THE CONTINUATION OF
MICHAEL BAKUNIN'S "GOD AND THE STATE."

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ANARCHIST COMMUNISM

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C H R I S T I A N I T Y  A N D  T H E  S T A T E.

EXTRACTS FROM UNPUBLISHED MANUSCRIPTS OF
MICHAEL BAKUNIN.

TRANSLATED FOR HYMN BY N.

During the time of his staying in Marseilles in October, 1870, until his departure from Lazarus to the Jura in April, 1871, Bakunin wrote a long, though not finished, book, the first part of which was published in July, 1871, as L'Empire Knouto-germanique et la Revolution Socialo-Sindicale. In it, Bakunin laid stress on the need of the self-sufficiency of the individual, the need of a free and absolute society, the need of the complete independence and self-sufficiency of everybody in their own production, the need of the free and absolute community of all, the need of the free and absolute community of all, the need of the self-sufficiency of the individual, and the need of the complete independence and self-sufficiency of everybody in their own production.

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AN ANARCHIST ON ANARCHY.

BY ELISEE RECLUS.

There are unquestionably many kind-hearted men who, as yet, hold themselves aloof from us, and even view our efforts with a certain apprehension, who would nevertheless gladly lend their help were they not repelled by fear of the violence which almost invariable accompanies revolutions of the present state. We would show them that the supposed period of tranquility in which we live is really an age of cruelty and violence. Not to speak of war and its crimes, from the guilt of which neither the individual nor the nation can be free, there is the whole host of crimes committed under the guise of order, laws, and justice. The first effect of the so-called order is to make of the individual a mere machine for the benefit of the State. The second effect of the so-called authority is to make of the State a mere machine for the benefit of the individual. We hold that true freedom consists in the right of each man to live as he chooses and to act as he thinks best. What matters it that he is treated as a visionary? Even though his undertaking were only a chimera, he knows nothing more beautiful and lower than the desire to act rightly and do good; in comparison with this vulgar reality are for him but shadows, the apparition of a chimera.

But our ideal is not a chimera. This public opinion well knows; for revolution more profound than that of 1789 is the great event of our time. Events are casting their shadows before. Among men who think there is one who, in some fashion or another, is not a socialist—that is to say, who has not his own little scheme for changes in economic relations. Even the one who means simply to get rid of these economic necessities, to establish a condition of social justice which will establish for the whole brotherhood of man. All are awaiting the birth of a new order of things; all ask themselves, some with mistrust, others with hope, what the morrow of tomorrow will bring forth. It will not come with empty hands. The century which has witnessed so many grand discoveries in the world of science cannot pass away without giving us still greater conquests. Industrial appliances, that by a single electric impulse make the same thought vibrate through five continents, have distanced by far our social morals, which are yet in many regards the outcome of reciprocally hostile interests. The ax is displaced; the world must crack that its equilibrium may be restored. In spirit revolution is ready; it is already thought—it is already willed; there only remains its realization, and this is not the most difficult part of the work. The Governments of Europe will soon have reason to lament the stern necessity of power and find themselves face to face with their increasing populations. The superabundant activity which wastes itself in distant wars must then find employment at home—unless in their folly the sheepish character of the people should be thus exhausted by war energies by setting Europeans against Europeans, as they have so often done before. It is true that in this way they may retard the solution of the social problem but will rise again after each postponement more formidable than before.

Let economists and rulers invent political constitutions or salaried organizations, whereby the workman may be made the friend of his master, the subject the brother of the despotate; we, "glorious Anarchists" as we are, know only one way of establishing peace and goodwill among men—the suppression of privilege and the recognition of equal rights. Our ideal, as that of the fraternal equality which all yearn for, but almost always dream of; with us it takes form and becomes a concrete reality. It pleases us not to live if the enjoyment of life are to be for us alone; we protest against our good fortune if we may not share it with others; it is sweeter for us to wait with the wretched and the outcast than to sit, crowned with roses at the banquet of the rich. We are aware of these inequalities which make us the enemies of each other; we would put an end to the furies which are ever bringing men into hostile collision, and all of which arise from the bondage of the weak to the strong under the form of slavery, servitude, and powerlessness. After such hatred we long to love each other, and for this reason we are enemies of private property and destroyers of the law.

Short Drama in Two Scenes.

FIRST SCENE. Millionaire seated in an easy chair; by him stands a Poor Man in a suppurating attitude.

Millionaire: "Ahem! What's your name, my young friend? I can do nothing for you. But I can give you a word of good advice—economy." Poor Man: "But when a man has nothing to..."

Millionaire: "Nonsense. Under such circumstances a man must know how to save." Second Scene. The Millionaire is dining in a pond; the Poor Man calmly regarding him from the shore.

Poor Man: "Sorry, my friend, that I can do nothing for you, but I can give you a word of good advice—swim.

Millionaire (shocking): "Pubah! but when a man can’t swim..." Poor Man: "Nononce; under these circumstances a man must know how to swim."

A Note of Warning.

Get on to the rostrums, ye political time-servers, and alogue to theirofessional act. Sing your psalms, ye editorialjack-legs, in defense of Schley's schemes. All mischiefs of hands are climbing a little tighter, teeth are setting a little closer together, despising eyes are finding the fires of unapproachable wrath; the blind Samson the perjured and weak, and his arms against the pillars of the temple Manum. Wait, listen.

"Business."

Mr. Bossan sets about deliberately wreck the establishments of his competitors. Don't care if he losses his business. It's his business. Manufacturer Smith produces adulterated food stuffs at so low a price that the honest competitor is driven to the wall. That's "business."

Bobs up the street, cleverly counterfeits a genuine article of consumable want, and wrecks the enterprise of the honest producer. Don't rail at his counterfeiting; for its "business." Don't you know?
May Day.

A DEMONSTRATION will be held in HYDE PARK
(at the Reformers' Tree)

ON TUESDAY, MAY 1st, AT 3:30.

Under the auspices of the various groups of London Anarchist,
Communists, to express sympathy and fraternity with the workers
of all countries in their struggle to free themselves from both economic
and political slavery.

Among the speakers will be:

LOUISE MICHEL, DR. FAUST MACDONALD,
ERNEST WILLIAMS (Fabian Society),
S. YANOFSKY, H. B. SAMUELS, JAMES TOCHATTI,
H. ROLAND (International Society of Tailors),
C. Y. McGILLAY (Amalgamated Society of Tailors),
J. PRESBERG, AGNES HENRY, E. LEGGETT (Dockers Union),
JOHN TURNER (Shop Assistants' Union).

HAVE YOU NOT HEARD HOW IT HAS GONE WITH MAN'S CAUSE BEFORE NOW?
FIRST, PER MEN HEED IT, NEXT, MINE MEN CONSTITUTE IT, LUCKILY, ALL
MEN ACCEPT IT, AND THE CAUSE IS WON!

ANARCHIST COMMUNISM IS THE UNION OF THE TWO FUNDAMENTAL TEND-
CIES OF OUR SOCIETY, A TENDENCY TOWARDS ECONOMIC EQUITY AND A
TENDENCY TOWARDS POLITICAL LIBERTY. KOZLOVSKY.

"LIBERTY" is a journal of Anarchist Communism, but articles in all places of the truly
anarchist movement will be freely admitted, provided they are written in sensible language. No
contributions should exceed one column in length. The writer whose unsigned article ap-
ppears is alone responsible for the opinions expressed, and the editor in all matters reserves
himself the fullest right to reject any article.

We would ask our contributors, to write plainly and on one side of the papers only.

All Communications should be addressed to: The Editor, Liberty, 2 Osborne Road, Hamp-
mill, W.

Subscription, 10 d. per year, post free. Post cards of 25 cents, 1/6 post free. The code
supplied by W. Reeves, 29, Fleet Street, E.C.

To Correspondents.

A. D. Moore, Norwich. Extra numbers of "Liberty" as requested.

We are pleased that you intend to push the sale.

J. AMBROSE, Southsea. Thanks for "Why I am an Individualist-Anarchist," which will appear shortly.

LIBERTY.

LONDON. MAY, 1891.

Between Ourselves.

Our readers will be glad to hear that we have received a letter from our esteemed comrade S. Merino, from the prison at Naples. He is at present in good health but expects every day to be removed to Florence to take his trial on the old charge. Our comrade Miss Henry will forward him Herbert Spencer's works on Sociology as his request. Several of the wands have been removed for paying our comrade too much attention.

Our comrade Walter Crane writes: "I have no wish to identify myself with persons or parties who advocate the use of explosives. If the idea we suffer from could be cured by explosions it would be another thing... At no time do I like the notion of extradition, there seems something mean in giving up a fugitive or any one who relies on your shelter. Besides, law is by no means synonymous with justice, and it is a bad thing for one innocent or guilty, to fall into its meshes... On these grounds I send you a pound to help Menier to clear himself.""
WHY I AM AN EXPROPRIATIONIST.

By H. S. BEVINGTON.

I abhor and I look forward to wholesome expropriation because I do not believe there is anything so right as to a proper and, because I believe the expropriation of the property of the few means the expropriation of the community, to have to regulate its laws and affairs in accordance with a deft action, which has no warrant and no base in the natural laws of life. I do not universal expropriation, not partly because I think it gives too much away, too many hands, and consequently abused, but because it seems clear to me that property holding is an abuse in itself, and that to hold property is to make wealth the unimportant of all at all. I do not knock bottom knocked out of the necessary product itself, for good and all.

"The love of money is the root of all evil." Why? Because the love of money poisons so much in the state. No other natural In property is that, the expropriative custody by particular persons of any part of the general resources cannot be shown to have any value at all for any one, merely as "owner," except the power which in the hands of the appear to be of the greatest advantage to his personal interests. And this is a false, an illusion. It is a reverse to believe that one are necessarily better off the richer or the fatter. The dominating your country by dint of keeping the expropriative custody of what may be of greater service (more true value) to them than to yourself.

No true, nature-based title to property as merely such can be shown to exist. Perhaps someone's ancestors all demand to this. The legal stipulate that the product of any work which is a natural right, is the right to have the product custodian and dispose of, whatever his industry or skill may have produced or constructed out of the raw material produced by Nature herself. And men's property is a provision for the necessities of the present and that is the labor title; "we own." It is a distinction, there can be no such thing as a natural title to what is after all an antithetical and merely nominal relation between a man and his product; a relation which at the outset is not anybody's cannot be made anymore by manipulation. This is not a mere metaphysical quibble. He who produces anything useful has, other things equal, a first come, first serve right of use, consumption, or even. It is his bower, his house, his land, his fruit, his product. It is the world who special means by ownership. This is the cursed thing that keeps the world poor and makes it world. This begins to be talked of (here and there), for example, where is the natural relation of a man to the man's wealth leaves off, just where the limit of ability to use or enjoy has been truly reached. This natural limit once overstepped the is to other natural limit tele-bound from existence. The property which is ownership begins to be looked for, then, no matter what its "title," may be, property will be able and eager to defend itself by means of laws which are the expression of the opportunities of being, the more likely to be richer and richer, with the necessary result that the non-owner must become ever poorer and poorer. Nothing more stable than conventional concession originally placed or left in the hands of individual proprietors; otherwise that permanent and which remains after satisfaction of requirement, which the individual must use, and his fellows are in want of. Conventions remain until something is done to them some such or other, whether backed by government or not, the struggle for their replacement begins, and their doom is fixed. As to the modern cry, the "product to the producer," it is simply all the more reason to proceed. So it goes. Thus it is that general is interested on that "the whole of the product belongs to the producer as his "property" (true, waste, sell, or heard at in pleasure and strictly it is estimated that human faculties in an exaggerated manner, then we are face to face with the worst of social superstitions once more. The property holder will remain domineer, the property holding class will remain in control of the executive class, irrespectively of sex and character, as well as of the classes it has created.

At the present halt the notion is that it is only the existing title to admission, and not the institution of property, that is wanted. I am one who asked that a community regulated in recognition of individual ownership, the common ownership, the communal ownership, the central ownership, the social ownership, the central ownership, the central ownership, the communal ownership of a community where free, private, private, individualistic ownership of industrial should have become the universal rule. Exclusively to the interests of individuals personally or to public life, the only traceable source of the "property" of the value of our lives as a world, but it is a necessary to be in another, as in taking Government out of the hands of one class only to give it to another. Nay, it is the identical danger under another name. The prohibitive custody of superabundant wealth, as now maintained in the case of landlords and capitalists, all Socialists see to be the great evil in the high production. And this prohibitive custody of wealth as would be rudely done under "Social Democracy," all Anarchists see to be evil. But to say to the producer: Whatever personal superabundance of personal faculties unearths or constructs is therefore yours," to withhold at pleasure from such use of these to whom it would be immediately serviceable — this is not generally seen to be evil. Yet it is only to conventionally make the producer a debtor of the society, and society becomes the collective estate that leads destruction wider open than ever. Let us cease to trade, and learn to trust. Let me have free access to opportunity and material for the constructive or productive, hence, to any franchises, I may make use of, and then J.K. may do so also. For we must make free use of so much of my product as remains useless to myself. Of course this is an extreme position, but it is one on which Nature smiles in the case of communities of intelligent dumb creatures, and I am stupendous enough to believe that we word-fogged humans have not yet so far spoiled our own impulses and ruined our own chances as to make it impossible or at even very difficult to organise freely on these lines. That is, after once the existing cruel system shall have been paralysed or broken up. It needs that we make our minds to require less anxiously what is wise and prudent, and to be quicker to accept (for to the same common sense and good sense that are they present themselves from day to day and from hour to hour.

A man who has made such use of material that a hat is the result, has made a hat. That is all he has made. He has not made a "right to the hat," in the hat, the hat has only a saleable value to this exercise of his faculty there existed the materials, tools, and himself. There exist now, the tools, and himself, and the hat. He is re-activated as the hat as its owner; he is the owner of himself and wants one, the obvious fit place for the hat is on his head. He then becomes further related to the hat as its owner; and still the word "owner" remains a term without special meaning. But say that he already has a hat and the first passers-by have none, and wants one, then the fit place for one of the hats is on the passers-by's head. It sounds childish, but this true. The latter has not produced, and above a hat, any such beauty as the passers-by have, and yet he can wear the hat, apart from some arbitrary terms of his (the latter's) making, and which the latter man, as likely as not, is unable to comply with except to his own damage. (Ah, "damage," he must be made to wear it, he must, or not) But the passers-by or the wealth a community run on lines, on which damage results to some one at every turn of its minutest wheels).

The latter's product is his product, not his property. His hands made him, but not his property. Whoever made them, left and justly in his hands, his product is the product of his hands the tools which other hands have made, and the same justice and commonsense which is satisfied by the placing in his hands is as needing them the tools which he did not make, but which he needs and which were not in request elsewhere, demands the placing of the needed hat on the head of the hatless stranger. None of us would object to this sort of arrangement of distribution in the case of food or clothing, but we cannot in the abundance of things which we possess, but in the fitness of such things as we had to our real needs and enjoyments, and in the keepung freedom and the which it is bound, and which we can do so. But we are not sure that our fellows would leave us free, would not take advantage of us, if we did not force them a little by means of withholding something that they require or desire until they have first had it in service to themselves. And so we reckon for "ownership" (under one title or another) so that at a pass we may have the wherewithal to compel or to bribe someone to either do our bidding. It is a lot of trouble wasted. It is very poor economy. None of this is surely so, but it needs constant readjustment, even among Anarchists, by those of us who see the most vital of all social questions to be involved in it.

"Property is robbery," said Proudhon. That is not the bottom truth about property. France as that in his work on "Property" justly points out that the word "robbery." It subtly conceals recognition of property. I may stretch it, but the trouble with many a man is that he should not be if he is not, merely to say that the possession of a thing quite different from, something much more than, any mere retentive robber, any seizure of possessions as such, any monopolisa- tion of title to possession as such. It should mean the total submergence, the negligence of the property, the elimination of government, and the final explosion of the idea that there is or can be anything real or useful in property-holding. Every pretext by which such an idea is still bolstered can, and should be, by ruthless logic. Every attempt made by the property-holding class to unseat old pretenses under new sanctions should be unflinchingly opposed to the death. In this art he has done no more than just step on the threshold of the subject. Space does not now allow me to justify the position. But I am an Expropriationist in the fullest sense that can be given to the chance word, because I regard the property idea as a crutch—the support of the dependent, the link of the human mind, traded by language forever had the misfortune to entertain.

The most political superstition of the past was the divine right of kings. The great political superstition of the present is divine right of property.
RAILWAY MONOPOLY.

By THOMAS BOLAS

Every monopoly owes its existence to the endeavor of an idle class to subsist upon the industry of others; and the most usual forms of monopoly are ownership of land by those who will not cultivate or make use of it and ownership of other forms of industrial capital (i.e., factories, ships, railways etc.) by non-workers.

Land and other forms of industrial capital when owned or controlled by persons who take no part in the use of such capital is called "property" or monopoly. Owners of property or monopoly allow the toiling masses to have access to industrial capital on condition that such workers only retain about one-third of the produce of their own industry or enough to barely keep them in a state which is at best but a constant struggle between life and death, but in which death preponderates, especially in advanced age.

Thus, in order that an idle class may live in luxurious superfluity, the workers are robbed and virtually murdered, because industrial capital is misused as "property." "Property" is then another word for systematic robbery and murder; and Anarchist-Communists look upon every taker of rent or interest not only as a robber but also as a murderer. It is important that property—or cunningly disguised robbery and murder—should be in no sense confounded with that organization of industry which is an essential to all highly civilized life, or with that public administration (social order) which is equally essential. It is only when industrial capital on the one hand and public administration on the other hand are forced into the service of an idle class, that the former becomes property and the latter becomes government. When the affairs of the people are in the hands, not of an administration, but of a government, what is commonly called "law" must be brought into force in order to hold the workers firmly down in the grip of the despoothing classes. Law is a corrupt travesty of Justice.

The use of organized industrial appliances in the equal interest of all, of public administration for the benefit of no mere sector, and of common justice equally open to all are the two chief objects of that ideal social order which is the aim of Anarchist-Communism. In our present Society, instead of three pillars of order we have three corrupt travesties. Property, government and law, the eradication of which is the mission of the militant Anarchist-Communist.

The British Railway system affords one of the best lesson objects for teaching the nature of property or monopoly, and for demonstrating the heartless cruelty and uncivilizedness of the shareholders. Moreover the railway system is likely to afford one easy point of attack when the Social Revolution now in progress becomes more ripe. The People can, by a mere resolution, expressed through that administration which must soon replace the existing system of government, take complete possession of the railway organization; let us assume by holding the offices of the Railway Association at King's Cross and the other offices; then simply writing off or ignoring the claims of the shareholders to any portion of their present tribute of forty millions annually, or half the total receipts. The dismissed (and possibly punishment) of such directors and general managers, as have been mere organizers of plunder for the shareholders, must obviously be an immediate step, and moreover a step that would in no way disorganize the railway service; while traffic superintendents (i.e., the acting managers) would receive general instructions as to the utilization of the power so conferred.

British Railway shareholders are now beginning to realize that their position may be a far less secure one than that of landlords and other holders of property; the organization of the railway system being now so complete that if they were declared national possession to day, the traffic of to-morrow need not be curtailed. Doubtless, however, a few weeks of national ownership would suffice to abolish the numerous petty frauds and extortions, also the gross underpaying of the workers while after a few years of national ownership, the railway would probably become as free to all as the ordinary high roads, the Board Schools and the Public Libraries are now. The taking of tickets and the payment of fares is an absurd, complex, and wasteful system, which must break up when there is no class of persons privileged to live in idleness; and such a class must exist, when industrial capital is made a public possession.

Judging from recent notes in the Railway Times, the financial organ of the British railway shareholders, considerable uneasiness is now felt lest the revolutionary party should come suddenly into power and indiscriminately execute not only the shareholders but also the general managers and others who devise schemes for taking unfair advantage of the public. Indeed the Railway Times in its issue of October 28th last expressed a fear that the first Socialist administration in this country would result in a prompt hanging ("sure and short shrift") of the railway shareholders. The same paper also pictured Mr. C. Scotter, the general manager of the South Western Railway being "broken upon the wheel." True it is that sooner or later, this paper, realizing how profound an impression the above remarks had made in financial circles, tried to make out that its previous remarks were nothing but "silly little jokes." It then endeavored to defend Mr. Scotter against the charge of having let out the Barnes Railway Bridge as a standing ground for Best Race spectators, so closing the line to those who had paid for transit, thereby depriving them of that for which they had paid.

All grades of Anarchists and Socialists will recognize that Mr. Scotter (who may be taken rather as a type than as an individual) is like the policeman, the soldier, the magistrate, and the legislator; merely an intermediate between the rank and file of the workers and such plunderers as shareholders or interest-takers. These intermediaries will only serve the plundering class as long as the stress of competition makes the least scrupulous among the workers grasp at any pretext which seems to offer a tolerably secure livelihood, and they will be quite secure against punishment as long as we are dummeved over by a government consisting mainly of those who live not by work but by plunder; indeed persons like Mr. Scotter may count upon a progressive stream of honors, and as a first step the Railway Times of January 15th records that Mr. Scotter has been appointed a magistrate for the County of Surrey.

The railway policy has done much to develop Anarchistic views and bring about a wholesome contempt of the law and of those who administer it. Even a casual observer can see in the common forms of railway prosecution, as detailed on bills posted in the booking offices, another instance of the use of the law for the purpose of terrorizing people into yearly yielding to the most barbarous extortions by the capitalist wolf. Such frequent mis-use of the law by railway shareholders gives a peculiar fitness to the appointment of a general manager to the magistracy.

"I detest leading men. I've seen enough of these gentlemen in my time. They are like goats in a young plantation: they do harm everywhere. They stand in the path of a free man, wherever he turns, and are like other noxious animals. The truth is that the strongest men upon earth is he who stands most alone." — Henrik Ibsen.
MAY DAY.

By WALTER CRANE.

World workers, whatever may bind ye,
This day let your work be undone;
Cast the clouds of the winter behind ye,
And come forth and be glad in the sun.

Now again while the green earth rejoice,
In the bud and the blossom of May,
Lift your hearts up again and your voices,
And keep merrily the world’s Labour Day.

Let the winds lift your banners from far lands
With a message of strife and of hope;
Raise the May-pole calmly with its garlands
That gather your cause in its scope.

It is writ on each ribbon that flies
That flutters from fair Freedom’s heart;
If still far be the crown and the prize,
In its winning may each take a part.

Your cause is the hope of the world;
In your strife is the life of the race;
The Workers’ Flag. Freedom, unpledged
Is the veil of the bright Future’s face.

Be ye many or few eling together,
Let your message be clear on this day;
Be ye birds of the spring, of one feather,
In this, that ye sing on May Day.

Of the new life that still hath hidden,
Though it’s shadow is cast before,
Of the new birth of hope that unfolded,
Surely comes the sea to the shore.

Stand fast then, oh workers, your ground!
Together pull, strong and united,
Link your hands like a chain the world round,
If ye will that your hopes be realized.

When the world’s workers, sisters and brothers,
Shall build, in the new-coming years,
A fair house of Life for all others,
For the earth and its fulness is theirs.

MY UNCLE BENJAMIN.

CHAPTER II.

Some time after that, one evening in November, my great-grandfather came home, splashed to the chin, but radiant.

"I have found something far better than we expected," cried the excellent man, pressing the hand of his brother-in-law: "now, Benjamin, you are rich; you can eat as many sardines as you like."

"But what have you found, then?" asked my grandmother and Benjamin at the same time.

"An only daughter, a rich heiress, the daughter of Minvix, with whom we celebrated Saint Yves a month ago."

"What, that village doctor who consults urines?"

"Precisely; he accepts you unpersuaded; he is charmed with your wit; he believes that you are well fitted, by your manners and your eloquence, to him in his industry."

"The devil!" said Benjamin, scratching his head.

"I am not anxious to consult urines."

"Oh, you big booby! Once you are father Minvix’s son-in-law, you can dismiss him and his vials, and bring your wife to Clancery."

"Yes, but Mlle. Minvix has red hair."

"She is only blonde, Benjamin; I give you my word."

"She is so freckled that one would say a hundred of them had been thrown in her face."

"I saw her this evening; I assure you that she is only freckled at all."

Besides, she is five feet three inches tall. I really should be afraid of spoiling the human race. We should have children as tall as bean poles."

"Oh, these are only stupid jokes," said my grandmother: "I met your tailor yesterday, and he absolutely insists on being paid, and you know very well that your barber will not dress your hair again."

"So you wish me, my dear sister, to marry Mlle. Minvix? But you do not know what that means, Meg. And you, Macbeecourt, do you know?"

"To be sure I know it means father Minvix."

"Have you read Horace, Macbeecourt?"

"No, Benjamin."

"Well, Horace says: "Non munera patres censerent."

It is that devil of a prentice at which I rebel; besides, my dear sister is no longer sick. M. Minvix, Mme. Minvix, M. Rathery Benjamin Minvix, little Jean Rathery Minvix, little Pierre Rathery Minvix, little Adèle Rathery Minvix. Why, in our family there will be enough to turn a mill. And then, to be frank about it, I am scarcely anxious to marry. You know there is a song that says:"

"Amis est heureux
Dans les bras du marquage."

But this song does not know what it sings. It must have been written by a bachelor.

"Amis est heureux
Dans les bras du marquage."

That would be all right, Macbeecourt, if a man were free to choose a companion for himself: but the necessities of social life always force us to marry in a ridiculous way and contrary to our inclinations. Man marries a dowry, woman a profession. Then, after all the fine sundays of their honeymoon, they return to the solitude of their household, only to see that they do not suit each other. One is amorous and the other prodigal, the wife is coquetish and the husband peevish, one likes the north wind and the other the south wind; they would like to be a thousand miles apart, but they have to live in the circle of iron with which they have confined themselves, and remain together usque ad æternitatem.

"Is he drunk?" whispered my grandfather to his wife."

"What makes you think so?" answered the latter.

"Because he is talking sense."

Nevertheless they made my uncle listen to reason, and it was agreed that on the next day, which was Sunday, he should go to see Mlle. Minvix.

CHAPTER III.

HOW MY UNCLE METS AN OLD SERVANT AND A FORD, THE WHICH PREVENTED HIM FROM GOING TO M. MINVIX'S.

The next day, at eight o’clock in the morning, my uncle was dressed in clean linen, and needed in order to start only a pair of shoes which were to be brought him by Cicero, the famous town crier of whom we have already spoken, and who combined the profession of shoemaker with that of drummer.

Cicero was not slow in arriving. In those days of frankness it was the custom, when a workman brought work to a house, not to let him go away without first making him drink several glasses of wine. It was a bad habit, I admit, but that time was the days of distinctions, the poor man was grateful to the rich man for his generosity, and was not peevish of him. Consequently during the Revolution there was seen an admirable devotion of servants to their masters, of farmers to their landlords, of laborers to their employers, which certainly could not be found in the present day of insensate arrogance and ridiculous pride.

Benjamin asked his servant to go and draw a bottle of
white wine, that he might drink with Cicero. His sister drew one, then two, then three, and even seven.

"My dear sister, I beg of you, one more bottle."

"But do you not know, you wretch, that you are at the eighth?"

"Do you know very well, sister, that we keep no accounts together."

"But you know very well that you have a journey to make."

"Just this last bottle, and I start."

"Yes, you are in a fine condition to start! Suppose anyone should send for you now to visit a patient?"

"How little you appreciate, my good sister, the effects of wine? It is easy to see that you drink only the limpid waters of the Beuvron. Have I to start? My centre of gravity is always in the same place. Have I to bleed some one? But, by the way, my sister, I must bleed you! Machecourt advised it when he went out. You were complaining this morning of a severe headache; a bleeding will do you good."

And Benjamin took out his ease of instruments, and my grandmother armed herself with the tongs.

"The devil! You make a very rebellious patient. Well, let us compromise: I will not bleed you, and you shall go and draw us an eighth bottle of wine."

"I will not draw a single glass."

"Then I will draw it myself," said Benjamin; and, taking the bottle, he started for the cellar.

My grandmother, seeing no better way of stopping him, seized his quiver, but Benjamin, without paying any attention to this incident, went to the cellar with a step as firm as if there had been only a bunch of onions hanging to his quiver, and came back with his bottle full.

"Well, my dear sister, it was well worth while for two of us to go to the cellar for a potlucky bottle of white wine; but I must warn you that, if you persist in these bad habits, you will force me to cut off my queue."

Nevertheless Benjamin, who but a short time before had looked upon the journey to Corbol as a disagreeable duty, was now obstinately bent on starting. My grandmother, to make it impossible for him to do so, had locked up his shoes in the closet.

"I tell you that I go."

"And I tell you that you shall not go."

"Do you wish me to carry you clear to M. Muxit's hanger to the end of my queue?"

Such was the dialogue in progress between brother and sister when my grandfather arrived. He put an end to the discussion by declaring that the next day he must go to La Chapelle, and that he would take Benjamin with him.

NOTES OF PROPAGANDA.

Considers would do well to note the various notices of meetings for discussion under the above heading, and turning up on the agenda at a future day the subject of the Company of the Cause. Special pieces of information and reports of similar nature will be constantly published in the standard journals. Well-meaning correspondents of these notices are required as possible.

LONDON, Hyde Park, 5369, Regent's Park, 11, Burton Street, 12; Victoria Park, 12, Peckham Road, 6 and 7.

Aberdeen, 10, Montrose Street, 10, Stack Street, 5369; Smulth Circle, 12, Enfield Street, 8.

GLASGOW, 10, Hamilton Street, 10, Small Circle, 12, Mitchell Street, 8.

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Manchester, 10, Stevenson's Square, 3, New Cross, 8.

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