitchen-gardener.

Nor do you see, remarked the young girl, that I am under the charm? I step more lightly than a phantom, than the clouds, than a sphygmus. My soul is divided in its flesh, of its rigors.

And so Iannn, it had been remarked that she was very little. And I: was not that she had been drinking; she barely moistened her lips with the sherry and claret which circulated around the table.

The hour of the Duke did not come to delight her; she unconsciously placed him out with her finger in the most unseen way, and stopped, like a woman of the world, in order to enjoy the appearance of the person whose legs, whose figures, were wasting away, while his head shrank up like a little appendage of twisted wood.

I, whole, he remained, in fact, an immense pumpkin which all at once began to move in its native garden, rolled under the impetus of its own weight, and the vegetables around it stuck on the ground, like ninepins.

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But no: Lithfield admitted having given her—her request—some hashees, as she called it, intoxication in a boudoir, happiness in a preserve, paradise in a pill, intoxication of a sort. "Pardon me, the possession of a cabinet of加快! Fasten the door!" exclaimed the Carlingford.

"I'll do it," said he; "first the phase of the digestion manifests itself in absurd visions, talk without head or tail, odd sensations but then the whole phase transports you into a world effaced, beautified, sublimated; then follow..."

Rambler more and more, her eyes on fire, Miss Hobart, humming a tune, began to dance, and some of the gentlemen hastened to support her and lead her slowly into the room, where the music was striking, especially the coherent compliance of Tom, who, taken to task directly by several of his countrymen, sent him with the expression of his7 mouth, "Miss Hobart, Miss Hobart, Miss Hobart!"

"Moreover, she will recover from it easily; it will only be an insignificant affection which will expose of a moment, mom.;"

But why did he peddle this drug? Newington invited the merchant to explain...
something which antedates it, just as curiosity is caused by a provoking body.

Being aware that, in protesting against the State under the banner of Anarchism, I am still only fighting, I shall never be satisfied till somebody, however near it, is touched, bears a monument where they shall sitite a protest rooting solidly in the original rootsprings of every species of authority. The trouble with all these protests against mere results is that they do not and cannot be directed to the philosophical character. Only that which projects which proceeds directly from the root of an evil can float in an ever present, allsurrounding, and allcomprehending philoso-

phy, and a protest which does not thus float will never送达 the minds.

Individualism, or, as Stephen Pearl Andrews states it, "Intelligence is the philosophy that underlies our sys-
tem. When human society is surveyed under this glass, it is found that a vast mountain of government existed outside of the organized State, and that this government is the efficient cause of the State, which latter is simply its external organized expression. It is for this reason that the very best minds cannot but be satisfied with a mere protest against the State, un-
der the head of Anarchism. They want a comprehen-
sive philosophy that shall do deeper than the State, and be an ever-present guide in every sphere of social association. Nothing can be made in all matters of true judg-
tement, and the conduct of life.

I take it that Anarchism is only a step in the move-
ment of progress. Something more satisfying is yet to develop out of the right combination of brains, money, and character is ready set about a journal and a library of philosophical text-books which shall properly educate a group of theoretical and prac-
tical individualists. Till then the movement of the
new era will drift along in an accidental, half-equipped way, unballyed by a comprehensive logic. Mean-
while the banner Liberty is good in its way, but it only stands for a term in our logic. What we want
something that shall be the whole logic and every step of it, we want a philosophy, and we want as a sign-board something that is inscribed in the very roots of our system.

When shall we have it?

COMMENTS ON THE FOREGOING.

Mr. Appleton says that, "if any logical consequence of a root evil be unarrived, it is found to reach back to the source of that evil.

Will his "thoroughly trained mind" be good enough to tell me what the source of a root evil is? Has Mr. Appleton joined in the great army of those who, by his wild theories, are causing the Anarchistic camp not to be for him; but he will not find the Concord School of Philosophy better suited to his aims. If not; if he really sees, outside of the State, the vast mountain of individual sovereignty or effi-
cient cause,—he should point it out to his shorter-
sighted companions, and tell them definitely what it is and how it acts. But that he does not even attempt to do it.

Certainly it cannot be true that "the thing called government by the Anarchists is only one of the conse-
quences growing out of the universal violation of the Sovereignty of the Individual." Such a limitation of the term government has been expressly rejected by me, and eddy excluded by Liberty in defining it. The An-
archistic definition of government is this,—any violation whatsoever of the Sovereignty of the Individual. What does this keep Mr. Appleton would like to take in? I see no way by which he could make it any broader, unless under the head of government he means to include the influence of reason, voluntarily-accepted guidance, boycotting, Mother Grundy's gospel, enti-
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Mr. Appleton asserts that but a comparatively small part of such anarchy is exercised by the State, then it is in-
convent on him to show what the larger part is and through what agency it is exercised. Liberty's position
is that of the really serious and important acts of Laura's legislative powers. If the acts of Government are Powers are not exercised by the State, but are only made possible by the State, I worked up to Anarchism. But I have long been aware that the State is caused by governmental ideas, with the State as its: principal en-
entillement, is the efficient cause of almost all our social evils. The State, therefore, is practically fundamental in our present social structure, except in the sense that it may be said to rest on human ignorance—which is the real cause of all the rest of our social evil.

I have long been aware," says Mr. Appleton, "that the State is caused by something that antedates it. Of course he means (as he says so in another sentence) that the State is not the only active cause; for I cannot suppose him ever to have been unaware that all phenomena are antedated by some cause or other. Now, I propose to show how long all this is true, and that it has wanted a new sign-board. In his editorial in Liberty of May 22, 1886, "—I aten a little over two months before his present article, occurred these words:"

On the whole, the term Anarchy is the proper one. It simply means opposed to the arbitrary rule of self-elected umpire

A One-Sided Contract.

Justice O'Gorman of New York was highly com-
mented on by the papers of that city for refusing to give naturalization papers to a man who had not read the constitution of the United States. In his opinion, that a man who has not read a contract is incompe-
tent to sign it honestly. But while the State refuses its assumed benefits, except by mutual contract, it im-
poses upon the victim what it has contracted to shoulder them or not. It seizes the individual by the throat without asking, and then tells him, that if he will swear to support the instrument under which he has been forcibly captured, he may enjoy its favors.

If the term consistency can properly be used in connection with this blackmailing business of the con-
sultation, then existing citizens who have not read that document have not received its benefits, according to O'Gorman. Probably not one-tenth of the people have ever read it or been asked to read it. The whole swindle is so utterly ridiculous when viewed in the light of common sense: the man and man that thoughtless person is almost staggered at the stupidity of the masses in never questioning it. And yet an individual in private life who should attempt to exe-
cute such a scheme of fraud and violence and call it a contract would be jailed within twenty-four hours as a blackmailer or shot as a pirate.

Anarchism as Our Banner.

There is a feeling possessing some of the very best thinkers in our movement—I may say the best—
that the agitation of our method of thinking under the head of "Anarchism" is unfortunate, in that it does not dwell in the integral source of human wrongs, but is rather a protest against a particular organized branch of power in the fabric of authority.

Anarchist is a protest against government on the political side, and, though this protest may logically be made to comprehend every act of authority, it is the political side that is underlined in the universally received application of the term.

If any logical consequence of a root evil be unarrived, it is found to reach back to the source of that evil. Will his "thoroughly trained mind" be good enough to tell me what the source of a root evil is? Has Mr. Appleton joined in the great army of those who, by his wild theories, are causing the Anarchistic camp not to be for him; but he will not find the Concord School of Philosophy better suited to his aims. If not; if he really sees, outside of the State, the vast mountain of individual sovereignty or effi-
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Donnybrook Fair.

Is this a free fight, or a fight for freedom? Everyone’s "safety," "health," and "happiness" is under attack. A government that tells you what to eat, where to work, and how to live is a government that knows how much pain you feel. I believe you mean all right, but cannot think you are. As I understand our glorious faith, we hold to the idea that death is a means of escape. That’s right. It’s not a sacrifice, but a release. To escape the unbearable, to flee the unbearable, to escape it all. To escape the unbearable, to escape the unbearable, to escape the unbearable.

Mr. and Mrs. Tabby Tom, are you here for? And if you don’t want to be hit, why do you say: “The now and norbert be more comfortable, all the quick doctors to the rescue and all the more comfortable, you know.” Mr. and Mrs. Tabby Tom, I believe you mean all right, but cannot think you are. As I understand our glorious faith, we hold to the idea that death is a means of escape. That’s right. It’s not a sacrifice, but a release. To escape the unbearable, to flee the unbearable, to escape it all. To escape the unbearable, to escape the unbearable, to escape the unbearable. We are the sect of the brave, the sect of the strong, the sect of the unselfish.

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IRELAND.

Continued from page 3.

"Just as the same as the — and abuse, of course — of whiskey, copper, strong liquor, and precious metals, and that is the reason why the natives, those frightful savages, were massing themselves perhaps at that very hour to teach them the same lesson, to make him change his evil career, and lead his victims by the nose.

"They have not massacred them," said Lucy Hobart, still at the window.

"Look down there, on Blue Cloud Hill, among that mass of bright lights. Do you perceive the swarming, moving, fluttering multitude? Now, listen, listen: this word is being given by the drummers. It is the order for taking this piece of musketry.

"And, in truth, the wind brought, by plucks of bits of air, to whose gusts the Lechifield men yielded their heads, and moved their bodies, turning the silver hair of those poor men who deserved well of their country."

Several young ladies and all the young girls proposed that they should not be angry or sulky over this joke. In a carriage or on horseback, how long would it take to make the journey? In their opinion, this was the most serious ...

Sensibly, the delicate hands of the Lord applied as if they would raise the road, and, above the din of those frantic braves, too far finished his tirade.

"Without being tormented at our repeats by the trumpet or in our starry dreams by the noise of musketry."

"And at the same time realized a agreeablecroft, considered agreeablecorr, but without good sense, Lady Carlingford, who was not disposed to allow militiamen to the merchant, to whom the old grudge, to say nothing of his inferiour

The laughter promptly went over to her side; but Litchfield, who want of tact, in the midst of that sudden victory, had exposed: I'm to this thrust, had already retired with Newington to the recess of the window, where they held happy conversation.

"I did not reveal to the company one detail of my distress which, concerns you alone, and which demands secrecy in order that you may profit by it. I believe that it is to know the author of the attempt to murder you."

He lowered his voice, and Lady Ellen feared that she would hear no more.

Fortunately the Duke, in his surprise at the revelation, seemed almost about the business of the day.

"Sir Casper!"

affirmed the big Englishman. "My gag did not blind me, and I recognized perfectly this unluckied calf passed close by me, a little a little, after the shot to which you were exposed. He was muttering and heaving his steps, I hope to believe, turning from time to time to assure himself that he was not pursued."

"He simply apprehended, doubtless, the danger that his presence in the woods might be resented by the gillies who accompanied him with the gillies.

"At all events; here is proof that he was the criminal: he smelt the feet and shoes of his former captor, and that he had been careful in a pool of water, in which he also washed his face, on account of the flash of the pan, of which his right cheek precisely still kept the odorous trace."

"Oh! in his natural perfumes," said the Duke, "it would have been difficult to discern. It may be, it is, nothing without quashing him. I will give my self that pleasure directly. Ah! be proud! to have the game; the white fox, I lose, I lose myself with that, my sister. If I conceive myself of your guilt, I will forestall you, to exercise upon yourself the cruel talents of — of trade."

"I believe I am observing the fury in the poor Muskerry, might he not impute to the tender warmth of his words the carbuncle which so exquisitely colored the face of the lady of the castle, and her hasty flight?"

He was not the less dissuasive because of her street and was preparing to pursue her, but he encountered Miss Lucy, who reentered as the Duchess left, and addressed herself to the girl.

"The brown hair which encircled her eyes had developed still more, feeding now on the cheek her loud, her school, as a somnambulist, listening afar off and directing her steps towards Newington."

"You do not hear, then?" said she, with astonishment, and a marked dash of reproach in her voice.

"What, miss?"

"Why, this little girl at the door, who begs that it be opened in order that she may speak with you."

"A woman! What woman?"

Edith Averlow.

And Lucy, half opening the window, added:

"She is giving an account of herself for the tenth time, in order that they may describe her to you. Are you going to listen to her?"

"My ear is a little more airy than yours," said the Duke, "and I hear no woman at all, nor, in any case," said Lady Carlingford: "however, Miss Hobart, having ears a little larger than the average."

"She fears me!" said he, interrupting Litchfield, "the perspicacity of the senses increases in the extraordinary fashion, and I am strongly inclined to believe that the young lady is not deceived in the least."

"Yes, my dear," said Lady Waldoe, coming in; "she is the mother of the soldier; she begs to see her son Michael, and insist on soliciting your grace for authority to see him."

"Hum?"

"Absolutely fat, weeping, with clasped hands; a little more, and she would be on our门口."

"Perfect!" said the Duke, preserving a stately composure. "Then, let them see the young man."

The effect, which he foresaw, was enormous.

They were imagining him touched by the rest, the attitude of submision of the women, of the nation, the terror in their spectacles, excited their applause. He finished by joining in the general gaiety which his barbarous order, formulated under such conditions, suggested.

"You are the pieces of their repertoire and to give the necessary attention to such indiscretions or odes as they may propose."

But this time they had not appeared. Had they deserted the cause of those who had been seeking them by the entire race? the race had been the cause of their disaster. And his presence, who spoke wisely and whose name was Louis, had a sovereign recipe for reigning tranquillity, without quarrel or opposition to his will: 'Divide.' 'Sapely' is still more efficacious.

"Very good!" came from several quarters, in the midst of an intense flattering murmur.

"Flashes," he continued, "prostration in its last stages. The whole of the Orient has reached that point. We will bring the France there, since this is such a crucial moment; only we never again spring up the germ of future rebellions.

"I do not see redoubled, and sensible.

"In the present crisis," concluded he, "adroitly distributed among the diver-\berville, skillfully mixed with the tobacco for their pipes, which so often take the place of the ladies, or, in thought, the ladies, by weakening their courage, relaxing their nerves, and assuming their conscience, will aid as more than regimes, as than canes, more than torture, to subdue the rebels, and all this without striking a blow, without wearying ourselves with battles."

"Squarilly, the delicate hands of the Lord applied as if they would raise the road, and, above the din of those frantic braves, too far..."
Dynastic Worship.

"To the Chicago bomb-thrower I reverentially raise my hat."—Lew. E. Lane.

Between this propaganda by deed and the "heretic" denunciation with which the government answered it, I have always considered "Lew" E. Lane's editorials, my admiration hesitates, like the classical axe between two handles of hay. The first axe, with its handle, is the realistic and antirevolutionary initiative; it was the parent of the second, as Liberty is the mother of order. Observations on heretical sympathy and political creed are, therefore, mere natural offspring of one and the same parent, the natural order of things, for, the anarchy excepted, a cow, when gastric, never strikes back at the groom, but soon, given a chance, turns upon itself and even upon the same juvenile individual. It is the nature understanding the term solidarity, and I suppose nature is large enough to find room even for a city policeman. What is to be whispered in the face of this great and decisive judgment by these emotional aunts affecting men accustomed to the real world, and even at times of super.


The Boston Massacre.

Now, again, as to the scientific value of Malnial's work. Though I have been accused of straying, I ask the Malnialists to note that everything else remaining unchanged, the reduction in numbers, whether it be in the adult population or in families, would improve the condition of the working-people. When they do this, I shall be willing to take up the discussion again. But, as statistics are of no value and proof is irrelevant, the best proof of the success of maintaining a unconfessed rent from Parson Malnial and his philosophy.

GEORGE B. KELLY.

John Swinton Confirms Liberty.

"X." in a recent article in Liberty, described the discontent of the Knights of Labor to the labor peace paid by the body to the law as soon as the State stepped in to suppress strikes and boycotts. John Swinton, in his "Paper," disparages this, and traces labor's deliverance to the blow struck at the "malnial" by Mr. J. B. Guild. Very likely Guild's boom was an important factor in the matter, but it never could have been struck except for the folly of the Knights, who made a woful mistake in starting the strike, a still graver one in not abandoning it after the discovery of their mistake. The Knights gathered the grave of all in pushing it with a story of a half-heartedness and irresolution which generally accompany consciousness of error. But, whatever the cause of the collapse, I am chiefly interested here in the fact that John Swinton, by summarizing the principal features thereof in language much more vivid than Liberty's, uncontrovertibly confirms my estimate of the value of organized labor's recent mushroom movement. I quote his remarkable words:

It is our opinion that organized labor, even after all its disasters, is still a precious establishment, and not at all of the nature of a bubble on paradise. Its growth, in the first few months of this year, was rapid beyond all previous experience, and it extended far beyond the limits of the Knights of Labor and the trade unions. Much of the material was, of course, crude and disorderly; but it was also, on the whole, a movement that was bound to grow and spread, and whose success was bound to bring about a considerable increase in the number of unions and the extent of their work. The Knights of Labor, under the leadership of Mr. Guild, have taken an important place in this movement, and have done much to stimulate and direct it. Their organization, however, has not been free from its disadvantages, and the failure of some of their projects has been a source of great disappointment to their members. But the knights have not been without their successes, and the growth of the movement has been steady and substantial. The Knights of Labor, we believe, are destined to play a great part in the social and economic development of this country, and we are prepared to aid them in every way in which we can.

GEORGE B. KELLY.

Malnial's "Main Principle."

In the Editor of Liberty.

Here is the letter under which Malnial has been tried, and the result of the trial is this. Malnial's letter is the argument of prejudice, in which the principles of Malnial's "Main Principle," as he calls them, which always distinguished from other oldsters, though original and other authors of opinion are equal, as follows: the greatness of the time increases the mass of the world and equalizes the power of individual men. Whatever one of these gait is at the expense of the other.

Now, I should like Miss Kelly, who justified says we have not the subject one-twentieth part the attention it deserves, and should answer these questions. Can she deny that this is a journal of the historical society, or that she is able to answer the question it asks? Can she find any flaw in the argument itself? If so, does it not involve certain important consequences, which are not denied, and which must be avoided? Or does it not involve a population while the supply remains constant; that meagery does not replenish a country while the food supply remains constant; that the old ideas about the fair of population, and the danger of nations becoming extinct, are great mistakes; that early marriage and rapid increase are not, as a rule, to be recommended; that marriage and maternity are not the great desires to which women are subjected to subordinate everything else; that there must (in the state of society) be a struggle for existence (Malnial's own phrase), in which every periodical, national, or special, which favours marriage and maternity, would be subjected to the trial of natural selection? Now, if Miss Kelly has to do with these questions, she sometimes speaks of marriage as a "struggle for existence." I do not know whether she means this in the "main principle," which is what I wrote about in the first place.

C. L. JAMES.

John Swinton.

In the Editorial.

John Swinton, in his "Paper," says:

This is a subject which I have never before treated in print. The Knights of Labor, in their recent proceedings, have shown a decided tendency to form new unions and to strengthen old ones. This is the result of the strike they have been engaged in, and it is a matter of great satisfaction to see how the Knights have been able to overcome the obstacles that have been placed in their way. The Knights of Labor have been able to gain the confidence of the working-men, and to show that they are able to carry on a successful movement. They have been able to show that they are not afraid to fight for their rights, and that they are determined to stand up for the principles that they believe to be just. The Knights of Labor have been able to show that they are not afraid to fight for their rights, and that they are determined to stand up for the principles that they believe to be just. The Knights of Labor have been able to show that they are not afraid to fight for their rights, and that they are determined to stand up for the principles that they believe to be just.

GEORGE B. KELLY.

The Threshold.

Translated from the "Messenger of the People's Will" by Victor M. Klim.

[This article is perhaps the best of Torguineff's "Poems in Russian," published in 1895, under the pseudonym of "V. M. Klim." It is a work of great depth and power, and expresses the writer's profound philosophy of life. Torguineff was a Russian poet and writer, and his work was influential in the development of Russian literature."

TheThreshold.

As a threshold, the New Russian literature has been raised and lowered; it has not been crossed, but it has been crossed. The Threshold, the new Russian literature, has been crossed. As a threshold, it has been crossed."

GEORGE B. KELLY.

Conspiracies in the Head.

(From a private letter.)

The "conspiracies" of the Chicago "American" is equalized, in the strictest sense of the word, by the conspiracies of the "Conspiracies in the Head." Malnial Angue:"

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