The Comrades' Song.
(Written for the General German Workingmen's Union in April, 1864, and translated by Robert E. Nevin. W. F. Harney, New York. 1894.)

Work and pray, so you are told, Britons peal, for the time means gold, Poverty gains upon your bed, Brittishly pray, for time means bread. And the poor, you plough and mow, And you say and drill and row, And you hammer and you spin—What do your poor brothers, who At the loan you holt and weave, For their work you like to see, And the bread of plenty still To its very last you spill. Where, oh, is prepared your need? Where may you a warm shelter find? Where your a decent garb? Where may you a warm garb? Where is your a warm garb? Everythingby you is won, last of all for you the bread of the potions of slaves. He saw the political plunge of the money makers by erecting new schemes and methods to rob the workers. Doubtless hebad been taught in childhood that the starry banner floating ever the troops of his nation was meet the emblem of liberty and purity. Perhaps the boyish heart thrilled with pride to think that he was an American born, and therefore free.

And it did not take him long to unlearn the lies of his youth. Experience and observation are a great aid to the mental development of sensitive minds. Before the rose of youth had faded on the brow of Crozgor, he struck the State one blow. The head of a great republic reared as he had seen; and cries of rage and cowardice echoed from blood-stained thrones and back again. Those who are so willing to shed the blood of the helpless through their hivel murders whose sleep is unbroken when the streets of their cities are stained with their bloody work—how they howl when a free, self-made man dares all the horrors at their command, and lacks one of their number to the earth bathed in his own blood, for the first time in his worthless existence and then dies with a smile upon his face. All hail the memory of Leon Crozgor, sublime in his heroism, and simplicity, magnificent in his high moral courage and iron will. With pride we lift our heads to greet the rebel who on the threshold of death uttered these sublime words: "I am not sorry I killed the president. I did it for the working people—the good working people." To that class who murder, by wholesale, and always unite to torture liberty's martyrs, we say:

"To revolt once more, to cowardly slumber, With the weapons your fists have made.

Be drawn again on the blood of slaves,
That are slain in your name of trade."
FREE SOCIETY

In a new stage of progressive thought; and that much nearer the final realization of truth, freedom, justice.

Lizzie M. Holmes.

Socialism and Liberty.

I am moved to further comment by reading Constance Lloyd's reply to Chn. R. Kerr, in the Lucifer of September 26th. Lloyd takes the ground that Kerr is an Anarchist, while I claim that he is a self-styled Anarchist, that his book is in every way the book of the radicals in the Lucifer circle. In this issue, R. B. Kerr comes to his assistance; quoting the Fabian Society as if it did not suggest that the State should monopolize industry as against private enterprise or individual initiative further than may be necessary. The people may be independent of both. The provision I emphasize is a sample of the usual wafflings which accompany their promises. Mr. Kerr further calls attention to Bellamy's "Equality," that "proposes to allow free land to school-leavers who have a very poor conception of what constitutes a State, and an abstruse view of it." Seventeens, the editor of the Coming Nation, writes: "What is the State, which is composed of individuals, is a paradox and an impossibility. Government is under the State, and is an agent of the individuals constituting the State. The State is the people over the government." Now, isn't this clear? Why, of course, he would have perfect freedom under such an arrangement. I was glad to read this analysis of Seventeens. As a rule Socialists avoid such detail. The idea of State or government "plants in the minds," as Professor Amos and of politics, "as a boundless waste for the evolutions of scholastic platoons." Seventeens admits the State to be composed of individuals. Why should they be better or than the present State? Further on, "Is there a government best which is best governed by a partnership of the people for the public good," which comes pretty near saying that government is best with no government. And this is really the outcome of State Socialism.

No difference between this and Anarchy is the first in all government, and the last no government. And there can be no halfway station between the two. There is no place in the ranks of party politics for the advocates of liberty. You cannot serve a master and be free. The State is not the people, nor can it be. The State is an institution, and is run by certain individuals. And it cannot be otherwise. Government apart from these individuals is a myth, an abstraction. Can you make officials omnipotent? Can you make power always beneficent? Can you eliminate selfishness from man's nature?

The State Is Dictatorial P. F. H., says:

Probable is majority in the present socialist party, represent the rifles and State ownership, which are Anarchists, or some of them admit. The Social Democrat will still hold the rifles of Socialism on its way to a State or a State Socialist, that is Anarchism.

I hope C. F. H. may be correct in his estimate of the number of those who repudiate the referendum and State ownership, and welcome the tax. The Anarchist will demonstrate that it is really becoming evident that a Socialist must be either a State Socialist or a non-State Socialist, that is Anarchism.

A. LEROY LOWDIE

I know of no study which is so absorbing as that of the evolution of liberty. He makes a point of killing and otherwise persecuting all those who try to get him liberty, and he has moved on a step, foolishly conferring upon himself a step further.
Laws of Nature.

I am a sufficiently "scientific" reader of F. P. to assure you that the "laws of nature" as a whole, are not known to me, much less can I even serve them without knowing what they are? We certainly cannot, yet any statement of them which could be given in a newspaper article would be too inadequate to be worth while; the same illustrations might be afforded. As to a statement in book form, there are books containing very good statements of the laws of nature, so far as discovered up to the time of publication. One of them is the Encyclopedia Britannica; and there is a "Guide" to systematic study to keep a record of limited time from getting lost in its immensity.

Fortunately for mankind, however, for the person who wants mostly to "keep up," knowledge of the laws of nature increases so fast that any such statement soon becomes antiquated. The article on "Vacuum" in the last (ninth) edition of the Encyclopedia, to which my attention has been particularly directed, illustrates. It was written before bacteriological methods and knowledge, although all it says about affinities between vaccine and other diseases is as much out of date as if written in the eighteenth century.

This leads to the most important question put by W. F. P.: "Where can we find the laws of nature?" You can find those known at the date of publication in any good encyclopedia. Those discovered since, are scattered in newspapers, periodicals, etc., in American Encyclopedias published annually, a new volume, in which there are very well summed up.

If you want to go beyond that, as one should, read the book to refer to is Nature herself. Her laws are written in the stars, the rocks, the plants, the bodies of animals, their actions and societies. The characters have only been deciphered to a very limited extent; but--"the key to them is known." The method of interpreting Nature's cryptograms is observation. To the man, nor men altogether, know the whole (not the millisecond part) of Nature's cryptograms or know to "to see" no meaning in" the expression. You may easily learn they have a common character. While they are like each other, they are very unlike human laws. The human legislator says, "Thou shalt--shalt not." But nature is an Anarchist. She says, "Do as you damn please--at your own risk and cost." As human laws command, and as it is not according to human ideas of justice to command the impossible; they cease. Nature never does. She looks to results, not difficulties; just like the Great Committee. But while thus insensible, she is not unfair. She gives us warning enough to know how we will fare if we disregard her laws. The trouble is we are too lazy to study them out and apply them. Observation is work. We like better the easy, a restaurant, a human legislator, a Dowdworth, Mormon, Christian Scientist, or someone else who says he has done our observing for us. Whoever says so is a quick--which means a fraud.

Science is a man of science. A man of science (a doctor of the regular school, for example) always tells his pupils not to believe what he says about the laws of nature, but to verify for themselves. Sometimes this is easy. But more often observations are so complicated that we have to pull them to pieces, as it were. The bacteriologist, to illustrate, finds a certain species of microbes with one disease. He cannot be sure which causes it, till he has ascertained by inoculation that one will do so and others will not. This modification of observation, which is by no means an easy task, is the chief interpreter of nature's book; and, by recommending it so strongly, Lord Bacon became the chief founder of natural science.

In the study of those phenomena which are quite outside of human will, his method has long since been adopted by all except a few of the permanently ignorant, such as Dowdworth and Christian Scientists. But, to other things, the so-called phenomena, it is less generally applied, partly because human will is so obviously a cause that it attracts more attention and what acts are overlooked; partly because systems of odd beliefs, legislation, etc.,—founded on one-sided views, distort the attention even of zealous inquirers; partly because there are very powerful vested interests engaged to defend the old and usual end of most new views, which might which might set up, stupidly, the same kinds, etc., etc.

LAWRENCE's "The Conrade of New York" is an interesting and entertaining piece, devoted to the advocacy of Socialism. During the first year of its existence it has been a triumphant success, containing many gems, and being profusely illustrated with cartoons, portraits, and designs. Morris's "News from Nowhere," illustrated by H. G. Jentschke, has been receiving favorably. The poem in this issue, "The Conrade of New York," is written in the October number, surrounded with a beautiful full page design. Altogether agreeing with its policy, I cannot withhold this tribute to its author.

Address to Cooper Square, New York. Price, 81 a year.

The Democracy of Whitman is speculative rather than formulative, in that it does not advocate organization, civil or political. The writer has brought together Whitman, Thoreau, and Carpenter in a manner to make his readers comprehend that they are all in one in their desire for the betterment of humanity; one in their abhorrence that men and women are greater than "States," churches, or kings, and their call not to build things of wood, stone, or iron, wherewith to crush themselves and others, but to live his own life and see that others have the same privilege.

The whole book in fact is no criticism of human life, but of its unenlightened forms. The happiness or horrors which it is a call to the best in everyone to rise superior to the conditions and attain himself free of them.

"Live in the open air in an actual and spiritual sense.

"Throw off the trammels of convention not only in dress manner but in thought, and retain only what seems good. The book abounds with quotations from the best writings of these "poets of democracy," which in itself should make it valuable to every lover of good literature and all who seek.

"A host of men by love, a mighty friendship linked in a solemn interchange of good.

(The last quotation from Shelley, taken from p. 260.)

M. HANSEN.

New Definitions.

Liberty needs new definitions. Freedom in the age of the .Liberty! Liberry! Liberry! the thing that is given to man. Freedom is something that man takes. But it requires or a far more intelligent man to take freedom than it does to receive liberty.
FREE SOCIETY

Ida Craddock Convicted Again.

In the United States Circuit Court, on the 10th, Ida Craddock was convicted on a charge of sending obscene literature through the United States mail. At this writing she has been in jail for three months on Blackwell's Island. The novel has been sold and published under different names, but the court's decision is final. Ida Craddock is not a woman to be trifled with. She is a daring and fearless individual, and she has shown her mettle in previous trials. The charge of obscenity is not new to Ida Craddock, and she has always fought it with courage and determination. The trial was long and drawn out, and the jury had to deliberate for many hours before reaching a verdict. The case is now under appeal, and it is expected that Ida Craddock will appeal to the Supreme Court.

The law sometimes permits queer pranks, notwithstanding its supposed gravity. A renowned physician from Vienna, Dr. Lo-rena, came to Chicago and performed several operations on crippled children, relieving them from a plight on their lives. He was informed therein that he had made himself a "criminal," having failed to comply with a law requiring practitioners to have a license, he being beyond the purview of such a law.

The Truth Seeker Observer thinks I am "possessed" in favor of the theory that government originated in war. But this I deny, as I shall unfold my opinion as soon as the Austrian policies is Hurley referring to? It strikes me that "national monarchies," "established Churches," "definite record," "family ancestors," involve such an advanced and complex social relationship that to talk of origins is rather taudy; nor do I see that Hurley says anything of origins here.

The faschist foreign wars (which I give at the Observer's request) as Lubbock's "Origin of Civilization," McLennan's "Studies in Ancient History," including the earlier "Primitive Marriage," Passmore's "Future of the Race," W. Robertson Smith's "Kinship and Marriage in Early Arabia," B. B. Tyler's "Early History of Mankind," and others, has taught me to look for origins in the customs and habits of primitive people (savages and barbarians) that we have descriptions of from travelers and historians. I consider it sufficient objection to Mr. Macdonald's that the government existed before the family, and hence prior to "worship of family ancestors." The tribe, with its warrior chief and other primitive customs, such as the capture of women, who were the most desirable by the tribe, long before marriage in the family sense was known, already had its government in the incipient stage. I may also state, parenthetically, that the capture of women was often by violence, because it was cheaper to steal than to raise them. But perhaps the strongest reason for supposing that government originated in

subscriptions and insure its enlarged publication. Subscriptions will be received at this office.

Some pigeons in Chicago recently gathered together in a meeting, and suffered themselves to advocate hanging for burglary on the front offense, life imprisonment for %>
war is the fact that those people who have no wars have no government. Some writer, A. B. Wallace I believe, has already pointed this out; and see also Reclus, “Primitive Folk,” in his description of the Eskimos and some Asiatic tribes.

If one opens a book in some modern dictionary, like the Standard, he will find that a lever is “that which exerts great power,” and is used for more purposes than lifting.

Now, when a government finds too many aspirants for office and it is hard to keep them down, it is time enough for the invention of “divine right,” when superstition comes in as a handy lever. When that is worn out, other superstitions take its place, and they are not exhausted yet. But that is another question, a priori so far as I am concerned.

I am only able to trace my ancestors a very short distance, specifically, and hardly five centuries in a general way; so I am not at all sure I can read the history of my ancestors in the Bible as the Observer says I can. Of course I mean in a closer relation than that we are called “Children of Adam.”

Finally, if George MacDonald wants to appeal to physiology, I think I have it all on my side. Every little tot will “sleep” before he will pray, so government comes before religion. If He does not believe it, let him experiment with my own, his own, where the operation of “natural law” is not impeded by parental authority.

By the Wayside.

The situation all over the so-called civilized world reminds one of the turmoil previous to the French Revolution over a century ago. Disorder rumbles everywhere, strikes, riots, and “peace, restored,” by club and rifle are the regular news of the day. Still, demagogues and “philosophers” continue to assert that the pending problem between the oppressors and the oppressed is to be solved peacefully, by means of education, religion, etc. But the student of social phenomena knows that we are in the midst of a bloody revolution, the climax of which may startle the world any day.

True, the conditions of the toilers are, on the average, better than those preceding the French Revolution. But only relatively so; for in fact the gulf between rich and poor is as great as ever or greater. The product of the toilers has enormously increased, yet they receive only a pittance more than a century ago. Fortunately their demands keep pace with their intelligence and higher standard of life, and we argue will they submit to the privations and miseries which caused the bloody revolution in France.

The Philadelphia police have once more illustrated that the law is a farce whenever it suits the powers that be. The constitution of the United States guarantees even to the Anarchists free assembly, and so the police has resorted to prohibiting Anarchist meetings by intimidating the hall owners, and the latter have not only denied the decrees of their “servants.”

The mayor of Salem, Mass., advocates the rope for the Pennsylvania mine owners, as the best means of settling the coal strike; and, as we are “all equal before the law in this country,” he will certainly for that reason be no better than Comrades Mack and Grossmann, who merely advocated a general strike and are to be tried on live “criminal charges,” although no such thing was in New York when the alleged “crimes” were committed in Paterson. But so far the mayor has not been arrested for “disturbing the peace.”

Governors and officials can say “disturbing the peace” and do that thing, but when the common mortals are imprisoned and hanged, very, the law and “equality” liberty are exceedingly flexible things.

Thomas J. Morgan, the Anarchist killer of Chicago, informed a representative of the Chicago Record-Tribune that the corruption in the city was due to “Anarchist thoughts” and that the municipal government is a government of the city.

How a thought which is against all government can be represented in a government is for Socialist hope to solve; but when Morgan tells the public that the city council of Berlin, Germany, in control of Socialists, are inclined to inquire what the Socialist representatives are doing for the proletariat in Berlin. So far the world has not been “stirred” by their radical measures, and a thorough examination of the activity of these “representatives” may furnish the American Socialist voters a wholesome food for thought.

INTERLUDE.

The time is a time when to break the law is a virtue, it is the noblest of acts. To hold that a man or a people must always obey the law, is one of the absurdities of assumptions. There comes a time when no man, no people, should observe the law. We are having such a time now with the coal operators. They have the law on their side, and they care nothing about the union and miners that threaten the country. Observe the law! What country ever have freedom, if it always refused to disobey the law? As a general thing law is for the benefit of rascals, and to be disregarded as an instrument to be used by brutal and factious-minded men. Resistance to wrong in all branches of the law, the theory being that the State will care for the people. How does the State protect the people in the coal business? It simply does not, and what is worst of all, it cannot.

Talk about owning things! Nobody really owns anything, except as far as the State consents. All titles come from the State. Outside of State right, all people are mere squatters.

THE GOLDBERG LIFE COMMUNITY.

Since our little band left Chicago, we have been hard at work clearing our town site and putting up buildings, doing the reasonable work, such as cutting wood, and loading freight and building materials from the railroad station.

We now have six members, three men and three women. Just before leaving Chicago on September 1st, we stated in our prospectus that we would admit members after that date until next spring, because our climate will not permit building operations during the winter months. Therefore we have decided to admit eight more comrades this fall, and a larger number next May. At present we need a blacksmith, carpenter, shoemaker, baker, and farmers, and hope to hire others to outside manual labor. We stated in our prospectus that we admit members with or without means; but the number of members that we can admit without means are limited to all times, as it requires some capital to purchase tools, supplies, etc. At the present time we cannot admit members without means, unless they come with friends who have means. Incoming members should have from $100 to $300. Free comrades who wish to practise Communism at once, may send in their applications. Free prospectus will be sent on request.

We are about fifteen miles from Independence, our postoffice; eight miles from Albert, a railroad station on the Dubuque & Moline Northern; twenty-five miles from the city of Dubuque, which has a populaution of 10,000. One mile west is a depot on the Illinois Central Railroad, where an Illinois Central is only a few miles away in any rural district. We have good land, a rich soil, good timber, and good water. Comrades wishing to visit us, or coming to our attention to join us, will come to Dubuque, then by train to Albert, and call on Mr. Mill, who will drive you out to the colony. Or if you will notify us beforehand when you will arrive at Albert, we will meet you with a team. Our new home will be completed November 1.

G. L. C. No. 1.

BY J. HERBERT ROWELL.

Independence, Minn.

Here and There.

The Pennsylvania coal strike is at an end, and since the government has taken a hand in it, we are almost certain that their struggle has been in vain.

Russell.—According to recent news the peasants are again rioting, especially in the south, and the government is at the end of its wits. The minister of the interior has issued a circular to the different governors, which advises curtailing the teachings of the revolutionists,—quite a hard task for the stupid officials. But it had its effect on the pressurers of law and disorder. The governor of Njutavgorod subsequently issued the following characteristic epistle to his subordinates:

"By the way, we have no other course than to instruct the government [State] in that regard. Therefore we decide that the police and military will be called on the peasants to conduct those actions, as the police and government are in full control of the situation, but at the same time they will be strongly held responsible, as they have found that such actions passed into the villages and were not contained. I hope that there are many ad

Thus our eyes are also required under penalty to report all revolutionary literature they find in the ears.
A Soj in the Storm.

The long shore stretched lonely and bare, on either side of her dim outlines of seemingly distant houses lay behind.

The wind moaned a broken monotonie, the dark clouds rolled in heavy banks, the gray waters that looked as tho' she might rend upward and touch them.

The woman shivered and tucked a lock of gray hair from her face, then threw a few looks at the heavy waves, washed higher upon the shore. She glanced expectantly over her shoulder, sighed, drew her tiny shawl closer about her, and turned her eyes upon the folding and unfolding hands in an agony of suspense.

Her lips parted in a smile as her eyes rested upon the figure of a man coming slowly toward her; he paused beside her; the smile faded from her lips; he neither looked at her, nor spoke.

"Well?" she asked, with a deep indrawn breath.

"Nor. he answered; that was all. Her lips quivered, an angry light shone in her eyes—it was gone, and she spoke in a hopeless tone.

"We'll ha' to go there?" she asked.

"Yes," he answered. And both looked out over the stormy sea.

Presently the man spoke. "Hannah!" he said. "It's a long way to the police station. We'll ha' to go there tonight, but the old folks home to the murder. Go you to the third house in the array, and get something to eat—she told me to send you.

"And you?" she asked.

"I'll stay here."

The wave disappeared among the row of houses. It had gone quite dark. The waves washed higher up along the shore, a distant rumble of thunder filled the air, and the man stared out in silence. He had long passed those three score years, was very tall, the space of flesh with drooping shoulders and an outward bend to the limbs, which comes with length of working on the board.

Presently he murmured, "Tomorrow—" and gazed on the wave, which like a long thin arm rolled up to the left of him, creeping ever closer and closer, until it touched—then covered his feet.

"And her?" he added in a husky tone; but I won't see her no more, anyway.

He looked over his shoulders one way, then the other, with a fearful glance—the shore was deserted. He turned toward the sea; farther and farther he pushed his way thru the rushing tide, until the water reached his shoulders. He turned—one last lingering gaze at the shore—then a plunge, the waves tossing him.

A piercing scream rent the air. He heard it, and knew she had come back even as he went down. Another moment, and he came to the top he strove to see the shore, but could not. And in the next rise he was beyond caring. Only the woman screamed as the white face showed for a moment against the blackness of the four-capped hollowness.

And the thund'ring drowned her voice.

Long, long she stood there. The bread she had brought with him dropped unheeded at her feet, her eyes fixed with a ghastly expectancy on the sea where the face had rested. But at last she moved away, moved on as one does from habit, and turning into one of the avenues stopped before it.

The storm had passed. She fixed her gaze on the solid pine glass front, the plaster dummy, and the rows of machines and glittering shears, which the tailors and their helpers were busily covering preparatory to leaving.

A man came out: he rolled a large cobblestone away and lifted the oil cloth sign board to take it.

The woman's lips moved. "You would an' gie him work," she said peevishly.

The man glanced at her and closed the door. The cobblestone lay close at her feet, her eyes glittered, her teeth chattered hard. "You would an' gie him work," she muttered. "I'll gie ye some."

She lifted the stone, her body swaying beneath its weight, and sent it crashing thru the clean-shaven, standing the dummy and starting the nearest machine into sudden action, which ended as suddenly. Men and women crowded about her—questioning, cursing, talking...[continues...]

Buckle on Government.

The other view to which I have referred is, that the civilization of Europe is chiefly owing to the ability which has been displayed by the different governments, and to the concord of which the evils of society have been politicized by legislative remedies. To anyone who has studied history in its original sources, this notion must appear so extravagant, as to make it difficult to refute it with becoming gravity. Indeed, of all the social theories which have ever been broached, there is none so utterly untenable, and so unsoundly based, as this. In the first place, we have the obvious consideration, that the rulers of a country have, under ordinary circumstances, always been the inhabitants of that country, nurtured by its literature, bred to its traditions, and imbued with its prejudices. Such men are, at best, only the creatures of the age, never its creators. Their measures are the result of social progress, not the cause of it. This may be proved, not only by speculative arguments, but also by a practical consideration, which any reader of history can verify for himself. No great political imposition or great reform can be organized or executed, that has been originated in any country by its rulers. The first suggestions of such steps have invariable been bold and able thinkers, who discerned the issue, determined it, and pointed out how it was to be remedied. But long after this is done, even the most enlightened governments continue to uphold the abuse, and reject the remedy. At length, if circumstances are such that pressure forces the government without becomes so strong, that the government is obliged to give way; and, the reform being accomplished, the people are expected to admire the wisdom of their rulers, by whom all this has been done. That this is the course of political impositions is evident. The historian has studied the law-books of different countries in connection with the previous progress of their knowledge. By way of illustration, I may say, that the abolition of the slave trade, is undoubtedly one of the most remarkable facts in the history of England during this century. The property, and indeed, the necessity of their abolition, is now admitted by every one of tolerable information, and the question arises, how it was brought about. Those Englishmen who are little versed in the history of their country will say, that the real cause was the wisdom of parliament; while others, attempting to look a little further, will ascribe it to the activity of the Anti-Slave-Law League, and the consequent pressure put upon government. But whoever will minutely trace the different stages thru which this great question has successively passed, will find, that the government, the legislature, and the league, were the enacting instruments of a composition which is not of the present powers put together. They were simply the exponents of that mass of public opinion, which on this subject had been nearly a century before that time. At present one may say, that soon after the middle of the eighteenth century, the absurdity of protective restrictions on trade was so fully demonstrated by the political economists, as to be admired by every unprejudiced man. Then, their arguments, and the evidence connected with them. From this moment, the repeal of the corn-laws becomes a matter, not of party, nor of expediency, but of knowledge. Those who know the facts, opposed the laws; those who were ignorant of the facts, favored the laws. It was, therefore, clear, that whenever the diffusion of knowledge reached a certain point, the struggle was inevitable. The merit of the league was, to assist this diffusion; the merit of the parliament was, to yield to it. It is, however, certain, that the members both of league and league could not be at all, else, hasten what the progress of knowledge rendered inevitable... And it should always be remembered, as a proof of the backwardness of political knowledge, and of the incompetence of political legislation, that such ideas as the free trade in grain as so obnoxious to them, they were to the last moment strenuously resisted; and it was only with the greatest difficulty that parliament was induced to grant what the people were determined to have; and the necessity of which had been proved by the oldest men during three successive generations.

For it was not concealed at the time, and posterity sought to know, that this great law of trade was, to use the word of the reformers, the Reform Bill, is by far the most important ever passed by a British parliament, was, like the Reform Bill, extorted from the legislature by a powerful body of men, and that it was carried by the men who had spent their lives opposing what they now suddenly advocated. Such was the...
history of these events; and such likewise has been the history of all those improvements which are important enough to rank as epochs in the history of modern legislation.

Besides this, there is another circumstance worthy the attention of those writers who ascribe a large part of European civilization to measures originated by European governments. Every great reform which has been effected, has consisted, not in doing something new, but in undoing something old. The most valuable additions made to legislation have been enactments drastic of pre-existing legislation; and the best laws which have been passed, have been those by which some former laws were repealed. In the case just mentioned, of the railroad, all that was done was to repeal the old laws, and leave trade to its natural freedom. When this great reform was accomplished, the only result was, to place things on the same footing as if legislatures had never passed any. This is not at all strange, and is applicable to another leading improvement in modern legislation, namely, the decrease of religious persecution. This is unquestionably a great benefit; but unfortunately, it is still imperfect, even in the most civilized countries. But it is evident that the concession merely consists in this: that legislators have retracted their own wrongs, and their own error. If we examine the policy of the most humane and enlightened governments, we shall find this to be the case, they have pursued the whole system and tendency of modern legislation, to remove things to that natural channel from which the ignorance of preceding legislation has driven them. This is one of the great works of the present age; and if legislators do it well, they will deserve the gratitude of mankind. But then we may be truly grateful to those who have retracted and who have reformed, considered as a class. For since the most valuable improvements in legislation are those which convert pre-existing legislation, it is clear that the balance of good cannot be on their side. It is clear that the progress of civilization cannot be due to those who, on the most important subjects, have done such a thing, that their successors are considered benefactors, simply because they reverse their policy, and thus restore affairs to the state in which they would have continued, if politicians had allowed them to run on in the course which the wants of society required.—From "History of Civilization in England," by Henry Thomas Buckle.

A Fable.

Once upon a time a man by the name of Stratton came to this part of the country in search of a good place to settle. When he found one which seemed suitable, he decided to settle there. When he arrived, he found a place where he could grow good crops and raise good animals. Mr. Stratton in his time the balance of his days, for the privilege of taking out the sand. It was known that farmers and manufacturers were glad to exchange food and clothing for the yellow stuff, as the Indians used to exchange articles of usefulness for glass beads. But, of course of time it became known that yellow sand was taken out of the ground, supposed to he worth millions of dollars. Straightway some money lords from England sold to Mr. Stratton, "We will give you ten million dollars, if we can have the privilege of taxing the people who work in your mine," and forthwith Mr. Stratton sold the taxing privilege to the lords of the old world.

But it came to pass that Mr. Stratton died and was buried. And straightway the great and wise men called the government into the palace that the laboring men had donated to Mr. Stratton, and let it be held! in hunting over some papers our wise men found a document, called the last will of Mr. Stratton. In that document it was said that it was the will of Mr. Stratton that the people of the Grapich district should feed all in (Stratton's) children and cousins free of charge to the end of time even as they had done and Mr. Stratton, for working in his mountain sand take out the yellow sand, that could neither sustain life nor shelter from the storm. In addition to that, Mr. Stratton ordained that the miners of Teller county should build, equip and maintain a poor house in El Paso county, and support it in fine style for all time to come.

And, ridiculous as it may seem, the work people here believe that they are under some mysterious necessity to build and to clothe at Mr. Stratton's relations, together with the poor of El Paso county, in luxury and kindness to the end of time, because some dead man said so. And the government stands ready to enforce the decree of the dead man.

But Mr. Stratton forgot to make any provision for the heirs. So Mr. Lawyer is going to have the dead man's mandate interpreted. Yes, gentlemen and ladies. But greater is the stupidity of the people. H. Hasson.

Victor, Colo.

An Objection.

The so-called report in Free Society of the few remarks I made in Handell Hall last Sunday, amused me very much. They amounted to the report of a lunatic's letter. What I endeavored to make plain in the few moments accorded me, was this: That in every society there would be times when the individual would be merged in the common whole, that this was a social law, and could no more be evaded than a natural law. I insisted on the construction of great drainage, lighting, transportation, and other public functions, in which whole community might be done, without saying anything about "majority rule." If an entire community can be brought to see the practicability and advantage of a proposed public improvement, then it is the better. But suppose then either from short-sightedness, narrow-mindedness, or simplicity, anyone could not be brought to see the advantage of the proposed improvement? Must the project be abandoned on the ground that it would rule the majority or the minority?

If for trying to study out these complex questions, that I may give a fair and definite answer to that inquiry that is put to every Anarchist, "What do you Anarchists propose to do in such and such a case?" I am to be set down as a "fossilized Anarchist," then I suppose I will have to remain among the fossils.

Lucy E. Parsons.

Chicago, 1777 N. Troy St.

Reply.

The readers will see that Mrs. Parsons previously repeated what was said in the report, only making it a little stronger. It is clear that in certain cases the majority must rule. Neither did I place her among the fossilized Anarchists, but she did that herself. And it is not the business of the "penny-a-liner" to argue the questions discussed in the meetings. I simply endeavor to give a synopsis of what is said by the speaker and the different critics.

REPORER.

A Query.

Is it possible for a religious person to be a Socialist at the same time? L. S. K.

It depends on what is meant by the terms "religious" and "Socialist." If by Socialism is intended nothing but the "collective ownership of the means of production and distribution," may a man be a Socialist and a Christian? But if by Socialism is meant a complete revolution of all human institutions, and "religion" is understood as a belief in God who does all things, a man cannot be a Socialist, any more than he can be a Christian, unless sanctioned by God. But if by "religious" is understood a sentiment of man which strives for harmonious relations among men, we all are "religious."
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