Vol. I
BOSTON, MASS., SATURDAY, AUGUST 20, 1881.
No. 2.

"For always in thine eyes, O Liberty; Shines that high light whereby the world is sired; And through thee roll we, we will trust in thee."

JOHN HAY.

On Picket Duty.
"Liberty is coming," says the New York "Truth-Seeker." A mistake; Liberty has come.

Hon. Elizur Wright was among the callers at the "Index" office recently. Such a man as a lobbyist. He has the time when this was an occurrence too common to be noted is not yet beyond the memory of man.

Ireland aside, but little is known in America, even among radicals, of the rapid strides and interesting phases of reform and revolution in Europe. As opportunity offers, Liberty's crowded columns will be made a channel for the diffusion of this needed information.

"Bulld" thinks that "civilization consists in teaching men to govern themselves, and then letting them do it." Very slight changes suffice to make this stupid statement an entirely accurate one, after which it would read: "Civilization consists in teaching men to govern themselves by letting them do it."

Monroe D. Conway, who has witnessed in West-Quaker City the funerals of seven great men,—Palmerton, Parkay, Livingstone, Bayliss, Dickens, and Dean Stanley,—says they have all been painful to him by reason of the ceremony, representing ideas of death not believed by any one of those ever whom he has heard it said.

The "land question" is too big for Ireland. America must take a turn at it. And she probably will before many decades. And that's what the matter with Capital. It prefers to run the country for itself. But the consolation is that, the more it succeeds, the tighter will be the pinch of the people. There's an end— even for landlords.

The Freethinkers Association, which will meet at Honevsville, beginning August 31, announces that any orthodox minister of good standing in his denomination and of sufficient ability to fairly represent the Christian Church, will be welcome to the platform of the convention and granted the same privileges and hospitality as the other speakers, besides having his actual expenses paid.

Mr. Gladstone undoubtedly desires to get his "bill" properly censored. But he can't get a problem in hand much like that puzzling one of perpetual motion. It is not possible to set aside or act in defiance of the complete justice, if you wish your work to have a "perpetual motion." Mr. Gladstone is not likely to prove himself an exception to the now long list of time-wasting inventors.

Jules Ferry, president of the French Cabinet, stated recently, in the chamber of deputies, that the government's action in fixing so early a day as August 21 for the date of the elections was inspired by a desire to restrain an electoral agitation as much as possible. It is a frank confession. In Germany, government, in order to maintain itself, suppresses electoral agitation by law; but Germany, as all know, is one of the "effete despotsism." In France the same result is achieved by surprise. Free France is a republic, and her citizens govern themselves. O Liberty! how many people are bamboozled in thy name!

The elections for the German Reichstag are expected to begin early in October. The Conservative factions are uniting against the Progressists, who, notwithstanding the fall of Bismarck, are not very far advanced. Still, they are so powerful in Berlin that the Social Democrats intend to contest both seats for that city, where formerly the latter had great strength. We should feel a keen regret because of the socialists' decline if their methods were those of Liberty. As it is, we are nearly as hostile to Bismarckian socialism as to Bismarck himself.

The crofters in the Isle of Skye (eleven families), who had been served with ejectment notices by their landlord for refusing to pay an increased rent, and to whom the Land League recently gave a grant of fifteen pounds, having declared their determination to "keep a firm grip of their homesteads," and only to submit to eviction at the point of the bayonet, have had their ejectment notices withdrawn, and have received a reduction of 26½ per cent. in their rents. The tenancy and pensionary of Ireland, if they choose, may profit more by the example of one such fact as this than by a century of electoral agitation, parliament-ary struggle, home rule, and land legislation.

We see no further call for denominational activity, or sectarian propaganda. Always expensive, they have now been useless. Bills can be saved with them. The disposition of the great and learned infidel recently deceased, M. Littre, appears to satisfy everybody. The Church is jubilant at having run him into the field in season to train him for his celestial journey, while the infidels, at first not exactly reconciled to the capture, begin to appreciate the advantages of the situation, and are expressing their satisfaction in words like Rochefort's: "Free-thinking France has his life, his brain, his thought, and his work. The Church will have only his body. No, not even his body, — his carcass." Henceforth let us save our money. No more Sunday schools; no more tracts sociedades; no more home or foreign missions. Let us be infidels while we live, and we'll agree with the Christians that all parties will be united, none will be out of pockets, the devil will be discomforted, and man will run short of harps. Blessed be Compromise!

The Social Democrats of Europe are having a hard time of it. Forbidden to hold their proposed congress in Zurich, they have carried the question up from one authority to another only to be stubbed more ignominiously after each new appeal. They have even begged and attempted a compromise. They have agreed to venture no revolutionary ideas, to be more moderate in their demands than they were ten years ago, and to do nothing whatever to disturb the peace of Switzerland. But all to no purpose. To their touching appeal the federal tribunal turned a deaf ear. Liberty is always sorry to see free speech denied, no matter where or to whom, but it must be confessed that this outrage has its amusing aspect. We view with considerable satisfaction the fay faces made by these lovers of the State at having to swallow so bitter a dose of their own medicine. You wish the State, gentlemen. Well, you've got it,—a plenty of it. Tell us when you've had enough. Room can always be made for fresh recruits in the ranks of the army of Liberty.

About Progressive People.
M. Jules Vallis, of Communist renown, has written a four act comedy entiltled "Les Réglisseurs."

Mr. E. L. Youmans, editor of the "Popular Science Monthly," has just appeared as an author. Algernon Charles Swinburne has written a poem called "The Statue of Victor Hugo," which will appear in "The Contempotary Review" for August, under the title of "Romantic Water-Deities."

Mr. Karl Blodin has written an essay on recently discovered Southland folk-tile, the first part of which appears in the "Contemporary Review" for August, under the title of "Romantic Water-Deities."

M. Anne Besant has passed in the last class at the preliminary examination for the degree of B. Sc. in the University of London, her rather well. Dr. E. B. Arveling. Mrs. Besant has also passed in the advanced classes in seven subjects at South Kensington.

Henri Rochefort refused to be a candidate in the coming general elections, saying: "I have no desire to enter that hospital where, for four years, the 303 [the number of Gambetta's followers in the chamber of deputies] have been exhibiting their plaque-spots and deformities."

At the recent burial in Halle, Germany, of Aneliek, the German socialist, the followers in the funeral procession wore red flowers in their buttonholes. Communist friends of the grave were prevented by the police. Aneliek was beheaded by the Berlin police at the time that city was declared under state of siege, and state law from Leipsig when that city was occupied by Prussia.

The radicals of Bellville, the communist quarter of Paris, who elected Gambetta to represent them in the chamber of deputies before that the latter adopted his policy of opportunism, have pitted against him in two armistriements for the coming elections Righemund Lacret, a member of the Commons of 1831, and Tony Ravillon, and are giving these candidates a strength of support unexpectedly formidable.

The Marquis of Queensbury, at a conference of the British Secular Union held at Leicester recently, read a paper in which he said the Secularists, who are strongly bound together in common enthusiasm for the elevation of mankind to its ideal state, and who had no dogmas respecting the Immortality of the Soul, except to regard that highly prized as a great and an elevating religion, and their possession would ultimately have to be recognized by those who apparently despise it as their existing fundamental law. After a brief declaration of the first subscription list for a statue to Victor Hugo amounts to 7,076 fr. The president of the French Republic contributes 200 fr.; the president of the senate and chamber of deputies each contributes 50 fr. A journalist of Paris, having had occasion lately to drive to Victor Hugo's residence, on arriving at the door, got out and tendered the canine his fare and pounds. The latter, however, on noticing where he had come, refused to take the money—2 fr. 50 c.—and requested his passenger to add the "little sum towards the subscription for Victor Hugo's statue." This was done, and the 2 fr. 50 c. may be seen on one of the lists to the credit of "Cocher No. 11,692," in the service of the Compagnie Paristin de Volontars, a proof of the poet's popularity among the masses.

Kosuth is in mourning for the death of his friend and constant companion, General Ibaaz. His life at Barcarone, near Turin, is most retired and uneventful. There are few persons whom he will see, and these are chiefly Americans, whom he will always see. At present he is engaged in the preparation of the third volume of his memoirs, and this, he says, will be the last volume, although, did strength permit, he would gladly write a fourth. Recently, when visited by a friend who wanted to send a letter to his secretary and said he had materials there for twenty volumes, none of which would go into the grave with him, as all would be left to his sons for them to deal with, he said "you should remember that ignorance is not sufficient to maintain his quarters in Turin, as well as the villa at Barcarone, and he has accordingly determined to give up the villa. It has been suggested that it would be a grander thing for the Hungarian nation to purchase the villa and make him a pensioner of it."
Liberty.

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B. H. TUCKER, Editor and Publisher.

BOSTON, MASS.: AUGUST 29, 1881.

"A free man is one who enjoys the use of his reason, and his faculties, to which he is neither blinded by passion, nor hindered by ignobility ofحرم, nor driven by oppression, nor deprived by erroneous opinions."—PROCHOD.

Vive l'Association Internationale!

The late Col. William B. Greene, than whom no keener philosopher has yet been produced by America, speaking in 1873, in a pamphlet of the International Working Men's Association from Europe, and which I have a copy of, said: "No man can claim the merit of having made it; it came of itself. No man can destroy it. It may dissolve a hundred times; but, every time it dissolves, it will crystallize anew. Its soul would still be free, and its backbone cannot be annihilated: it is fore-ordained that it shall live under a thousand successive names. Multitudes of labor-organizations which never heard of it, and of which it never heard, are making the integral parts of it. It is vital in every member, and will live forever, or, at least, until the wrongs of man upon this earth are righted.

The truth of these memorable words was proved anew on the 10th of July of this year, when the Republican Congress, then in session in London, revived the famous International, which had then for some years lain dormant. To this momentous event, which marks an epoch in the progress of the great labor-humanitarian cause, which has so long advanced, and from which the additional information gleaned from "Le Révolté," a tolerably accurate idea may be formed of what was done at London. Beyond the meagre and unsatisfactory cable dispatches received at the time, ours is the first report of all that is to be published in American journals, and we shall be read with the more interest on that account.

A significant feature of this re-establishment of the International is the thorough accord ance of its new plan of organization with strictly anarchistic principles. Every precaution has been taken to avoid even the show of authority and to secure the largest liberty to the component parts of the association. Good! In Liberty there is strength. Henceforth the International is secure against destruction from within by ambition or from without by malvolence.

It was formally determined by the Congress that the method of reforming 3,000 miles away. Yet we must affirm our conviction that no question is ever finally settled until it is settled peaceably and by consent. A revolution, to be permanent, must be voluntary. Almost the only excuse for the use of force is the suppression of mental life, and its only legitimate function to remove, where absolutely necessary, the obstacles to peaceful agitation. That such a removal has become necessary in Russia, Germany, Austria, Spain, and Italy we have little or no doubt; that it may be avoided in France, Belgium, and Switzerland is still within the limits of possibility; that a comparatively peaceful solution will be effected without it in Great Britain and the United States is more than probable. But, however this may be, all friends of labor must

Rise and Fall of "Free Religion."

"Free Religion" is some fourteen years old. It leaped full-grown from the brains of a few of cultured people who could no longer submit to the tyranny of Jesus Christ. "Let us come together," said this goodly number of emancipated souls, "and rejoice over our deliverance from the universal and inhuman superstition of "Free Religion," in which shall appear no Lord or Master." There were choice spirits in this new movement, of either sex. Even Orthodoxy treated them with respect. The first meetings at Horticultural Hall were well attended. All the people of spirit were there, and, if not excited by the new enthusiasm, the evening gatherings were love feasts. Many things were said good to hear. The key-note was "freedom." The question uppermost in the hearts of those who drank deeply into the freedom of intelligence and love was, "What is new work, and every one was filled with it. The spontaneity of the movement was a seeming guarantee of its genuineness. That is, no design upon the future appeared in view. The future, like the present, was to be left open and free. In plain terms, no sect was to be founded. "Organization" was a word but little emphasized. Thus the master saying was heard in the popular mind.

But the advocates of "Freedom" in masks which not only "deceived the elect," but even themselves: men with a touch of poetry, but, for the most part, gifted with talents for mechanisms,—the kind of men that, in all ages, have built the other sects. They were soon entire in the presence of need men with wisdom and true art; and, when they were caught up by the new enthusiasm, and the evening gatherings were love feasts. Many things were said good to hear. The key-note was "freedom." The question uppermost in the hearts of those who drank deeply into the freedom of intelligence and love was, "What is the new thing?" A mere name, but the name "Freedom," is a monster alive.

Year by year these words have fallen on Free Religious ears, and the temper of the meetings has much changed. The early, fresh, invigorating life is dead. Of all the choice spirits then leading the joyous throng into pastures new, scarce one is now to be seen. The faithful secretary sticks to his post, bound in sober duty to keep up his yearly report of a decided progress. But the others, where are they? New faces; new voices; new topics. The poetry, the inspiration, the sublime level of imagination at last reached,—that awful desert-place where all other sects and churches have been built! Also—\[continued\]

"Birth?" cries the old voice heard at the begining; "If this be true, we have reason to rejoice. And it begins to appear plain to many eyes how there has been in reality only a slowly-dying cause. Lapse," Dean Alcott might prefer to say. But his speech, like our own, would not be entirely accepted. There is neither lapse nor death. Lapse and great efforts have their day, and cease to be; but the old spirit of freedom is from everlasting to everlasting, surviving all calamity, and will not succumb. "Free Religion" is feebly trying to do over again what Western thought did in the United States in the brain for the last fifty years, and, curiously enough, even the name, which was thought to be original, if not consciously borrowed, is a Unitarian tradition fifty years ago, Mr. Reed, announcing the platform of the Universalists at Boston, said that the liberal movement was inspired by "free religious thought."

But the mission of both movements is to die. Paralyzed already, demise is certain. The future will compress the history of Free Religion into one short paragraph.

How do we know?

Can we gather grapes from thistles, or freedom from a machine?

All good souls whom the machine-spirits seize!

The Root of Despotism.

The purpose of Liberty, boiled down to its ultimate essence, is the abolition of authority. The reason why the writer of this article is (to him) authority; otherwise it would be foolishness to attempt to rule and call him holy, infallible, dead or that the reader has come into accord with our philosophy, he must not misunderstand what we mean by the abolition of authority. The reason of the writer of this article is (to him) authority; otherwise it would be foolishness to attempt to rule and call him holy, infallible, dead or that the reader has come into accord with our philosophy, he must not misunderstand what we mean by the abolition of authority. The reason of the writer of this article is (to him) authority; otherwise it would be foolishness to attempt to rule and call him holy, infallible, dead or that the reader has come into accord with our philosophy, he must not misunderstand what we mean by the abolition of authority. The reason of the writer of this article is (to him) authority; otherwise it would be foolishness to attempt to rule and call him holy, infallible, dead or that the reader has come into accord with our philosophy, he must not misunderstand what we mean by the abolition of authority. The reason of the writer of this article is (to him) authority; otherwise it would be foolishness to attempt to rule and call him holy, infallible, dead
LIBERTY.

naturally out of the constitution of the Individual himself or herself.

We of course believe in forces. Nature is made up of forces. But we want native, healthy, spontaneous forces in social life, not arbitrary, extraneous, usurping forces. And we believe in authority too, when authority is made to mean that which is sifted through reason and made welcome by choice. The thing that we have gone into defensive warfare with is that usurping aggressor which proposes to saddle its face upon everything whatsoever, and make us its slaves under the most mischievous guises which have made history a bloody record of the brutality practised by the few upon the ignorance and helplessness of the many.

The Concord School.

"To speak of mysteries and make them plain."

The Concord School of Philosophy is well reported by the press, and we judge its many professors have given some interesting and otherwise excellent essays. The celebration of the Kant centennial offered at least two such, one by Professor Hedge of Cambridge, the other by Professor Baseom of Michigan University. The paper by the latter, though upon that old and time-worn topic, "the freedom of the will," was fresh and original, dealing with the question of liberty in a practical way. It refers the relation that belongs to "truth and liberty," and we quote with pleasure the sentence which follows: "The movement of the mind toward truth must be flexible and spontaneous. Truth is the reward of this movement. If it is an uncontrolled and free condition of freedom is to maintain unimpared intellectual activity in all directions of action. The condition of intellectual freedom is virtue—feelings that subordinate themselves to truth. If the intellectual movement is not honest, it fails of thoroughness." Liberty, while asserting with even greater emphasis that the condition of virtue is freedom, takes the opportunity to add that this strain of philo- sophic energy is in perfect harmony with its own cherished thinking. To follow up the full, overt, truth, to know it and utilize it, is the very sum and purpose of its being.

Professor Baseom does well to consider as he does the question. As Professor Hedge of Cambridge, and he has, as we believe, in the heroic expectations with which his essay is brought to a conclusion. The indefiniteness that abounds a single word gives rise to a slight regret, but the philological spirit will readily dispense of it, and understand that the term "archangel," as here used, means simply, man raised to his supreme power. With this brief explanatory sentence we trust our readers with the full text:

"There is no reason, in any limitation of liberty, why, under the laws of inheritance, man should not, in time, walk the earth with the bounding life of an archangel, govern it with the strength of an archangel, and take home his thoughts and feelings to the pure and serene experience of an archangel."

And looking forward with Professor Baseom to the fulfilment of his high prophecy, Wordsworth's lines come to mind, and Liberty, heeding them, will "learn to make Time the father of wise Hope," trusting its cause to "the light of Knowledge and the warmth of Love."

Judging by the storm it has raised about our ears, the innocent paragraph in our previous issue noting the downward career of a Chicago paper which lately made a reformation, is still making Chicago "exciting." Some have been asked something less than a thousand times: "Would you rather see a sister of yours a prostitute than a church-member?" We are just beginning to appreciate the situation of the abolitionist, who used to be asked so

often: "Would you like your daughter to marry aigger?" Our answer has been: "No, if thereby she should escape becoming the embodiment of all the vices of the church; otherwise, no." Of course there are very many worthy persons in the church whom it would be an insult to compare with the members of a brothel. Our comparison was of institutions, not of individuals. So heavy is the fog of respectability hovering over the church that it has veiled from the eyes of our critics the fact that an institution whose patrons are ministered unto by men who sell their brains, hearts, and souls—ought to stand much lower in the social scale than one whose patrons are ministered unto by girls who sell merely their bodies. Nine-tenths of the occupants of Christ's pulpits are prostitutes of a far worse order than the unfortunate women in the conditions forced upon them into the service of the lusts of their male patrons.

To be obliged to choose between syphilitic poisons and the poison of hypocrisy is not a desirable situation, but, once confronted with so unenviable an alternative, we can conceive of no reason for hesitation.

The London correspondent of the "Philadelphia Telegraph" thinks that Baker Parker's military exploits in Turkey largely compensate for the "grave and incomparable" sins that his heel may have committed with the ladies, as, like Lieutenant Valentine, he may have got a woman to go along with him. Baker, he was guilty secondly, for "in endeavoring to violate the person of a young lady, his fellow passenger in an English railway train. To this journalist we are indebted for the lesson that a man may return to a country in another unrecorded era, by engaging in conflict with armed men. His reinstatement in the Army and Navy Club, says the same writer, shows that English gentlemen do not like "to kick a man when he's down." Indeed! But is it, that characteristic of English gentility to prefer as companions men who commit offenses against women? We would not deprecate any attempt to hild even Baker Parker from vidicitive ostracism, but, if we knew how many of his associates in the same line of traffic, it would be a matter of some public introduction to the lady whom he assaulted, we should be in a better position to accurately judge the quality of their mercy.

A German scientist has just invented a machine calculated to replace all our charming methods of applying the death penalty. This interesting invention and the manner of using it is described as follows: "A specially designed for the execution of executions is erected a large allegorical statue of Justice, holding in one hand a sword and in the other a balance. In front of the statue is an arm-chair for the criminal. After pronouncing the sentence, the judge (the machine dispenses with the hangman) throws the baton of Justice, which he has previously broken into two pieces, into one of the scales of the balance held by the statue; the scale falls and—human justice is satisfied. For the condemned dies, struck by lightning from a powerful electric battery placed within the statue and started into action by the fall of the scale. Is it the intention of advancing civilization to temper justice by science and the arts rather than by mercy?"

The "Bensalem County Gazette," published at Greenshust, N. Y., remarked the other day that "communism and nihilism embrace nothing but the remnant of the life-blood and the sorcery of the industry of the countries they infest." That after we have not expressed our opinion of the following two items of superfluous epilepsy:

"We haven't got much brain."

Liberty lost one of her most cruel enemies by the death of M. Dufauze, the French senator, a few weeks ago, in his eighty-fourth year. As Rochefort wittily said when he died, "Buffon failed to tell us that crocodiles could live so long." Though pro-

essentially progressive, he persistently fought every progressive measure, and in 1871 made himself conspicuous by the bitterness of his pursuit of the Paris Communists. He initiated also, we believe, the measure suppressive of the great International Working People's Association. Rocheofort's obituary of this extraordinary man is entitled "One Less," and concluded with these words: "The idea of seeing suffering was the sole delight of this wild beast who never sought satisfaction except in the sorrow of another. To the four horses employed for the quartering of Damirio, who with pleasure would have added two. Had he died expressing regret at not having witnessed the tortures of Hesey Helfmann, we should have been but little surprised. He appears to have had of hunger, his stomach no longer being able to bear food. It was the fate of the unfortunate man to live with his teeth only, and die with his eyes only, in the streets of Caleonla, and die likewise, because they had no food, not because they had no more stomach." We echo the wish of Paul Leconte, another French journalist: "May Liberty never meet upon her path any more such 'Liberals' as he!"

Has Boston at last found a successor to Theodore Parker? It really begins to look so. Not, however, in the hall that bears Parker's name, but next door, in the Maine Memorial Hall. There for six months on Sunday afternoon a steadily growing audience a discourse from George Chalney, the infidel preacher. Before us, by his courtesy, lies a beautiful volume of 12S pages containing the first eighteen of these discourses, which the Daily Evening Post calls "The Infidel Pulpit." Coming to Boston from the West full of enthusiasm for his work, he has imbued others with the same spirit, and has formed a society that already a powerful and beneficent factor in the work of Liberalism. Each of these lectures shows vigor and breadth of intellect; each line of them breathes earnestness of purpose. They deserve to be read by all thinking people, who can order the book and subscribe for future lectures by addressing Mr. Chalney at 45 Front Avenue, Roxbury, Boston, Mass.

That said London Journal, the "Daily News," was sadly upset by Hartmann's letter to the "New York Herald." It was actually forced to the conclusion that "it seems to be possible for an educated person to grow to man's estate on the continent of Europe without the slightest notion of the accredited plans of murder, schemes which, if successful, must sacrifice the lives, not only of their objects, but of many other innocent people, are abhorrent to the vast majority of civilized men throughout the world."

"It did not lose his wits by eating an apple," but retained sufficient of its equanimity to "not undertake to account by any single fact or any simple explanation for this strange phenomenon of modern life and society." This course speaks volumes for the editor's prudence.

People taught to depend upon authority lose their self-reliance. To reassure a populace excited and bewildered by news of Lincoln's assassination, Gen. Grant could find no better office words than those now famous: "God reigns and the government still lives." Only once satisfied that they still had masters in both worlds, their security seemed complete. To derive security from oppression is indeed to "pluck the flower, safety, from the nettle, danger."

The third annual convention of the Union Reform League will be held in the town hall at Princeton, Mass., on the last Sunday, Monday, and Tuesday of this month, and will be addressed by Stephen Pearl Andrews, Col. J. H. Blood, and numerous other speakers.

We suspect that Mrs. E. D. Cheney has hit upon the origin of the "Me Too." She writes in the "Free Religious Index": "When Louis XIV. said, 'L'est, c'est moi,' he obliged the sans-culottes of Paris to assert, 'Et moi aussi.'"
The Revolutionary Congress.

Held in London from July 4 to July 20.

AMSTERDAM, Holland, July 25.—Though congresses are always a part of parliamentary traditions and therefore illogical, in the case of delegates untrained in the principles of national and international politics, it may be, by reviewing the work of the International Socialist and Social Democratic Congress, which assembled in London yesterday, that we may get a clue to what is the present state of the revolutionary movement among the working-people of the world.

The congress was opened on Thursday, July 14, at 2 p.m., and was attended by nearly three hundred delegates, representing forty-one socialist organizations and delegations from twenty different countries. The congresses were addressed by the President, Mr. H. R. Cross, and Mr. J. R. Hay, from the United States, who were among the fifty delegates from many countries, which included the United States, where the congresses were held.

The congresses were addressed by Mr. H. R. Cross, who was the last to speak, and Mr. J. R. Hay, who was the first to address the delegates. The former was the chairman of the International Socialist and Social Democratic Congress, which met in London yesterday, and the latter was a representative of the United States, which was one of the countries represented.

The congresses were held in the first place to discuss and consider the state of the international socialist and social democratic movement, and the conditions under which it is developing. It was also to consider the means by which the movement can be furthered, and to consider the means by which the working-people of the world can be organized for the purpose of effecting political change.

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