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On Picket Duty.

One of the commonest ways of answering the Egotists is to assert that "the good old rule sufficed them, the simple plan, that they should take who have the power, and they should keep who can." Yet the very poem from which these lines are quoted—Wordsworth's "Bob Roy's Grave," given in another column—asserts that the rule of might is founded in the principles of things, and needs only to be supplemented by light in order to tell for sympathy instead of cruelty, for liberty instead of tyranny, and for society instead of barbarism. If the enemies of Egotism will accept the whole poem, instead of the detached lines, as an expression of the philosophy which they attack, the Egotists will not complain.

Objecting to a bill introduced into Congress denying naturalization to any Anarchist, Socialist, or Communist, Henry George says: "The proposer of this law probably had a vague notion, derived from the Chicago troubles, that Anarchism, Socialism, and Communism are synonymous with crime." Probably; and perhaps he indulged this notion from Mr. George himself; who, when the supreme court of Illinois emphatically endorsed it in an elaborate opinion denying the Chicago condemned a new trial, obsequiously accepted its utterance as unquestionable truth, and thereby did what he could to secure the murder of several Anarchists, Socialists, and Communists who had committed no crime.

One of the bravest and most truthful, one of the rarest and most original, one of the finest and most artistic works of fiction that have seen the light for many a day is Olave Schreiner's "Story of an African Farm." The hero of the "Three Dreams in a Desert" will be hungry as soon as they hear that the author of that allegory has written other works. The "Story of an African Farm" was published several years ago in England, and is only now beginning to attract the attention it deserves. So radical is it, especially in its attitude towards love and marriage, that I have determined to include it in Liberty's propaganda, and will supply it, bound in cloth, post-paid, at sixty cents a copy. More extended reference to the nature of this remarkable work will be made in these columns hereafter.

In a letter to the "Alarm" Kropotkine writes this of the "Alarm:" "I see that the 'Alarm,' most earnestly tries to find out the right way amidst the different solutions proposed by various Socialist schools [by the way, what an ignominious Kropotkine shows himself to be in thus speaking of 'various Socialist schools']! Why doesn't Kropotkine read the 'Workers' Advocate' and learn from its authoritative editor that there can be but one kind of Socialism, of which he is the only prophet?" and that is the best guarantee that it will find it out. This may seem a rather belated compliment in the eyes of those who have regarded the "Alarm" as a paper with a clear programme and a definite plan towards the various schools of Socialism, and I am tempted to take up the defence of the "Alarm" by pointing out the identity of its basic principles with those of Liberty, but I think of Mr. Lam's objection to my "insulting" approval upon his, and desist.

On "Censor"—ship.

[George William Curtis.]

An arrogant arraigned of other men and of common courses, a man who plainly personifies a personal superiority or power, is the true Plutocrat, who is insatiably repudiated by honest men. But if a popular man be false, or an accepted doctrine phrenological, or an unanswerable hatchet name, nobody must say so. In this case the censor, instead of insulting other men, cheers and helps them. The man who is often described as a censor, and therefore an insular of others, is a man who denominates the frauds and humbugs which he sees around him, and who has merely the courage of his opinions. The small gifts of "censor" fling at the right the jeers of small men. The cry of insult in such circumstances is generally the cry of the wounded. It is a confession that the man has struck home. If censor be understood to be the name of a mere fact-finder, a man who points out facts only to jeer and not to correct, or to cultivate a habit of sneering, and of seeking the wrong names than the better aspects of life for glorification of malice taste, he is a menace and a pest. But it is an illdamnation with us to dispute any kind, realms as the critics as a事实-finding counsel.
LOVE, MARRIAGE, AND DIVORCE.

by Henry James, Horace Greeley, and Stephen Pearl Andrews.

XI.

Mr. ANDREW'S REPLY TO MR. JAMES.

[Reprinted by the Tribune.]

To the Editor of The New York Tribune.

Mr. H. James concedes much to Dr. Greeley, but still stands by his "moral" view of society.

The concept of marriage is indispensable, but the institution of marriage is not necessarily the same thing. It was one of those cases in which the discretion is the better part of valor. In the case of marriage, the question of whether the institution is useful or not is not, in itself, a matter of dispute. The real issue is whether the institution is beneficial or not.

Now, the deliberate purpose of your Correspondent here is to show that he is not, nor had he been, in the interests of marriage, for his, as he has "all along contended," there are circumstances in which that institution is of value to society, namely, in its infancy, and to impress upon the inexperienced reader the idea that it is laboring under a deplorable lack of mental confusion in attributing to it the doctrine that the marriage (the legal bond) should be "inconsistently abolished." Very good, so far; but it is what your Correspondent has very recently developed from the dispensation of the legal bond, the "arbitrarily" of the legal bond, to proving that society among us is no longer in that state of infancy in which the outward marriage bond is "subservient and ministerial to the higher spiritual bond that has now, as noted, arrived at its full and complete fullness and growth in the legal bond is "incomplete and base," or "inconsistent and base," or "paradoxically and contra," and ought, therefore, to be abolished.

Let us take a second look at this. Discussing this very subject, and having shown, it seems to me, that the legal bond was necessary for the infant state of human society, I now propose to make the case that, now that we are past infancy, the legal bond is no longer necessary for the welfare of society. To talk of the law of marriage and the social bond is to talk in the wrong terms, for it is the same thing spiritualized by the spirit of the law, the same thing the exact same thing spiritualized must be exactly the right thing. Still the best. This theory, so stated, comes pretty much to what is entertained in this age, or more distinctly, by a good many persons transcendentally inclined, and those views appear to me to be both no broader and no more practical than that of spiritualizing whatsoever thing, however stupid, which is of no use to society. But, if I am a liberal and a liberal, then it is quite intelligible when not "bedeviled" by unnecessary fog and pretentious mysticism.

It is true your Correspondent has no right to claim any such sensible rendering of marriage, but he has certainly rendered a very broad and a very broad understanding of marriage that the legal bond is the whole of marriage, that the spiritual tie is not marriage at all, and that the legal bond ought now to be dispensed with. I should, therefore, have been perfectly prepared to carry on this discussion of the legal bond, if he has repeatedly declared himself in effect to be, in words, and stated purely and simply that he detaches the institution of marriage entirely. I have nevertheless been subjected to his thought, afterthought, and thought afterthought, and insinuated as he refers to the "higher sanctification of the conjugal tie," and uses similar phrases, although denying that they signify marriage in any sense, I have no desire to argue with him. It is best to leave it as it is.

To talk of the law as sanctioning what will exist just as well without it, and is what is not exist by virtue of the law itself. The mere ceremony, having no binding effect, is nothing to which you or your Correspondents, or I, or anybody, would attach the slightest importance.

To be continued.

THE RAG-PICKER OF PARIS.

BY FELIX PYAT.

Translated from the French by Benj. H. Tucker.

PART SECOND.

THE STRONG BOX.

Continued from No. 85.

After this toast, which was the first and the last, Carpepe, pouring out his classical knowledge, had added, amid unanimous applause, that to talk was well, but that to act was better; that a man worth a hundred pounds of words, that the best way to honor the heroes of the Convention was to imitate them; that there was no Capitol without a king’s head; that Athens had slain Pheidias, Rome Tarquin, Louis Napoleon, London Charles, the Porte Verte; that it was necessary to put principles into practice and restore Reason to Notre-Dame, the Convention to the Tuileries, and the Commune to the Hôtel de Ville; in short, that they must cease on their work, follow and average the ancient and the modern, average Albauz as well as Robespierre, deliver the People, and reestablish the Republic.

That motion an order of the day had been unanimously voted that, on the first occasion when the king should appear in public,—laughter is mingled with everything in France, even with regicides,—they should rest a window on the scaffolding, extend a ladder from it to the royal head, and, at the moment when Philippe would certainly stop and lift his hands to this disgrace, fire at him the liberating shot.

Then they proceeded to select by lot the number to whom this duty should be entrusted.

The epoch epoch police troupes were very common, a famous spy, Vidoeg, having set the example.

His successors have imitated him without replacing him. The young believe one man and even a woman for marriage, just as the old believe that the world will end tomorrow because they are to die day after day.

But it is easy to see that the world is of longer duration than old and young together; that there were strong men before Agamemnon, that there have been some since, and that there are more to come; that men succeed each other and events are connected in the same way; in short, that the course of events, with the same bandits and the same heroes, in a perpetual becoming.

It is then just the police burst into the room. Each one kept silence and his place.

1 officer in command of the police asked who was charged with the duty of killing the king.

Silence was the sole response.

The officer then said: I have not yet given you the command. I have not yet given you the command. You are regards to the reader, to inform him of what I suppose the real position of your Correspondent to be. I do this to remove the impression, to which I feel myself to be a party in the present proceedings, that the whores of Justice and whose statements of doctrine are too contradictory and absurd to aspire to the dignity of criticism. Notwithstanding appearances, I do not think there is, in my case, a disposition on the part of any of many other 'false thinkers,' who aspire to instruct the public upon philosophical subjects, and who gain considerable estimations, to render a comprehensive plainness of speech and tolerable brevity, is just this. Marriage is the union of one man and one woman for life, and the procreation of...
Then a new member, presented by Camille, a student like himself, the young Count de Frilain, said:

"It is Camille Berville."

"Traitor," cried the officer, "I arrest you!"

"Oh!" exclaimed Camille, terrified. French is no substitute for the sentence. Then, with shouts of "Down with the king!" "Down with the traitor!" all went out, except Frilain, who took with him his exclamation.

It was Camille who had presented Frilain, his friend, his schoolmate, his fellow student at the law school,... and his rival for Claire's hand.

And then he turned from the picture of a youth with a tail cloak, something more different than their characters. By birth, by nature, by instinct, by tendency, and by education, they thwarted and combated each other. They hated each other as nations hated England and Le Boite loved each other, and for no other reason than that one was Frilain and the other Berville.

Camille's well-grounded goodness had overcome the spontaneous rebellion which Gaudron had inspired in him. Camille had often said to himself: "Because he is light and I am dark, because he is by nature easy, and I am not," and in this he was right.

Frilain was less sanguine, and abandoned himself absolutely to his repugnance his jealousy, his rivalry, and all the passions of race, caste, and class which animate a French student.

But did not the upper hand of pity in Berville, who wielded his weapon to Frilain and said to him, in the manner of a Roman:

"Kill yourself!"

Frilain was not a coward, but a traitor; his cry did not arise from weakness, it was the cry of an informer:

"Thank you," said he, taking the pistol; whereupon he fired at Camille, wounding him in the right hand and running away.

Camille, surprised and bleeding, had the slate also, saying to himself: "I am not a man so easy to deceive; I am wrong: the second, it is I."

And he recalled that the Count de Frilain, an ambassador's son and an otisur of honor, himself, had been the most pathetically unmanly, which it could have been well to have obeyed, had been his first conception and his first duel.

In fact, months before, a visit to a grocier's, — there were still grociers in this country of our 19th century, — had prompted one of the high-born student, that he was, he had called on the handsome Camille and used this diplomatic language:

"I must serve. I am willing to shower extravagances on Magnar, but first I wish to know if she is worthy of them. Pay court to her yourself; here is her address. If she resists you, you will be tantamount to a man without a wife. But give me what you will, I will tell you the truth."

"A vile errand, my dear; I refuse."

"But, I assure you, Magnar is charming."

"I am sure of it! It is a vile errand, not because of her, but because of you and me."

"Not sure that you would succeed, eh?" said Frilain, piqued; "but try; friendship before scruples." By the search of his pocket-book through the dust of his life. After having thus hesitated, he has, succumbed to youth, and had accepted.

Camille was certainly more seductive than Frilain, and, above all, more provident. Having made the two triumphs, he was still in doubt whether he should be true with Frilain. To inform against this good girl, whose only wrong consisted in having been risked by once and tempter and in having preferred him to her lover, seemed to him unworthy. But then, to deceive his friend to violate his niche! By the search of his life! Where will honor lodge itself next? A lesson, he had said to himself. The mistakes lay in having accepted. He should have refused. Finally his friend, the man who was stronger with him, and, when he next saw Frilain, he had said to him:

"The comment?"

"What? It is not true."

"You give me the lie?"

"I do not."

"Conceit and falsehood, two insulins! Too many for one service, a bad one, it is true, but still a service asked and rendered. I demand, then, retraction or satisfaction."

The duel had taken place, and Camille had been wounded by a sword-thrust in the same hand. Decidedly this hand was unfortunate.

After the second wound made by the pistol, the unlucky Camille went to have it dressed by Doctor Dubois; and that is why he had his right hand in a scarf, neither heroine nor marriageable, powerless to offer a ring to Claire or the purse to Philippe, regrettting one more than the other, and certainly owing his life to Jean.

CHAPTER IV.

THE CONFESIONAL.

If all had changed, and for the better, in the Berville mansion which had become the Hotel Hoffman, it was different in the Didier mansion.

In the midst of these changes, this invention, which benefits the poor at the expense of the rich and to the advantage of proprietors! Glory! Be sure that a bad invention brings its author more renown than a good one. Mathurin Didier, the adored Mathurin Didier, established the蓬勃发展, which, nobody. If you kill a hundred men, you have a cross; a thousand, a statue; a million, a column. To great men the world is grateful.

It was a great invention; at least for four years had improved, but, on the contrary, everything had deteriorated; to be sure, there was still and always the same cause, the same order, the same cleanliness, Jacques's work, that beautiful work that is so much the same. But there was no more the enthusiasm, the passion, the ardor of former days.

It was duly done by habit but surliness; the painful was manifest on every hand, af-
to let his friends know that he was sick, and that he was under the care of a doctor.

What a difference and what a distance! Formerly this poverty was brightened and dignified; now, under this pretense of poverty, floated it with light and hope. Louise sang as she waited for her dust. Today this is ended and forever. Hope no longer dwells there. The wilderness beset her quiet in the grave, her remainings mingled with those of her husband. Her existence, like her countenance, is covered with a black veil. Every step in her life is a step towards death.

The little girl, workable, exhausted by so many trials and sorrows, exclaimed:

and pale, her hair thin and dull, her temples sunken, her eye leaden, her ear pallid, her nose pinched, her cheek-bones indicative of quick consumption, her hands bony. Louise Didier labored with feverish activity, interrupted by fits of coughing with her breast propped against her bed.

She accomplished her task, the price of her daily bread, but without any heart in her work. That indescrivable feeling of privacy, intimacy, belonging, the Eng- lish feeling that makes her to feel that she is part of something — all this was now fancied by her. Inconceivable! There was no longer the same joy! She had been comforted; she had been cheered; the rose of the fayoub. She already went to the clothing shops to carry patterns and bring back orders which she executed, Louise adding, successfully.

The mother, who followed, as she had said elsewhere at the Sainte-church, her religion by habit and wish, had wished Marie to make her first communications, and had brought her to the society of the Sainte-church, to the Church of Saint-Roch, where her husband had been born, and not Saint-Paul, her parish church, where she had been received so badly.
Liberty.

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"In abolishing rent and interest, the last vestiges of old-time slavery; in abolishing the institutions which strike the blows in the economic system, the host of the multitude, the club of the politician, the groupe de l’examen, the crowning-bluff of the department clerk, and the house of the police, which young liberty proclaims beneath her heel."—FROUDE.

A French View of Boston Anarchists.

The March number of the "Journal des Économistes," a magazine appearing monthly at Paris and generally considered as the most liberal and democratic periodical of the world, contained an article from the pen of one of its regular contributors, Saphir Raffaëli, on "The Boston Anarchists." It was fourteen pages in length, and devoted almost entirely to a review of literature that has arisen from the stand-point of the laissez-faire economists by one who had really examined the Anarchistic movement before passing judgment on it, it was in the main a very fair representation, entirely devoid of malice, pervaded by a tone of judgment as often lavish of generous and hearty compliment, and, whether praising or laughing or condemning, preserved always a perfect good nature. I lay this stress upon the tone of the article, because it is so rarely for Anarchists to receive decent treatment from either the bourgeois or the State Socialist press.

If Liberty were a journal of large dimensions, the whole article should be translated and reproduced in these columns. But unfortunately it is not; so the best that I can do is to recommend those who understand French to hunt up the magazine and read it for themselves.

About the only criticism really calling for any notice were two or three, concluding paragraph of the article, which was as follows:

"Progress consists, not in abolishing the State, as the Boston Anarchists repeat, but in clearly fixing the limits of its influence and in rendering its action more restricted and more effective; this is more difficult than to destroy.

"Signor M. Raffaëli frequently called attention in his article to the fact that I have drawn largely upon Froude for my ideas, I need feel no hesitation about borrowing from him again in answer to her criticism, which reminds me very strongly of that which the economist Blanqui passed upon Froude's "What Is Property?" In substance, he said to Froude: It is not property that we want to abolish, but the abuses of property. Froude thus answered him:

"M. Blanqui acknowledges that property is abused in many harmful ways; he calls upon the sum of these abuses exclusively. He denounces a polyglot whose single pole is knocking off; but, the operation provides, M. Blanqui maintains that the figure will still be a polyglot, while I consider the pole the thing.

"Similarly, to M. Raffaëli, who tells us that we must abolish, not the State, but its abuses, I reply: I call the State the sum of these abuses. Abolish the abuses, and you have left, not a State, but a voluntary association for the defence of persons and property. The State, in other words, the sum of the abuses is no longer a polyglot, but a circus.

"By all means, fix the limits of its influence." That is just what the Anarchists are trying to do. And the limit they fix is the line which separates invasion from defence. If I understand them, the same limit is fixed, theoretically at least, by Mlle. Raffaëli and her editor-in-chief, M. M. Molinari. Now, what difference does it make whether we define this invader in terms of his action, his leaving only defensive institutions, or define it as a defensive institution and advocate the abolition of all the invasions that is now connected with it? Plainly a difference of emphasis. Now the serious blunder in Mlle. Raffaëli's article is her mistaking this difference of emphasis for a difference of ideas.

But, with its many virtues, and despite this blunder, it has done Liberty a very useful service, the first fruit of which may be seen now in the demand made by the Anarchists for the abolition of the police force, and the State, which young liberty proclaims beneath her heel."—FROUDE.

Our Two Communist Institutions.

State Socialists generally admit that our present social order is to a considerable extent Communist; "say insist that everything that is good in it and worth retaining is more or less Communist; and, as object and practical lessons of the beauty of their ideal are supposed to be found in the State and the public schools. They imagine that nothing more is necessary to completely "shut up" an individualist than to point silently to those two great institutions that speak more eloquently than any words in disparagement of individualism. They expect to see them so dulled, and so dully to do much to save them from their ludicrous and awkward situation. For their enlightenment I reproduce the following from an editorial in the August number of the "Popular Science Monthly":

"It so happens that public attention and criticism have lately been directed to the public school system of our own highly-favored metropolis. And with what result? Why, agents of our government, which has been led to the skies as a model of efficiency, as a shining example of what State authority, coupled with the taxing power, could affect, has been found wanting at almost every point, violated through and through by the methods of the politician, and half strangled in the bonds of routine. So great has been the dissatisfaction—we might almost say dismay—at this result that a committee of citizens who propose to charge themselves with the duty of watching the action of our educational authorities, and, if need be, of the work accomplished, into measureable accord with the reasonable demands of the community—demands predicated upon a knowledge of the results; has been formed. And so, when, for the first time of all arm the State with full power for all purposes of public education, and then, when the business was done, it fell in the laps of the politicians, and these acts according to their natural instincts, we organize volunteer committees to inflame a little of the breath of life, a little of the true spirit of science, into the unwilling organization we have called into existence. We abandon private effort through a conviction [?] that it will not meet the case, will not educate fast enough, and then resort to it again in order to make it a governmental machine. Surely, under the circumstances, we are entitled to ask why private individuals, who have so abdicated, why private education should ever have been mixed up with politics at all... All is not for the best in the nominally and reputedly best possible system of education. Here, in New York, it has to a large extent broken down.

All this is neither fiction nor fancy, but hard fact. Equally disappointing is the following from George Gunton's "Wealth and Progress" regarding other great Socialist Institution, the post-office. Mr. Gunton underestimates the case, but that does not disqualify him from occasionally expressing some sound opinions on the claims of Socialists.

The post-office department has not been a financial success—thats to say, it has not been self-sustaining, and its losses have been transferred, to some extent, to the general taxes. If any private enterprise was in that condition, instead of being called a great success, it would be taken from its debtors and sent across the country at two cents for every private enterprise necessary to its existence."

"Certainly! Why not? What does the government do toward making it possible to send a letter three thousand
miles for two cents? Nothing, positively nothing! All the government does is to collect, assort, stamp, and bag the money, and then send a receiver or postmaster to receive money-orders, and render a correct account of the business done. All of this is purely clerical work, which, after all, is too simple and numerous. 

When the letter-bags leave the door of the post-office to start on their flying trip across the continent, they entitle the sender to free transportation on the great railroads and steamship companies that make it possible for the letter to go three thousand miles for two cents. The cheap methods of travel and communication are a great inducement to carry the mails in as few as possible to State influence, but entirely to private enterprise.

All the important work in the cheap and rapid transmission of the mails is due to the great development of the banks, and of the relative power and control of private enterprise; and that portion of the mail service which is entirely in the hands of the State, unlike all private enterprises, is an express company, etc., is a complete monopoly, being entirely free from competition, and almost free from responsibility; at least so far as it is to the individual is concerned. If I send a package through the United States mail, and it is lost, I have no redress, whereas, if I send it by any express company, they are responsible to me for the full value I set upon it when it is delivered to me. 

There is nothing connected with the management of the post-office to sustain the claim that it is necessary to liberalize or equalize it to private enterprise. Indeed, such a supposition is illogical and contrary to all known facts. It is simply impossible.

Yes, it is simply absurd. If the Socialists are wise, they will let those two much abused "illustrations" rest in the future, and seek support and comfort elsewhere. V. YAKES.

A woman who writes a great deal better than she reasons contributes another article on marriage to the "Westminster Review." After reviewing the modern revolt against marriage and paying deserved tribute to the ability and earnestness of the crusaders, Mrs. Chapman refused her sympathy to those who would abolish the institution, and cast her vote with the party aiming at the "reform" of marriage. She would reform marriage by abolishing the inequality in the laws regarding property and the control of children, by revising the

inquiry into the religious duties and leaving out the expressions insulting to womanhood, and by basing union exclusively on affection. Well, this would not be so very bad for a beginning, and would not leave us without hope of better things from the result of this movement. It is the same paragraph is too strong to be cheerfully borne. Mrs. Chapman not only wants the State to have a hand in our marriages, which is bad enough, but to insist upon their indissolubility, which is a "contradiction in terms." In the "Westminster Review," as elsewhere, she assumes the right of the State to干涉 the private life of the individual, and assumes the right to deal with the person as it suits itself.


In Memory.

"I do not believe in the utterance of private woes upon the public notice; I believe that, as a rule, the less we have to do with the private life of our fellow creatures, the better for them and the better for us." I deviate from my practice simply because I have to say what really I feel, I have some interest in the readers of Liberty.

On Tuesday, September 4, at 2:45 PM, died, quietly as a child, one whose relation to my life and thought for the past decade has been constant and peculiarly close, a man who may call another a mistake fellow-laborer in his own field, without disputing his fellowship with himself. Luckily for Socialism, there are among its adherents and students far more logical and better informed people than those who so poorly advocate in the "Advocate." R. HALL, a newspaper correspondent, writing in the "Sun" about the scenes witnessed by him in the legislatures of England, and America, sums up his impressions in one sentence: "Dignity seems to be incompatible with legislation." Had he asked himself the reason why, he would probably have arrived at the true explanation of this incompatibility, which is found in the essence of sincerity and reason in the business of law-making.

Two souls with but a single thought.

Two hearts, that beat as one.

Communist marriages received in us its fullest and most complete realization. There were absolutely no secrets between man and wife, and this (this is perhaps one of the peculiar imports to Anarchists) we both came to deplore this fusion. We felt that we were mutually shared and divided. We were two beings that lived together, but that we, too, were two beings that lived without the other. No longer had full possession of my body; no longer was it my body, and I was not so much a part of my own body as a shadow, struggle against it as I might. On her part, she declared that she was swallowed up and smothered in my individuality; that she had no ideas or beliefs of her own; that she was simply a reflection and a follower. And she longed to know what she might become should she develop and go separate from the life of the family.

Therefore, with no less love, but with increased tenderness and respect, we were examined, planning, during the last years and months of her life, to enable us to live and to love our natural lives. I will mention here that, soon after she became an Anarchist, as a significant and preliminary step in the assertion of her individuality, she changed her name, as she repeatedly told me.

After a brief and painless illness in which all medical skill was powerless (after exhausting my own resources in hysterical medication without result, I employed the best phy-
Letters from Italy.

Florence, Italy, August 1, 1868.

To the Editor of Liberty:

In viewing different peoples we generally are struck more forcibly by their points of difference than by their points of resemblance; perhaps that is the reason why we do not contribute to the comparative study of their institutions all the importance to which it is entitled. Yet it is in the comparison of peoples that the profession of the public accommodation, disapproving no doubt, but worth something, the European workingman. These conditions consist in the work that has been done, enough to show, at least in part, of the two forms in which the spirit of protection clothes itself, economic protection and military institution, the first extends its evil influence over the United States of America and over Great Britain, but not to any distinct advantage, and is not held for a workingman.

Herbert Spencer, after the war of 1870, predicted this revival of the spirit of protection; his described the manner in which the phenomenon would present itself, and his predictions have been realized with remarkable precision. This not only does honor to his perspicacity, but demonstrates also that every good desires to take rank among the sciences really worthy of the name; that it does not limit itself to the simple description of phenomena, but is able also to foresee them.

This theory which associates economic protection with the military organization of a nation now receives fresh confirmation in the movement for a reduction of customs duties, which, after a long period of peace, is now taking place in the United States, whereas a contrary movement is going on in Europe under the influence of the spirit of the nation.

Those who have proposed to employ the surplus accumulated in the United States treasury in strengthening our marine, in a very clear perception of the most effective way of developing our national resources, have perceived that the American workingman must be sure that, if the movement to induce the United States to adopt, like Europe, the policy of first armaments and then of war should be successful, their wages would soon be reduced, in spite of the immense increase of production and the population of the country. Now, if one thing is assured to the workingman, it is that his wages are not only not reduced but increased, and, in the same social and economic conditions by virtue of which the American workingman must support by his labor a mass of duties that are not paid for by American armaments, whereas the American workingman occupies those positions.

Since the days of the Greeks and Romans war has ceased to be of economic utility to the victors; it no longer pays duties on imports; as it does now, it pays duties on the wages of labor. The American workingman is sure that the movement to induce the United States to adopt, like Europe, the policy of first armaments and then of war would be successful, their wages would soon be reduced, in spite of the immense increase of production and the population of the country. Now, if one thing is assured to the workingman, it is that his wages are not only not reduced but increased, and that his social condition is not likely to be improved, and that the European workingman occupies those same positions.

It is the same in the case of other nations. The American workingman is sure that the movement to induce the United States to adopt, like Europe, the policy of first armaments and then of war would be successful, their wages would soon be reduced, in spite of the immense increase of production and the population of the country. Now, if one thing is assured to the workingman, it is that his wages are not only not reduced but increased, and that his social condition is not likely to be improved, and that the American workingman occupies those same positions.

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LIBERTY. 134

Some thinkers, to be sure, point out that these questions of the form of government are at bottom of no moment; that, for the majority of mankind, the character of a republic with a hereditary chief, and that, if tomorrow a president chosen for a certain number of years should be substituted for the queen, there would be little or no change in England. But the question at issue between the Italian Democrats and Moderation is not a question of the form of government, but a question of the republic form of government in the United States and France that excites the antipathy of the Italian Moderates, but which is also the object of the interest of the German, on the contrary, attracts them. They not only see in her one of the most powerful representatives of Europe in the development of this form of government, but they also feel an interest in her that is not without a solution of external facts in their simplest expression; and, without reasoning more than the animal who bites the stick that strikes him, in their head Italian workmen blame the French manufacturers. In Germany there are very intelligent people among the Socialists, but in France, and still more in Italy, and the new ideas are slow in gaining ground.

Yes, people are found to lend credence to such insinuations, and passion and interest can be wiser the minds of men that error and ignorance that France and Germany, on the contrary, entangled the intention of landing troops at La Spezia!

It is useless to continue this review of incidents, in which France and Germany have been involved. Thejavell," the invariable statements of an English ambassador, who felt it necessary to go to the authorities of the city of Genoa to confide to them the恶德 of his government, that he had asked France, to add also the absurd comments occasioned by the meeting at Barcelona of the fleets of France, Italy, and other countries; and to conclude with the last incident that hap-

From all these facts a single conclusion follow s.,—that the relations between France and Italy are strained to an ex-

I don't have the full context, but it seems to be discussing a historical event involving France and Italy. The text mentions the relationship between France and Italy, the French party's hostility to France, and the involvement of the French government in Italy. The text also refers to the Italian Socialists and their influence in Italy. It seems to be discussing the political climate and the tensions between the two countries.

One of the best and most widely circulated of Italian journals, the Milan "Scelto," is engaged in this noble work. It is a journal that is not only circulated in Italy but is also widely circulated as the "Scelto" to aid the efforts, for such might serve to clear up many misunderstandings. Influenced by the threats of disorder which were made, the deputies of the Italian Extreme Left abandoned their intention of going to Marseilles, and this meeting, which might have had the most influence upon the relations of the two countries, ended in ridiculous declarations.

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