



No Tears for Plehve.*

At an expense of about \$4 Uncle Sam has telegraphed to Nicholas II a synopsis of our terrible agony over the killing of that inhuman monster — Plehve. The taxpayers foot the bill. The following is a letter to the common people of Russia, supposed to somewhat freely express the real feelings of the common people of the United States:

"To the People of Russia: We the American people have heard of the killing of Plehve, and we wish to inform you that we are not shedding any tears. We are not any more fond of the smell of dynamited officials than other people, but we enjoy the sweet odor of eternal justice wherever we find it. We are opposed to taking the lives of our fellow-men. We are very tender-hearted at times. God knows we're grieved that you are forced to the awful extreme of resorting to the bombshell to right your hellish wrongs. You have our sympathy — our sincere sympathy. We see your sons and daughters marched off to foul prisons without trial; we see your aged grandsires flogged unto death because they dreamed of liberty; we see your hardearned substances squandered by your lazy and ignoble masters. We know you dare not speak of freedom; that you can not even hope to claim that which is your own; that you are naught but slaves to cruel beasts whom the accident of birth placed in power over you. Yes, we the 'free people' of America pity you with all our hearts. We see your boy, a bright and promising youth, bending over his midnight book by the tallow dip, reading of a land where neither the body nor the mind of man wear chains. (?) In him are the elements of genius, the stuff of which heroic men are made. He is ambitious, honest, kind and generous. He longs for manhood when he — yes, he, and none other — shall glitter in the world's eye as an illustrious benefactor of his race. He glows with the fires of adolescence; his soul leaps at the thought of the glorious future; he views his wretched countrymen, and says in his deepest recess of mind: "Some day I can help them. I will learn; I will strive constantly to learn more; I will teach my fellows to live better, to enjoy this life." And the very idea makes him happy. But he is not wise with the wisdom of hypocrites and serpents. He ventures to speak to a friend; is overheard by a sneaking spy. He is arrested without warrant, without ado. His mother and father ask for him. His friend dare not tell. He is gone — gone to a cold and desolate wilderness

— never, never to return. What did he say? Possibly that some day the condition of the poor people of Russia would be changed; that such injustice as the Russian people suffer they can not always endure. For this crime against the czar your son is sent to Siberia. If you make objection, it is ten to one you will be sent there too. We realize that your only hope is to gradually work up a gigantic revolution, and we hope the day is not far off when you will get it started. Some of our people contend that assassination is the wrong way to effect reforms in your country; but they cannot suggest another method, tho they recognize that you are deserving of better treatment than your rulers give you. We, then, have another class — mainly pious frauds and politicians — who curse you as 'dreadful Anarchists' and declare you all ought to be hung. These humbugs would place the common people of America in straight-jackets like those you wear, if they could — would make the bombshell a necessary article here.

"Tyranny breeds its own destroyer. The harder the czar presses you, the sooner will his children be thrown out of employment in the king business. Slowly your lower orders of men will begin to feel a love of liberty; they will see that the assassination of an official does not help them much. But some day — and godspeed the day! — they will discover that a general killing of officialdom, beginning at the top and butchering right down along the line to the lowest dog-catcher, will have the desired effect. They will then buy bombs by wholesale and blow the whole monarchy across the Ural range.

"Revolutions are always a long time ripening. But be patient. Hundreds of your people will have to suffer martyrdom before you gain freedom. Some of our able editors say that the assassin of a tyrant is a coward. But in our hearts we don't believe a word of it. We are 'onto' our able editors. We know that most of them would rather make a strong show of conservatism and respectability than be right, so we do not pay much attention to their ravings.

"Assassination defeats its own ends," we are told. That would be true in America, where 'the people are supreme'; but it is only apparently true under a despot like Nicholas. We grant that when you blow up a minister of the interior, another bad man takes his place. He will use more precaution to protect himself and bear down harder on his subjects; but there will be an end to this thing in time. Gradually it will become self-evident to the great body of ignoramuses who make up the empire that their masters are the cause of the suffering of the poor. This is the result your Nihilists and Republicans are trying to bring about. That they

will eventually succeed there is no doubt. The more cruel the torture of the reformers, the more vicious will they become.

"This duffer Plehve was an inhuman beast. His persecutions of the Jewish people and of the Fins show him to have been a creature in which there was not the instincts of a man. As remarked before, we are not fond of powder-burnt human flesh as a steady diet; but we, the plain people of America, are pleased to hear that YOU like it sometimes, that you delight in the savor of smoking tyrants.

"Now, jump in and whoop 'er up for liberty. It's a great boon. The only way to get it is to fight for it. The powers that be will never willingly give it to you. You must teach old 'Nick' that all men are born equal. He will be slow about learning, but when you have fed him on nitroglycerine biscuits and dynamite pies, with a few arsenic pancakes thrown in for good measure, he will show a disposition to catch on. We are not Anarchists or Nihilists over here, because we do not have to be. We can waltz up to the polls and vote for anything we desire; then go home to supper, while the politicians stuff the ballot box. But you are not allowed even the poor privilege of voting. In your country the czar does as he pleases without asking you. Here the politicians ask our opinion and then do as they please.

"Considering that you are flogged, banished, plundered, massacred, starved and outraged in countless other ways, we are surprised that you are so moderate with your masters, so docile and obedient. We are surprised that you permit your masters to walk the earth at all. We have no advice to give you, but simply wish to say that when any of our executives express sympathy with Plehve or any of his ilk they are speaking for themselves alone and not for yours truly, the common people of America."

To W. E. Gilroy.

W. E. Gilroy, of Broadview Cong. Church, Toronto, says he is a Christian, who is willing and able to write a friendly and intelligible letter in an Anarchist paper — altogether too rare a combination of qualities in North America; and we see that he is not utterly ignorant of Anarchism. (I can hardly believe that he thoroughly understands it, else he would accept it.) I, therefore, as a Christian Anarchist, want to ask him why he is not an Anarchist. How does he make out that it is Christian to uphold the continuance of the reign of violence? How does he square it with Christianity, that he takes to the club to make his neighbors do as he thinks they ought? If he will answer these questions, I hope from the tone of his former letter that we may learn something. STEVEN T. BYINGTON.

* The above article appeared in the *Marion Republican* (Fairmont, W. Va.), under the subheading, "How Plain Americans Feel About His Death," which greatly differs from the usual trend of thought on assassination in this country.

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tion expires with this number.

ANARCHY. — A social theory which regards the
union of order with the absence of all direct govern-
ment of man by man as the political ideal; absolute
individual liberty. — *Century Dictionary*.

All delinquent subscribers are earnestly requested to
renew their subscriptions if they wish to receive the
paper. A blue pencil mark on the wrapper indicates that
the subscription expired.

NOTES.

Sunday, Aug. 28, a picnic of the Radical
Reading Room takes place at Schmidt's Wald
Hotel, near Glendale Schützenpark. All merry-
makers are invited. Transfers from all Brook-
lyn cars to Richmond Hill cars.

All those who are interested in promoting the
propaganda in the English language are invited
to meet at the quarters of Comrade Nadham,
290 South First St., Brooklyn, on Monday eve-
ning, Aug. 29.

Sad news has reached us from Silverton, Ore-
gon. J. H. Morris, one of the members of
THE FIREBRAND-Group, whom many of our read-
ers will remember from his excellent articles on
Communism and the sex question, is dead. He
fell from a scaffold and was injured so horribly
that he died soon after the accident.

By the Wayside.

The Colorado miners who lament that Presi-
dent Roosevelt does not interfere with the ty-
ranny exercised by the state authorities, may
find the explanation of his attitude in the words
he uttered before the New York Chamber of
Commerce: "The voice of the weakling or
the craven counts for nothing when he clamors
for peace, but the voice of the just man armed is
potent."

"Mob law" is still rampant in Cripple Creek,
Colo., — executed by so-called "prominent
citizens", who, according to *Denver News*, are
"reckless because they are safe from prosecu-
tion, no matter what they may do." If the work-
ers should attempt to emulate the "prominent
citizens", the federal troops and the militia
would quickly be up in arms against the "lawless
strikers". Such is the equality in a "free re-
public."

Since the Russian despot has gracefully freed
his servants from the "brutal and brutalizing
element of corporal punishment, — the absence
of which will have an "elevating influence"

upon the Russian people, according to the *New
York Times*, — would it not be appropriate for
the servants of the people in the State of Dela-
ware to extend the same grace to their sove-
reigns and free them from being flogged occa-
sionally? Or is that element which brutalizes a
Russian subject perhaps elevating an American
sovereign?

After the police inspector of Chicago had
given orders to arrest all strikers wearing union
badges, President Donnelly, the strike leader,
ordered that all the strikers should wear their
badges in a conspicuous manner. Such defiance
shows some manhood, and if Donnelly contin-
ues to resist the arbitrary rules of the police,
he will not fail to gain the admiration of "stren-
uous" Teddy, who said in an address before the
Philadelphia Union League: "Scant is our
patience with those who preach the doctrine of
craven weakness."

The strike in the packing houses again evinces
the fact that the strike-breakers and the employ-
ers are above the law in this country. The
strikers are clubbed and arrested if they attempt
to talk with the scabs, while the latter shoot and
kill with impunity. Organizer Fitzpatrick in-
formed Mayor Harrison of Chicago that eight
non-union men had recently been killed by the
bursting of an ammonia pipe in Armour's factory,
and the dead bodies had been secretly buried.
"How could the bodies be buried without the
knowledge of the coroner?" the mayor asked.
"The owners of the packing houses are not in-
fluenced by law in such cases," Fitzpatrick re-
plied. "We will prove that these men were
killed and buried without the knowledge of the
coroner."

In speaking of the stupidity of the delegates
of the typographical unions, who in a recent
convention began the proceedings with prayer
and voted against the proposition not to join the
militia, — and criticizing the workers of this
country in general and the Colorado miners in
particular, who cringe, crawl, and lament when
they are scourged and lashed by the authorities
and their employers, the *Freiheit* says: "Not
everywhere, however, are the workers so lamb-
like as in America. In Cluses, France, the work-
ers of a watch factory recently went on strike
and peaceably assembled near the factory. The
owner, his sons, and some scabs fired into the
crowd with shotguns, killing and wounding
several strikers. Immediately after the shooting
the factory went up in flames, and that with the
general approval of the public, which prevented
the fire-brigade from extinguishing the fire.
In America the militia — consisting partly of
workingmen — would have been ordered out
to protect the sacredness of property. It is for-
tunate indeed that the world is not yet entirely
'Americanized.'"

Anent Bolton Hall's query, whether the men
hanged in Chicago were Socialists or Anarch-
ists, let me quote from Spies' speech made in
court: "We have interpreted to the people their
conditions and relations in society. We have
explained to them the different social phe-
nomena and the social laws and circumstances
under which they occur. We have, by way of
scientific investigation, incontrovertibly proved
and brought to their knowledge that the system
of wages is the root of the present social iniqui-

ties — iniquities so monstrous that they cry to
heaven. We have further said that the wage
system, as a specific form of social development,
would, by the necessity of logic, have to give
way to higher forms of civilization . . . a social
system of co-operation, that is, Socialism. That
whether this or that theory, this or that scheme
regarding future arrangements were accepted
was not a matter of choice, but one of historical
necessity, and that to us the tendency of pro-
gress seemed to be Anarchism, that is, a free so-
ciety without kings or classes — a society of
sovereigns in which liberty and economic equal-
ity of all furnish an unshakable equilibrium as
a foundation for natural order . . . I am
an Anarchist. I believe with Buckle, with Paine,
Jefferson, Emerson, and Spencer, and many
other great thinkers of this century, that the
state of castes and classes — the state where
one class dominates over and lives upon the
labor of another class, and calls this order, —
yes, I believe that this barbaric form of social
organization, with its legalized plunder and
murder, is doomed to die, and make room for
a free society, voluntary association, or univer-
sal brotherhood, if you like. You may pro-
nounce the sentence upon me, but let the world
know that in A. D. 1886, in the State of Illinois,
eight men were sentenced to death because they
believed in a better future; because they had
not lost their faith in the ultimate victory of
liberty and justice!"

Albert R. Parsons said among other things:
"What is Anarchism . . . for which I am called
upon to die . . . Government is despotism,
government is an organization of oppression,
and law — statute law — is its agent. Anarchy is
anti-government, anti-rulers, anti-dictators, an-
ti-boss, and drivers. Anarchism is the negation
of force; the elimination of all authority in
social affairs; it is the denial of the right of
domination of one man over another. . . . So-
cialism is a word which covers the whole range
of human progress. . . . If you are going to put
me to death, then let the people know what it
is for. Socialism is defined by Webster as a
theory of society which advocates a more pre-
cise, more orderly, and more harmonious ar-
rangement of the social relations of mankind
than has hitherto prevailed." Therefore every-
thing in the line of progress, in civilization in
fact, is socialistic. There are two distinct phases
of Socialism in the labor movement thruout the
world today: One is known as Anarchism, with-
out political government or authority, the other
is known as State Socialism or paternalism, or
governmental-control of everything. The State
Socialist seeks to ameliorate and emancipate the
wage-laborers by means of law, by legislative
enactments. The State Socialists demand the
right to choose their own rulers. Anarchists
would have neither rulers nor lawmakers of
any kind. The Anarchists seek the same ends
by the abrogation of law, by the abolition of all
government, leaving the people free to unite or
disunite, as fancy or interest may dictate, coer-
cing no one, driving no party. . . . Laws —
just laws — natural laws — are not made, they
are discovered; law enacting is an insult to
divine intelligence; and law enforcing is the
impeachment of God's integrity and his power.
I make, as an Anarchist, this declaration for the
benefit of our Christian ministry, who, while
professing loyalty to God's laws, never forget

to pray and work for the supremacy of man's laws and man's government—those pious frauds who profess their faith in the "power" of God, while they employ the police, the militia, and other armed hirelings to enforce their man-made laws and maintain their "power" over their fellow men." These quotations will suffice to show that the murdered comrades did not use the term "Socialism" in the sense that is now used by the Social Democrats.

* * *

In speaking of the patriotism of the Japanese women, who refuse to weep when their sons, brothers or husbands are killed, the editor of the New York *Evening Journal* correctly observes that it is not the kind of women the world needs, and that "the world needs women who think more of their sons than of any emperor," and then concludes:

The so-called devotion of mothers in giving up their sons to be killed for somebody else's fight is merely a reflection of the dullness of an enslaved people, from long habit putting the rights of the slave owner ahead of their own rights and those of their children.

True, indeed! But a little reflection on this subject should convince the editor that the world needs women who think more of their sons than of any political party, president, or the worship of "our country," and imbue their offspring with the truth that all wars are instigated either by the ambition of the rulers or the greed of the rich, and that the only war in which they are not "killed for somebody else's fight" is the one against tyranny and exploitation. He should learn, from the logic of events, that patriotism is merely a subterfuge of those who enrich themselves by war and conquest, and its spirit is encouraged and cultivated that the deluded slaves might willingly pay the cost of war and give up their lives when "the country" demands it. That a man who is compelled to work for wages is a slave, no matter whether we live in a monarchy or in a republic, and that the purpose of militarism is first and foremost to furnish the money kings an easy and sure way to control and exploit the toilers; that "things really produced by a man's own labor, and that he needs, are always defended by custom, by public opinion, by feelings of justice and reciprocity, and do not need to be protected by violence," as Tolstoy puts it. In a word, when mothers will teach their sons that they all men are brothers, and that the only enemy they have is the man who wants to rule and exploit them, then we will have the women the world needs—who will raise sons with a higher manhood than the world has ever known.

* * *

In commenting upon a correspondent's letter, in which the writer justifies the brutal lynching in the South on the ground that it "strikes terror" into the Negroes, the editor of the New York *Sun* says: "That was once the theory in civilization generally, until it was proved utterly fallacious—to stimulate and exasperate criminal instincts rather than to frighten the criminally disposed or those in whom such impulses might be awakened. The laws of civilization, therefore, have long forbidden cruel and unusual punishment, and the number of atrocious crimes has diminished relatively. . . . The experience of such atrocities in the South does not indicate its efficacy in that respect; nor did the experience of the past period, when burning at the stake was a legal form of punishment, indicate it. It was demonstrated and it

now is demonstrated that such atrocity stimulates rather than prevents atrocious crimes—in accordance with a psychological law breeds the very mania it would stamp out." Such admission from such a conservative source is significant, for it shatters all the contentions on which so-called justice are based, namely, that punishment reforms and intimidates the "criminal" and prevents crime, the stupidity of which the Anarchists have tried to expose for many years. But to vindicate his radicalism, the cautious editor assured his readers that the atrocities perpetrated upon the Negroes by professed Christians is "anarchistic savagery," and admonishes the Southern people that "society can hold together in civilized order only thru the force of respect for law and thru the efficiency of law." The editor forgets, however, that the bloodthirsty and vengeful would-be Christians in the South have not been reared by "anarchistic savages," but are the fruit of "civilized order," which taught them that punishment intimidates and deters others from committing crimes—hence their "savagery." As to the assertion that society can hold together only thru law," the editor might yet learn that it is law which makes criminals,—laws which prevent the majority of mankind from providing for themselves the comforts of life, and amorality—enforced by law and custom—which prevents man from gratifying their natural desires, thus fostering theft and murder, morbidity and insanity. Among primitive tribes, where the iniquities of "civilized order" do not exist, theft, homicide, and murder are almost unknown. In Brazil, where there is less cant and mockery regarding sexual relationships, the Negroes are not committing "atrocious crimes," which, by the way, are not at all confined to the Negroes in this country. But law is necessary in a society consisting of rich and poor, masters and slaves. "So-called justice," says Kropotkin, "is a survival from past serfdom based, for the interest of the privileged classes, on the Roman law and the ideas of divine vengeance." Remove these iniquities caused by property laws and upheld by "organized violence," called government, and society will hold together thru the spirit of solidarity, the sense of justice, and common interests much more harmoniously than under so-called "civilized order." INTERLOPER.

The Awakening in Germany.

It is encouraging that in Germany the Free Confederated Trades Unions have decided to protest against the corrupting tactics of political action and parliamentarism at the international congress now held in Amsterdam, Holland. In a large and enthusiastic meeting in Berlin, addressed by the Socialist alderman, Dr. Friedberg, and other Social Democrats, the following resolution was adopted: "The erroneous conception of the nature of government, and especially the overestimation of parliamentarism, have gradually alienated the proletarians from the real struggle. The division of the toilers in political parties and trades unions, which has resulted in the neutralization of the trade unions, which today almost exclusively look upon the improvement of the condition of labor as the only problem to be solved, has dealt a deathblow to the class struggle.

"The parliamentary (legislative) activity, which necessarily resulted in veiling the true aims of Socialism: the tendency of shaking off

the laws of class-rule, and the complete and ultimate liberation of the individual; and furthermore, the shallowness of the trades union movement and its narrow horizon, and the overrating of the economic means in both movements,—have effected a entirely wrong education among the masses, and the German toilers have been enriched a little with external means, but made much poorer intellectually—in the real power of the workers.

"The genuine power of the toilers rests upon the greatest possible number of free individuals, impregnated with the spirit of the class struggle, which can be effected only by a trades union movement imbued with Socialism, and not by legislative methods which rest upon the system of representation—parliamentarism.

"Intellectual and moral development of the individual;

"Independent organization of consumption and, if possible, also those of protection;

"The combined activity of the masses with complete responsibility of the individual—in strikes, boycotts, Mayday celebrations, etc.—these are the preliminary conditions for the ultimate liberation of the proletarians. This liberation—the abolition of class-rule—will be effected thru the general strike. Not by bloodshed and brutal violence, but by ethical means, by the self-assertion of our individuality, which, if carried out to a large extent, withdraws the toilers from wage-slavery and thus the economic domination and its tool—government—will be abolished.

"For these reasons this meeting of the Free Confederation of Trades Unions, held August 3, 1904, expects:

"That political action, which is inexpedient and of little avail, requiring immense sacrifices of mental and material forces, be put in the background, and that all forces available be employed in the efforts of uplifting the toilers intellectually and morally, and aiding them in their economic struggles; that thereby the trades unions can be greatly improved, and, striving with all vigor to imbue the members of the unions with ideal aspirations, the possibility of a victorious general strike will soon be realized."

This declaration has been distributed among the delegates assembled at the congress in Amsterdam in the different languages represented there, and its contents will certainly have caused a heated discussion among the Socialist representatives. The proposition will undoubtedly be defeated by the shrewd politicians, to whom the political arena is a question of livelihood and an "honorable" position; but the fact that the protest against the corrupting and compromising influences of political action emanates from prominent members of the Social Democratic party is a refreshing sign in the labor movement in Germany.

LATER.—The International Socialist and Trades Union congress in Amsterdam, Aug. 8, adopted a resolution favoring study of means to effect an international strike and thus bring about social revolution, and five of the foreign delegates spoke approvingly of the assassination of the Russian minister of the interior, M. de Plehve. No arrests followed the resolutions and speeches, which indicates that greater freedom of speech for aliens is allowed in Amsterdam than in New York. John Turner, late occupant of a cage on Ellis Island in our harbor, was held to be a dangerous Anarchist, and held for deportation for no more serious offense than predicting the universal strike which the Social-

ists and trades unionists at Amsterdam invite.—
Truth Seeker.

From this item it can be seen that the German Social Democrats, who up till now have declared that the general strike idea was nothing short of "general idiocy," were not strong enough to defeat the proposition of a universal strike as a means of abolishing the system of capitalism and wage-slavery.

When Assassination Is Not Anarchy.

When the case of John Turner, the English Anarchist, who was deported from the United States because he "disbelieved" in existing systems of government . . . was under discussion, the Metropolitan press, with a few notable exceptions, was violent in denouncing the Englishman because he refused to make categorical answer when asked if he held the killing of rulers to be justifiable. Turner replied that it was a question that he felt unable to answer. While he himself did not believe in assassination, yet he expressed the opinion that the character of the ruler and the motives of his assassin should be taken into account before passing judgment. . . . Singularly enough, the New York city newspapers that were the loudest in denouncing Turner are found to entertain the same views held by the English Anarchist. In its editorial on Von Plehve the *Sun* said: "Assassination is an execrable crime, but there are times and circumstances when even the act of an assassin may cause an anxious and humiliated, people to fetch a sigh of relief." The *Sun* also printed with apparent approval an article from its London correspondent in which it was argued: "The world's greatest oppressor and liberty's bitterest enemy died today and appropriately by an assassin's hand." The *Tribune* ventures to guess that "the cause of liberty may be promoted" by the blowing up of the actual ruler of Russia, and says: "With Von Plehve removed, it may be possible for the czar to assert his more benevolent disposition." The *Press* sees in the murder "the hand of the Lord laid heavily on the czar." The *Times* discusses the subject at length, calls the Finn who killed Bobrikoff "that unhappy patriot" and declares that assassination is "the one effective method of political agitation or political criticism left open by the Russian government to the Russian people, the only way to bring political questions to the attention of the czar, and commands the murder of Von Plehve as "an impressive lesson on the vanity of ambition." Many similar views have been printed by many of the daily newspapers of the country that were clamorous for Turner's expulsion. — *Milwaukee Daily News.*

Christianity and Divorce.

This country is just witnessing 14 Protestant sects banded together to fight for more stringent divorce laws. The religion they profess cannot stop it in the world at large, or even in their own very borders. They seem to consider God impotent and Caesar powerful, and in one loud chorus they call on Caesar to stop sin.

Is there any Christianity in this? Did Christ ever call upon the power that crucified Him to assist in the suppression of sin, much less to take a leading part? Did He not say, "My kingdom is not of this world?"

The fact is the sects are utterly at sea on this divorce and marriage question. They join couples in marriage, and they say God joins. Then they say, "Let no man put asunder what God joins," and instead of depending upon godly ties to keep the thing together, they prove that only their own weak hands had a part in it when they call upon other mortal hands in the shape of lawmakers to see the thing thru.

Christ said, "Seek first the kingdom of heaven"; but the sects say, seek first a wife after first seeking a goodly stock of that knowledge which puffs up. For ill beginning works evil all the way thru.

FRANCIS B. LIVESEY.

Literature.

LIVING THOUGHTS ON LIFE'S PROBLEMS: OR THE WORLD AS WE MAKE IT. By J. Wilson, Ph. D. New York, Lemcke & Buechner, 812 Broadway. Price, cloth, \$1.50.

This work impresses me as a type of a class which I by no means value highly. Of course, there is much in it with which I agree. So there is in Mr. Roosevelt's speeches, or any other dessicated preparation of the patent sides from the last twenty years' weekly papers. But patent-side weekly wisdom lacks originality; and being gnawed by cockroaches does not improve it. The Rooseveltian method of re-editing is a cockroach. So, I fear, is the Wilsonian. Of course (it may be said now-a-days) a compilation of ideas *a la* cockroach, contains a good many anarchistic sentiments; and they are sure to be the best part of it. But with a fatal facility, characteristic of cockroach selection, they are just such parts of Anarchism as ever outsiders are coming to consider its commonplaces. That the great lack of the day is clear positive convictions; that ethics are wholly subjective; that our standard of virtue is "all negative"; that power is the real source of wickedness; that "society," "public opinion," etc., are myths; that progress requires, not an uniformity but a diversity, of characters; that morals change with fashions; that riches can be accumulated only at the cost of others; that the foundation of awe is ignorance; that if we don't stick up for our own rights no one else will; that the problem of legislation is always to undo the abuses it first made; that Christ was an Anarchist, but Christianity, as St. John and others foretold, sold out long since to the world—the flesh, and the devil; that it is the brute and not the mind in man which fights, subdues, and "governs" others; and, since there are as many brutes as men, it does not "govern" — (direct) — after all, but only hinders, and therefore hinders chiefly improvement; — these and other statements which every reader of FREE SOCIETY will recognize as old acquaintances, are anarchistic, but if anything in Anarchism has already come to be platitudinous, they have. In the pages of Comte, Proudhon, Thoreau, Emerson, Carlyle, Whitman, Oscar Wilde, Tolstoy, Jefferson, Paine, and other standard writers of the anarchistic *Aufklärung*, they were pointed suggestions; weighty criticisms; brilliant discoveries; profound observations; new lights on history; new landmarks in morals; revivals of religion in its purity; at the worst, thought-provoking paradoxes. Boiled down, as "Americus" would boil them into proverbs, they might be good for something still. But badly repeated, with immense prolixity, and the egotistic airs of an innovator — the author is very egotistical — they do not impress me as amounting to much. What they want is to be proved and applied. How well qualified for this task Dr. Wilson is, may be seen by his chapter on Marriage. It is wholly non-committal. It is against the sanctity of existing institutions, and so far, so good. But of those questions which interest the millions who, like himself, have thrown off all respect for these institutions, he does not seem to have heard. The anarchistic conclusions, that nothing but harm can come even of curiosity about the sexual relations of other individuals, as such, would bite him if it were a dog; but manages to walk right over it. As a social thinker, he is not an An-

archist, but only an apostle of general disgruntlement. General disgruntlement is so wholesome a frame of mind, so receptive to positive anarchistic teachings, and so active in undermining institutions, that it would be unkind to disparage a book which contained so much of that, if it contained nothing else. But unfortunately it contains a great deal which is not even adapted to increase general disgruntlement, still less to give it what it needs — a positive practical aim. General disgruntlement gets itself a bad reputation; so far as it can be identified with Anarchism, it discredits that also; and thus it hinders the progress of both; whenever it smells of the Movement in Favor of Ignorance; commits the absurdity of attacking positive science; betrays unacquaintance with experimental methods; or goes aimlessly mooning amidst the tombs of metaphysical speculations. Dr. Wilson is much addicted to all this. He imagines he has discovered a central principle, which will reduce the floundering of mere general disgruntlement to a dance figure. His own rambling disposition renders the connection of this principle with his other notions very slight; but we find it out (p. 20) to be that indicated by the title "The World, What We Make It;" — man is the measure of things — the subjective is all. This is perhaps a comfortable doctrine; but it does not stick us as brilliantly original. The Attic sophists held it long ago. It is associated familiarly with the names of Spinoza, Berkeley, and Hegel. The ever-blessed mother, Mary (Eddy), not exactly a virgin, has been reducing it to practise, which is the only real test, for, lo, these many years. She has learned of experience, the great teacher, that toothache and contagious diseases are exceptions. The chapters on "Time and Motion" are metaphysical; that is to say, nonsensical. In the last of them our author attempts that favorite ambition of cranks, demolishing the Newtonian law of gravitation. I need not add, he succeeds triumphantly — in showing that he does not know what the Newtonian law of gravitation is. The chapter on the "Insufficiency of Evidence" furnishes equally sufficient evidence that he does not understand the inductive method of demonstration.

Lombroso, to whom we owe a definite psychology of crankism, remarks that tho the crank is superficially a mere plagiarist, eclectic, and (naturally) ignorant, he is fundamentally a sort of abortive genius, from whose dreary pages, if we have patience to read them, we may occasionally extract a suggestive observation or a line of real poetry. This is a fair specimen of crank literature, containing very little which is both true and new. But, here and there, we light on something which a systematic thinker might develop. For example, on page 25, we have the fruitful remark that no promise or contract can be more than an expression of present intentions. On page 58, is the sentiment, commended to Anticrats, that the disposition to tyrannize is by no means without its uses; for it is what keeps the spirit of liberty alive. So on pp. 76, 159, etc., there are also living thoughts; — but they are angel visits. C. L. JAMES.

A fig for those by law protected!

Liberty's a glorious feast!

Courts for cowards were erected,

Churches built to please the priest.

— Robert Burns.