In the nineteenth and twentieth centuries, dozens of anarchist publications appeared throughout the United States despite limited financial resources, a pestering and censorial postal department, and persistent harassment, arrest, and imprisonment. Such works energetically advocated a stateless society built upon individual liberty and voluntary cooperation. In Anarchist Periodicals in English Published in the United States (1833–1955): An Annotated Guide, Ernesto A. Longa provides a glimpse into the doctrines of these publications, highlighting the articles, reports, manifestos, and creative works of anarchists and left libertarians who were dedicated to propagandizing against authoritarianism, sham democracy, wage and sex slavery, and racial prejudice.

Nearly 100 periodicals produced throughout North America are surveyed. Entries include title; issues examined; subtitle; editor; publication information, including location and frequency of publication; contributors; features and subjects; preceding and succeeding titles; and an OCLC number to facilitate the identification of owning libraries via a WorldCat search. Excerpts from a selection of articles are provided to convey both the ideological orientation and rhetorical style of each newspaper’s editors and contributors. Finally, special attention is given to the scope of anarchist involvement in combating obscenity and labor laws that abridged the right to freely circulate reform papers through the mail, speak on street corners, and assemble in union halls.

ERNESTO A. LONGA is assistant professor of law librarianship at the University of New Mexico School of Law.
Anarchist Periodicals in English Published in the United States (1833–1955)

An Annotated Guide

Ernesto A. Longa

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2010
To the Montana sisters, Emma-Joy and Maya-Rae
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In fall 2007, inspired by David M. Rabban’s *Free Speech in Its Forgotten Years*, a study of free-speech controversies between the time of the Civil War and World War I, I sought to consult a bibliography of English-language anarchist periodicals published in the United States to further investigate the scope of anarchist involvement in combating obscenity and labor laws that abridged the right to freely circulate reform papers through the mails, speak on street corners, and assemble in union halls. To my surprise, no such bibliography had ever been compiled. Consequently, the goal of my research shifted from investigating anarchist involvement in free-speech controversies to compiling a descriptive bibliography of English-language anarchist periodicals published in the United States, 1833–1955.

Conceptually, this date range allows me to showcase the tremendous heterogeneity of anarchist doctrine (individualist versus communist) and method (revolutionary versus evolutionary) in North America. The year 1833 marks the publication of Josiah Warren’s *Peaceful Revolutionist*. Warren has been described by George Woodcock as “undoubtedly the most important American individualist anarchist,” while the *Peaceful Revolutionist* is widely regarded as the first anarchist newspaper published in the United States. The individualist anarchist tradition is further developed through such papers as *Liberty* (1881–1907), *The Word* (1872–1893), *Egoism* (1890–1897), *Age of Thought* (1896–1897), *Lucifer, the Light Bearer* (1883–1907), and *Clarion* (1932–1934), while the communist anarchist tradition is well represented in such papers as *The Rebel* (1895–1896), *Free Society* (1897–1904), *Mother Earth* (1906–1917), *Road to Freedom* (1924–1932), and *Vanguard* (1932–1939). As to means of achieving anarchy, the revolutionary approach pulses through such papers as *The Alarm* (1884–1889), *Regeneración* (1910–1918), *The Blast* (1916–1917), and *Man!***
(1933–1940), while the evolutionary approach is exemplified in such papers as *Discontent* (1898–1902), *Demonstrator* (1903–1908), *Free Comrade* (1900–1922), and *Modern School* (1912–1922). Although histories of anarchism customarily end in 1939, I have chosen to extend my survey of anarchist periodicals published in the United States to 1955 in order to provide researchers a glimpse into the semiliterary, pacifist, and lifestyle politics of American anarchism prevalent during the 1940s and 1950s.

To uncover anarchist periodicals, I searched WorldCat, a union catalog of over 50,000 libraries, for serial publications bearing one or more of the following subject headings: anarchism, libertarianism, syndicalism, radicalism, and communism. In addition, I consulted subject-specific bibliographies and histories of anarchism. The decision to include a given periodical was made on a case-by-case basis by weighing the following factors: a paper’s stated mission and purpose, the frequency of contributions from known anarchists, and the prevalence of antiauthoritarian subject matter.

For each examined periodical, I provide the following information: title, issues examined, subtitle, editor, publication information including location and frequency of publication, contributors, features and subjects, preceding and succeeding titles, and an Online Computer Library Center (OCLC) number to facilitate the identification of owning libraries via a WorldCat search. In addition, I provide excerpts from a selection of articles that convey both the ideological orientation and rhetorical style of each paper’s editors and contributors. Finally, special attention is given to highlighting participant accounts and commentary regarding free-speech controversies.

In compiling this bibliography, I examined as many issues of a given title as I could locate. Unfortunately, many of the examined papers are scattered across the country and are incomplete. For periodicals that have a considerable number of missing issues, a detailed record of issues examined is provided in the endnotes of that particular periodical.

As for subtitles, where two different subtitles appear in the same issue—one on the cover, within the title block, and one in the masthead—rather than decide which is the official subtitle, I simply recorded both subtitles—one as the “cover subtitle” and the other as the “masthead subtitle.”

To avoid redundancy, I have refrained from listing editors as contributors; and where the same persons serve as both editor and publisher, I have consolidated the two fields. As for a given paper’s frequency, where the frequency varies, I simply indicate “varied” and then identify the most common frequency within brackets. So, “Varied (Monthly)” simply means that the paper’s frequency varied but was most often issued in monthly intervals.
The list of contributors is not comprehensive but rather a selection of frequent and/or principal contributors. Where authors use pseudonyms, I provide both the author’s real name and pseudonym. Furthermore, the pseudonym is the name provided whenever an article signed with a pseudonym appears in the selections field. Therefore, where the contributor is identified as James L. Walker (pseud. Tak Kak), a selected article written by James L. Walker using the pseudonym Tak Kak will be listed as Tak Kak. “The Egoistic Philosophy” rather than as James L. Walker. “The Egoistic Philosophy.”

The features and subjects field is primarily populated by terms and phrases derived directly from the examined periodical. The OCLC numbers provided are listed from most to fewest owning libraries. If a given paper is owned by fewer than five libraries and/or is not discoverable by searching WorldCat, I have listed the owning libraries. As for date and volume ranges, where an editor, subtitle, publisher, frequency, or similar data remain constant for the entire series, the date and issue range are left out. Therefore, for the following entry:


Moses Harman served as editor for the full run of the series, whereas Edwin C. Walker served as editor only for the date and issue ranges provided. As for deciphering the citations provided, citations in the format 1:2 are read “Volume one, number two,” whereas citations that simply provide a single digit indicate that the publisher either provided no volume number, as with the first series of Solidarity (1892–1893), or the publisher has provided whole numbers across volumes as is the case with Lucifer (1883–1907) and Liberty (1881–1908).

Lastly, I have compiled and annotated a selection of articles for each newspaper. The selections are organized chronologically with one major exception: At times, I cluster articles topically and the cluster begins with the first article of that topic that appeared chronologically.

Endnotes


Periodicals A–Z

The 1776 American (1920)

Prospectus: Opposition to imperialism, militarism, compulsory socialism, or communism, and to other politic[al] and economic chimeras born of old-world paternalism and despotism. [A]gainst violent revolution purposed to substitute other forms of rule in place of popular controlled States, or nations. For the simon-pure American doctrine of private initiative, private property, individual liberty, free competition, and free trade, and for the elimination of the innovations of fanaticism, social legislation, laws fundamental and statutory upon which usury, or public and private industrial monopolies, depend—limiting the power of the State to function of defense against external aggression and to the conservation of domestic peace.

Editor/Publisher: Edward H. Fulton, Clinton, Iowa
Frequency: Weekly
Contributor: Joseph A. Labadie
Features/Subjects: Liberty Defense League, “Cranky Notions”
Preceding Title: New Order (Clinton, Iowa)
Succeeding Titles: Ego (Clinton, Iowa), Egoist (Clinton, Iowa), Mutualist (Clinton, Iowa)
OCLC Number: 28880892
Owning Library: University of Michigan, Labadie Collection

SELECTION

NOTES

“Advocating the Americanism of the Declaration of Independence.”
“The Reds, or Communists, whom the government is rounding up, are in the main of the cult formerly propagandizing under the paradoxical name of ‘anarchist-communism’ of which Emma Goldman and Prince Pedro [sic] Kropotkin were apostles or saints. They queered the rational school of the ‘Philosophics,’ led by Warren and Tucker of America and by Proudhon of France, and thus did incalculable harm to the cause of human liberty.”
2:3 (Jan. 17, 1920).

The Advance (1911–1912)

Prospectus: The Advance stands for human freedom, and its warfare is against those twin vultures from the same egg of iniquity, the state and the church. It is therefore an organ of Anarchism and Free Thought.

Examined: 1:1 (Dec. 1911)–1:6 (July 1912)


Editor/Publisher: Ross Winn, Mount Juliet, Tenn.

Frequency: Irregular


Features/Subjects: Free Thought, Prohibition, Jay Fox—Agitator—Incitement Case, Reprints: Albert R. Parsons, Marie Louise, Emile Zola, Robert G. Ingersoll, Emma Goldman, Dyer D. Lum, Peter Kropotkin, Lysander Spooner, Voltaire, and Leo Tolstoy

Preceding Title: Winn’s Firebrand (Mount Juliet, Tenn., and Sweden, Tex.)

OCLC Numbers: 26457733, 31680879

SELECTIONS


Letters from Lucy E. Parsons, Herman Kuehn, William C. Owen. 1:2 (Jan. 1912).
Ross Winn. “Scientific Anarchism.” 1:4 (May 1912). Identifying the fundamental propositions of scientific anarchism as free cooperation, free land, free labor, and free exchange.
Ross Winn. “Free Trade.” 1:5 (June 1912). Adding free trade to the list of fundamental propositions of scientific anarchism.
Ross Winn. “Notes and Comments.” 1:6 (July 1912). Winn contends that “Anarchy is the negation of violence and the denial of force. The most effective methods for its realization are those of passive resistance. The cause of liberty and peace cannot be advanced by deeds of aggression and violence.”
Ross Winn. “Prohibition and Personal Liberty.” 1:6 (July 1912). Winn argues that “prohibitionists are the most consistent and persistent foes of personal freedom” whose “main purpose is to pound piety and purity into the public with a club.”

NOTES

The cover for number 1:6 (July 1912) features two titles: The Advance and Ross Winn’s Firebrand: A Periodical of the Period.
“Comrade Ross Winn, the indefatigable propagandist, has ‘bobbed up’ again as editor and publisher of The Advance, a Monthly Free Lance. Sixteen pages of brain-stirring stuff that will tear the moss from your mind.”—Agitator, Lakebay, Wash. Excerpt from “Kind Words.” 1:2 (Jan. 1912). Ross Winn died shortly after publishing issue 1:6.

Age of Thought (1896–1897)

Prospectus: Holding that only through Liberty can Mankind attain the highest degree of Happiness, the Editor of this Paper favors the greatest possible Liberty of the Individual consistent with Equality of Liberty; this is the principle known as Anarchism . . . defense of persons and property,
as well as industrial pursuits, etc., should be left to individuals or to vol-
untary associations; thus would the power of defense replace the force of
offence as manifest in government, which as a consequence would result
in the abolition of opulence and poverty, tyrants and slaves, producing
instead a condition of approximate equality among the people, together
with the enjoyments consequent on freedom, liberty, and independence.

Examined: 1:1 (July 4, 1896)–2:24 (Dec. 11, 1897)

Subtitles: A Radical Weekly Paper: An Advocate of Equal Freedom and Volun-
tary Cooperation, 1:1 (July 4, 1896)–1:20 (Nov. 14, 1896); A Weekly Pa-
per Advocating Individual Liberty and the Emancipation of Industry and
Commerce from the Multifold Restrictions that Destroy Economic Equi-
librium, 1:21 (Nov. 21, 1896)–1:40 (Apr. 3, 1897); An Advocate of Equal
Liberty and Voluntary Cooperation, 1:41 (Apr. 10, 1897)–2:23 (Dec. 4,
1897); An Advocate of Liberty and Reason, 2:24 (Dec. 11, 1897)

Editor/Publisher: Edward H. Fulton, Columbus Junction, Iowa
Frequency: Weekly
Contributors: Henry Cohen, William Gilmore, Edward E. Gore, William B.
Greene, William T. Holmes, E. Steinle, Francis D. Tandy, William A.
Whittick
Features/Subjects: Mutual Banks, Money Question, Labor Exchange, Com-
munism v. Individualism, “From across the Pond/from Europe”

OCLC Number: 35568521
Owning Library: Brown University Library

SELECTIONS

Edward H. Fulton. “Land, Money and Property.” 1:1 (July 4, 1896)–1:3 (July
18, 1896).
William B. Greene. “Mutual Banking: Showing the Radical Deficiency of the
Present Circulating Medium and the Advantages of a Free Currency.” 1:6
1896)–1:22 (Nov. 22, 1896).
Edward E. Gore. “Some Mistakes of God: Either Expressed or Implied.” 1:30
(Jan. 23, 1897)–1:33 (Feb. 13, 1897).
The Agitator (1910–1912)

Prospectus: The Agitator will stand for freedom first, last, and all the time. It will insist upon the right of every person to express his or her opinion. . . . The Agitator will do its best to develop simplifiers of science in this country where they are as badly needed as in Spain. It is not the children alone that come under the banner of the modern school. The Agitator is dedicated to the modern school for grown-ups. . . . The Agitator will advocate the industrial form of organization among the toilers, because experience has shown that the various trades acting singly cannot cope with the modern capitalists, who have learned the lesson of industrialism. . . . The Agitator will help to banish all of the many varied superstitions handed from the mystic past . . . but its main object of assault will be the errors surrounding the economic and political life of the people.

Examined: 1:1 (Nov. 15, 1910)–2:24 (Nov. 1, 1912)


Editor: Jay Fox

Publication Information: Agitator Publishing Association, Home [Lakebay P. O.], Wash.

Frequency: Semimonthly


Features/Subjects: Jay Fox—Agitator—Incitement Case, Education, Industrial Unionism, Syndicalism, Mexican Revolution, Striking Textile Workers in
SELECTIONS

Jay Fox. “The Nude and the Prudes.” 1:16 (July 1, 1911). The publication of this article led to the arrest of Jay Fox for inciting the commission of a crime and breach of peace. Fox’s case reached the U.S. Supreme Court. See Fox v. Washington, 236 U.S. 273 (1915).
Frank Chester Pease. “Necessity for the Modern School.” 1:23 (Oct. 15, 1911); 2:1 (Nov. 15, 1911).
Translated by William C. Owen.
William Z. Foster. “Revolutionary Tactics.” 2:11 (Apr. 15, 1912)–2:16 (July 1, 1912). Foster advises radical trade unionists to bore from within the American Federation of Labor.

Jay Fox—Agitator—Incitement Case

Reprinted from Truth Seeker (New York).

ENDNOTE


The Alarm (1884–1886)¹

Prospectus: Without a single exception, every English newspaper in Chicago is published by capitalists, in the interest of their profit-mongering, labor-robbing, slave-driving schemes. The entire press is devoted to the welfare of the capitalist class. The mere statement of this fact is equivalent to an impeachment of the intelligence and sense of duty of the working class.
This stigma shall, however, no longer be borne with our consent, and the
International Association of Working People, by their cooperative effort,
will henceforth issue this paper on behalf of the wage slaves of this coun-
try. The International is a labor organization composed of working peo-
ple who are devoting their time, their energy, their money and their lives
to bring about the abolition of economic slavery, and the complete eman-
cipation of the working class from the tyranny of capital. Workingmen,
workingwomen, we come to you in the name of “Liberty, Fraternity, and
Equality,” and beseech you to join with us, and aid us by your cordial
support to make this paper worthy of the great cause which it represents.
This is your paper, published by your class and for you.

Examined: 1:1 (Oct. 4, 1884)–3:3 (Apr. 24, 1886)²
Subtitles: A Socialistic Weekly, 1:1 (Oct. 4, 1884)–2:14 (Feb. 20, 1886); A So-
cialist Paper, 2:15 (Mar. 6, 1886)–3:3 (Apr. 24, 1886)
Editor: Albert R. Parsons
Assistant Editor: ³ May Huntley, 1:23 (May 30, 1885)–2:5 (Oct. 17, 1885);
Lizzie M. Swank, 2:6 (Oct. 31, 1885)–3:3 (Apr. 24, 1886)
Publication Information: International Working People’s Association,
Chicago, Ill.
Frequency: Varied (Weekly)
Contributors: William J. Gorsuch, C. S. Griffin, William T. Holmes, Gerhard
Lizius, Dyer D. Lum, Lucy E. Parsons, August Spies
Features/Subjects: Labor Movement, Hocking Valley Coal Strike (1884–1885),
Quarrymen Strike (1885), Campaign for the Eight-Hour Day, McCormick
Reaper Works Factory Strike (1886), Unemployed, Voting/Ballot, Ex-
plosives/Dynamite, Reprints of Speeches
Succeeding Title: The Alarm (Chicago and New York, 1887–1889)
OCLC Numbers: 10478576, 4394271, 13462026, 17266878, 33200554,
52111475, 173882197

SELECTIONS

“Short Lectures: On the Labor Movement.” 1:4 (Oct. 25, 1884)–1:5 (Nov. 1,
1884); 1:8 (Nov. 22, 1884)–1:10 (Dec. 6, 1884).
“To the Wage Workers, the Unemployed and ‘Tramps.’” 1:9 (Nov. 29, 1884).
Reprint of Thanksgiving Day circular.
“Order and Anarchy: A Statement of the Principles of Capitalism and Anar-

“Wage-Workers. A Large Mass Meeting Held in Muller’s Hall. Capitalists, Editors and Clergymen Again Fail to Appear.” 1:15 (Jan. 24, 1885).


“Up in Arms. The Metal Workers’ Union of Chicago Have Resolved to Arm Themselves.” 1:22 (May 2, 1885).


“Dangerous Explosives. How to Manufacture Pyroxyline or Gun-Cotton, and Also the Fulminates of Mercury and of Silver.” 1:22 (May 16, 1885). Translated by A.A. from Freiheit (New York).

Dyer D. Lum. “To Arms! An Appeal to the Wage Slaves of America.” 1:24 (June 13, 1885); reprinted in 3:3 (Apr. 24, 1886).

“The Ballot. Of All Modern Delusions, the Ballot’s the Greatest.” 1:25 (June 27, 1885).

“Social Eruptions! The Employees of the C.W.D. Railway Strike.” 1:26 (July 11, 1885).


“Eight Hours. An Address from the Federated Trades and Labor Unions of the United States and Canada. Can the Hours of Labor Be Reduced? Some Important Propositions for Working People to Consider. Some
Views from a Communist-Anarchist Standpoint upon the Proposed Measure.” 1:28 (Aug. 8, 1885).

“Eight Hours. A Letter from the Secretary of the Federation of Trade and Labor Unions of the United States and Canada. His Ignorance of Political Economy as Displayed by Himself. Anarchist Do Not Antagonize the Eight-Hour Movement. Will the Rich Help to Bring It About or Oppose It with Starvation, Prisons and Cold Steel?” 2:2 (Sept. 5, 1885).


C. S. Griffin. “Union of Black and Red.” 2:10 (Dec. 26, 1885). Griffin points out that one important reason why there can be no union between the International Workingmen’s Association (IWA) and the International Working People’s Association (IWPA) is because of the IWA’s exclusion of Chinese laborers.


“Eight Hours. Millionaires and Their Wage-Slaves Discuss the Question.” 3:1 (Mar. 20, 1886).


Dyer D. Lum and Lizzie M. Swank. “A Notice to Our Readers.” (Oct. 8, 1886). The authors explain the interruption in the issuance of the *Alarm*.

**NOTES**

“Workingmen of All Countries, Unite!” 1:2 (Oct. 11, 1884)–1:28 (Aug. 28, 1885).


Both May 2 and May 16, 1885, issues are numbered no. 22.

**ENDNOTES**


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**The Alarm (1887–1889)**

*Prospectus:* Equality of opportunity for all: Hence, extinction of privilege and restrictions, protection and oppression, chartered rights and vested wrongs. Free land, mutual credit, and equitable commerce: Hence, abolition of rent, interest, and profit. Sovereignty of the individual: Hence, liberty, the cessation of authority, or industrial emancipation and social cooperation.

*Examined:* 1 (Nov. 5, 1887)–47 (Feb. 2, 1889)
Editor: Dyer D. Lum

Publication Information: Chicago, Ill., 1 (Nov. 5, 1887)–13 (Apr. 28, 1888); New York City, N.Y., 14 (June 16, 1888)–47 (Feb. 2, 1889)

Frequency: Varied (Weekly)


Features/Subjects: Anarchist “Tracts for the Times,” Political Economy, Martyred Chicago Anarchists, Question of Force, Secularism, Marriage Question, Labor Movement

Preceding Title: The Alarm (Chicago, 1884–1886)

OCLC Numbers: 10478576, 13462026, 28237123, 17266878, 33200554, 52111475, 173882197

SELECTIONS


“Letter from John Brown Jr.” 4 (Dec. 17, 1887). Brown concludes that “Twenty-eight years ago today my father was judicially murdered at Charleston, Va., for his devotion to the cause of the oppressed laborers of African descent in America. Now we perceive that emancipation means more than simply freedom of the blacks from the bonds of chattel slavery.”


“Tracts for the Times”

“What Is Anarchy?” 1 (Nov. 5, 1887).
“What Anarchy Offers.” 2 (Nov. 16, 1887).
“Politics under Anarchy.” 5 (Dec. 31, 1887).
“Production under Anarchy.” 8 (Feb. 11, 1888).
“Education under Anarchy.” 14 (June 16, 1888).

Question of Force

Lucy E. Parsons. “That Dynamite Bomb! Another Contestant Enters the Arena to Discuss the Question of Force.” 25 (Sept. 1, 1888).

**Marriage Question**

Edgeworth. “‘Monogamy Defended’: The Question More the Effect of Circumstances Than of Character.” 44 (Jan. 12, 1889).

**NOTES**

Volume I contains 40 issues; volume II begins with no. 41.

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**The Alarm (1915–1916)**

*Prospectus:* The Group advocates a new social order, where private ownership of land, capital, and machinery shall cease to exist; where the
tools of production shall become society’s common property to be managed by the workers themselves. The Group realizes that one of the greatest obstacles on the way of mankind’s road to progress is the compulsory authority exercised by one class upon another. Therefore, the Group declares itself against all forms of government and propagates the idea of voluntary association. The overthrow of the present system cannot be accomplished through statutory enactments, but by the Social Revolution. The Group, therefore, repudiates politics and politicians, and advocates direct action by the workers in their struggle for emancipation.

Editors: V. Dolen and Lucy E. Parsons
Publication Information: International Propaganda Group, Chicago, Ill.
Frequency: Monthly
Contributors: Aaron Baron, William T. Brown, George Duval, Nina Van Zandt Spies, Wayne Walden
OCLC Numbers: 28152652, 17266878, 33200554, 173882197

SELECTIONS

H.H. “The Menace of the Public Schools.” 1:9 (June 1916).
ENDNOTE

1. V. Dolen and Lucy E. Parsons were the only people identified as editors in the issues I examined. But according to Paul Avrich, Aaron Baron and Lucy Parsons were the editors of the *Alarm* (1915–1916). Paul Avrich, *An American Anarchist: The Life of Voltairine de Cleyre* (Princeton, N.J.: Princeton University Press, 1978), 254.

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**Alternative (1948–1951)**

*Prospectus*: Today the human personality is warped and stunted, not only by the more obvious evils of war and insecurity but also by a thousand little attitudes and customs which permeate our civilization. We will explore ideas and actions which free and strengthen the individual, and we will do so without respect for custom, law, or authority.

*Examined*: 1:1 (Apr. 1948)–3:5 (Jan. 1951)


*Frequency*: Monthly

*Contributors*: Paul Goodman, Dwight MacDonald, Howard Schoenfeld, Bill Sutherland

*Features/Subjects*: Pacifism, Draft Resistance, Prison Reform, H-Bomb, Letters, and Book Reviews

*Preceding Titles*: *Pacifica Views* (New York), *Direct Action* (Newark, N.J.)

*OCLC Numbers*: 1479212, 12482508, 5364043, 47049534, 78264192, 191706380

**SELECTIONS**

Roy Finch. “The Power-Free Society.” 1:9 (Feb. 1949). Finch contends that “A truly radical political movement must renounce all desire for power for itself or for any other group or interest, and work to abolish power or to keep it where it belongs—with everybody.”

Lowell Naeve and David Wieck. “Prison Diary.” 2:5 (Jan. 1950). Reprinted from *A Field of Broken Stones*, which was smuggled out of prison by the authors.


**Draft Resistance**


Irving Ravine and Vivian Roodenko. “‘Brave and Honest’—So They Send Him Back to Prison.” 1:6 (Nov. 1948). The authors report Sander Katz’s sentence of one year and one day in the federal penitentiary for refusing to register for the draft.


**Prison Reform**

Howard Schoenfeld. “U.S. Prisons—A Disgrace.” 1:3 (June 1948).

Bill Sutherland. “You Can’t Reform a Jail.” 1:3 (June 1948).

Reply by David Dellinger. 1:4 (July–Aug. 1948).

**H-Bomb**


**NOTES**

“Successor to *Pacifica Views* and *Direct Action*.”
Issues 3 and 4 of vol. 3 “were confiscated and burned by the postal authorities—for interfering with the enlistment and recruiting service of the U.S., and for impairing morale in the armed forces.” 3:5 (Jan. 1951).

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**Altruria (1907–1908)**

*Prospectus:* Altruria, representing no clique, no cult, belonging to no party, serving no master but the Truth, will not hesitate to point out the moral lepers or intellectual skunks, no matter where found, no matter if they wear the garb of the plutocratic hireling or parade in the cloak of the sham reformer.

*Examined:* 1:1 (Jan. 1907)–3:1 (Jan. 1908)

*Subtitle:* An Ideal Magazine for People with Ideals

*Editor:* William J. Robinson

*Publication Information:* Altrurians, New York City, N.Y.

*Frequency:* Monthly


*Features/Subjects:* Comstockism—Obscenity, Health, Russian Revolution (1905), Free Love, Prison, Marriage Question, Ethics, Short Stories

*Preceding Title:* Twentieth Century (New York)

*OCLC Numbers:* 26793743, 36275410

**SELECTIONS**


W. J. Robinson. “Should Immigration Be Restricted?” 1:2 (Feb. 1907).


Victor Robinson. “The Negro.” 1:5 (May 1907). Robinson concludes that “The negro is hated most by those who have wronged him most. But the fair-minded the world over are writing the Constitution of Social Justice and Equal Rights. Into this liberal system let us incorporate the noble words of the Fugitive Poet: There are no creeds to be outlawed, no colors of skin debarred; Mankind is one in its rights and wrongs, one faith, one hope and one guard.”


Morrison I. Swift. “Socialism and Political Parties.” 1:6 (June 1907). Swift asks, “How does it happen then that Socialism and political party have fallen into apparent identity, that party seems now the custodian and even owner and sculptor of Socialism, reversing the relation that ought to be?”


Comstockism—Obscenity


W. J. Robinson. “Is There Such a Thing as Obscenity?” 1:6 (June 1907). Robinson ridicules Theodore Schroeder’s assertion that there is no such thing as obscenity per se.

Prisons

Morrison I. Swift. “Prisons Must Go.” 2:4 (Oct. 1907). Swift starts with the assertion that “The prison is the rich man’s institution for making the poor man his slave,” and contends that “prisons have no right to exist” and “should be razed to the ground, dynamited, [and] destroyed.”

**Ethics—Reformers**


**NOTES**

“All Sides of All Questions.”
“A Sanely Radical Magazine, Continuing the Twentieth Century, founded by Hugh Pentecost.”
“We Believe in Humanity.”
“This first number of Altruria is dedicated to the Noble Heroic Men and Women of Russia who, in the Struggle with the most murderous tyranny the world has ever seen, are laying down their lives and calmly facing tortures worse than death, in order that their fellow beings may be free.” 1:1 (Jan. 1907).

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**American Journal of Eugenics (1907–1910)**

*Examined:* 1094 (July 1907)–1118/19 (Jan.–Feb. 1910)
*Editor/Publisher:* Moses Harman: Chicago, Ill., 1094 (July 1907)–1101 (Feb. 1908); Los Angeles, Calif., 1102 (June 1908)–1118/19 (Jan.–Feb. 1910); Lillian Harman, Chicago, Ill., “Moses Harman Memorial” issue
*Frequency:* Varied (Monthly)
**SELECTIONS**

Schroeder professes opposition, not just to “The manner in which Mr.
Comstock exercises an arbitrary power, but rather . . . the very existence
of that power, which owes its existence to a criminal statute so uncertain
as to leave it a matter of discretion what is to be punished under it.”

James Armstrong. “Haywood’s Square Deal.” 1094 (July 1907).
“Arbitrary Press Censorship.” 1095 (Aug. 1907). Author reports the arrest of
Fred D. Warren, managing editor of the *Appeal to Reason* (Girard, Kans.)
for circulating scurrilous, defamatory, and threatening matter.

Theodore Schroeder. “Why Do Purists Object to Sex-Discussions?” 1096
(Sept. 1907).

An address delivered at the annual meeting for the Study of Life, New
York. Tyner begins with the assertion that “Absolute maleness or absolute
femaleness is simply an abstract conception of the mind. There is no such
thing anywhere in the universe as an embodiment of life purely female or
purely male.”

William J. Robinson. “Does Obscene Literature Tend to Moral and Physical
Injury of the Young?” 1098 (Nov. 1907). Robinson asks Theodore
Schroeder, “If we have a right to forbid people to commit vulgar, offen-
sive acts in the streets, why haven’t we the same rights to forbid them to
use filthy offensive language in print?” and contends that pornography
ruins the young.

Schroeder states that “The purpose of this essay is to exhibit a portion of
the official and juridical evidence to prove that ‘obscenity,’ as used in the
statutes, by which we now destroy the freedom of the press as to sex dis-
cussion, has no exact or definable meaning.”

declaration by R. M. Webster, acting assistant attorney general of the
United States for the Post Office Department, that the July, August, September, and October issues are unmailable because they contain obscene, lewd, lascivious, and indecent matter.

Issue 1101 (February 1908) features communications from the Post Office Department declaring the July, August, September, and October issues of the *American Journal of Eugenics* unmailable. Also featured are the condemned articles from 1100 (Jan. 1908): John Russell Coryell, “Free Divorce: A Consideration of the Present Marital Unhappiness”; Bolton Hall, “The Way to Sex Freedom”; and George Bedborough, “The Cost of Conformity to Custom.”

Moses Harman. “Victory for Free Speech.” 1104 (Aug. 1908). Harman announces that the Socialists of Los Angeles prevailed in gaining the equal right to use the streets and vacant lots of the city for public meetings after some of their speakers “were tried, convicted, and sent to the ‘chain-gang’ as punishment for exercising a right freely exercised by the Salvation Army and other religious organizations.”

“Our Drift toward Imperialism.” 1108/9 (Nov.–Dec. 1908). Author reminds his readers that, “while the Washington government was suppressing the revolution in the Philippines, the Declaration of Independence was also suppressed as being a ‘reASONABLE document.’”


Lois Waisbrooker. “The Curse of Christian Morality.” 1118/19 (Jan.–Feb. 1910). M. Harman notes that this was Waisbrooker’s last article written for publication before her death.

Emma Goldman. “Greeting from ‘Mother Earth.’” 1118/19 (Jan.–Feb. 1910). Goldman writes to M. Harman, “You are so young in spirit—the only real fighter in America. It does one good to think that there is at least one lone man, whom time and disappointment have failed to rob of his belief in the ultimate Truth.”


Freeman Knowles—Obscenity Case

Note: Knowles, editor of the Lantern (Deadwood, S.D.), was convicted of sending obscene materials through the mails and sentenced to two years in prison.


Unitary Homes


NOTES

“Successor to Lucifer, the Light Bearer.”
“Eugenics— . . . The doctrine of progress or evolution, especially in the human race, through improved conditions in the relations of the sexes.” — The Century Dictionary.
Index to vol. 1 of the American Journal of Eugenics is provided at the end of 1099 (Dec. 1907).

American Political Prisoner (1922)

Prospectus: Imprisoned Still: What is our answer? “General amnesty!” “Free the political prisoners!” “Free them before the Christmas season when
Christ’s spirit is said to walk abroad and all men’s hearts are to be filled with Love and Kindliness!” “Free these prisoners who never committed crimes, but fearlessly, frankly spoke their noble thoughts of the Brotherhood of Men. Let them not see the dawning of the New Year behind prison bars!” “Release them, that all these words of Love and Justice proves not a mockery!”

Examined: One issue from 1922
Subtitle: Voices from Behind the Bars
Publication Information: Political Prisoners Defense and Relief Committee, New York, N.Y.
Features/Subjects: Political Prisoners, Deportation; “Imprisoned Still: What Is Our Answer?”; Mollie Steimer, Jacob Abrams, Hyman Lachowsky, and Samuel Lipman, “The Work We Do”; Statement issued before their departure to Russia, Nov. 23, 1921; Letters from Political Prisoners, Louis G. Raymond,1 “Thoughts of a Dead Living Soul”; Detailed statement of funds expended and received
Owning Library: Library of Congress, Rare Books and Special Collections Division, Paul Avrich Collection

ENDNOTE


The An-Archist (1881)1

Prospectus: We will fight against all tyrannies and self-imposed authorities, may they appear in whatever form. We will make this Review a rallying point and an assembling ground of the till now scattered socialistic army on this continent; in union there is strength. . . . We will not be afraid of any threats whatever, whether by government or by any class, or by individuals; and will always clearly speak out what we consider right and true.

Examined: 1 (Jan. 1881)
Subtitle: Socialistic—Revolutionary Review
Editor/Publisher: Edward Nathan-Ganz,2 Boston, Mass.
Owning Library: University of Michigan, Labadie Collection
SELECTIONS

“Federal Pact of the Revolutionary Alliance of the American Continent.”

ENDNOTES


Anarchist Soviet Bulletin (1919–1920)

Prospectus: We are not going to waste any time condemning . . . the capitalist class, the prostituted shameless press or the world’s great hypocrite Woodrow Wilson, we are not out to waste time. We are out to urge ACTION! To give expression to the hopes and ideals of those that strive for the right to OWN what they produce, and make life something worthwhile to live for. The Anarchist Soviet as the organ of the American Federated Commune Soviets, will tell you what can be done, and what must be done to bring about the freedom of the workers in America.
Editor: Marcus Graham
Publication Information: American Anarchist Federated Commune Soviets, New York, N.Y.
Frequency: Monthly
Contributors: Unidentified
Features/Subjects: Social Revolution, Suppressing Anarchism, Union of Russian Workers, Reprints: Mark Twain, Max Stirner, and Leo Tolstoi
Succeeding Title: Free Society (New York)
OCLC Numbers: 17951030, 5047907, 32301860
Owning Library: University of California, Berkeley, Emma Goldman Papers
SELECTIONS


“Capitalism Begins Its White Terror.” 1:9 (Dec. 1919). Author reports on the jailing and beating of hundreds of members of the Union of Russian Workers in cities across the country.

Letters from exiled comrades Arthur Katzes and Ethel Berstein. 1:10 (Apr. 1920).


“Bolshevism Discovers the Good of Anarchism.” 2:15 (June 1920). Author describes “Saturdayna” or community volunteerism on Saturdays.


NOTES

“Capitalism is based on Exploitation, Violence, and Murder.”

“Anarchism is based on Freedom, Equality, and Happiness.”

ENDNOTES

1. The Anarchist Soviet Bulletin appears to have ceased publication for a few months between its December 1919 and April 1920 issues. Why the volume and issue numbering proceeds from 1:10 (Apr. 1920) to 2:14 (May 1920) is unclear.

2. No editor was identified in the issues that I examined, but according to Paul Avrich, Marcus Graham served as editor, while William O. Reichert adds that Graham was imprisoned on Ellis Island for issuing the Bulletin. See Paul Avrich, Anarchist Voices: An Oral History of Anarchism in America (Oakland, Calif.: AK Press, 2005), 488, n.110; William O. Reichert, Partisans of Freedom: A Study in American Anarchism (Bowling Green, Ohio: Bowling Green University Popular Press, 1976), 433.
**Beacon (1890–1891)**

*Prospectus:* It [The Beacon] will endeavor to weed out the government—majority—or any other kind of rule; it will contend for the right of the individual to genuine freedom of thought, speech, and action; it will urge the people on to the assertion of their equal rights to the free use of the unused natural resources and the creations of their industry; it will insist upon the justice and expediency of the repulsion of the invader upon these their equal rights by physical force, if required, and upon the necessity of their preparation for such emergencies. In short, it will attempt, in plain, unvarnished language, to show his condition to the unconscious slave, to rouse the conscious slave from his slumbers, and to inspire both to action.

*Examined:* 1:12 (Apr. 26, 1890)–2:19 (Aug. 8, 1891)

*Editor/Publisher:* Sigismund Danielewicz, San Francisco, Calif.

*Assistant Editor:* Clara Dixon Davidson, 2:14 (June 26, 1891)–2:19 (Aug. 8, 1891)

*Frequency:* Weekly

*Contributors:* George Cumming, Voltairine de Cleyre, Clara Dixon Davidson, Lizzie M. Holmes, William T. Holmes, J. William Lloyd, Dyer D. Lum, Lucy E. Parsons, Felix Pyat

*Features/Subjects:* Revolutionary Life in Russia, Method of Propaganda, Labor Movement

*Owning Library:* University of Michigan, Labadie Collection

**SELECTIONS**

“To the Male and Female Workers of Germany.” 2:5 (Mar. 7, 1891). Appeal circulated throughout Germany by a group of German anarchists residing outside Germany; translated by Carl Gleeser.
Behind the Bars (1924)

Prospectus: Wherever the state is in power, whether capitalistic or communistic, the lovers of freedom are jailed and tortured. In [Russia], France, Italy, Spain, and United States, our comrades are languishing behind iron bars. Our aim is to help them all as much as possible, and we appeal to you in the name of liberty and human interest in this noble work.

Examined: 1 (Jan. 1924)

Publication Information: Anarchist Red Cross Society, New York, N.Y.

Contributors: Librado Rivera, Mollie Steimer, Georges Vidal, E. Yarchuk

Features/Subjects: Political Prisoners, Exile

OCLC Number: 39284944

SELECTIONS

“Respond to the Call of the Martyrs for Freedom.” Author explains the resumption of activities by the Anarchist Red Cross.
Letter from Librado Rivera (Oct. 14, 1923). Rivera announces the commutation of his sentence and his imminent deportation to Mexico.

The Latest News from Russia (Aug. 26, 1923). Author reports on the plight of imprisoned revolutionaries in Russia.

A Letter from Mollie Steimer (Berlin, Oct. 21, 1923). Steimer describes her deportation from Russia for advocating anarchism.

Bulletin of the Joint Committee for the Defense of Revolutionists Imprisoned in Russia (Oct. 1923). This bulletin reports the arrest of T. Polosova, Lea Gutman, and the persecution of Left revolutionists in Russia.

Georges Vidal. “In French Prisons.”

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**The Blast (1916–1917)**

*Prospectus:* To destroy the Old and the False is the most vital work. We emphasize it: to blast the bulwarks of slavery and oppression is of primal necessity. It is the beginning of really lasting construction. Thus will the *Blast* be destructive. And the *Blast* will be constructive. Too long have we been patient under the whip of brutality and degradation. Too long have we conformed to the Dominant, with an ineffective fist hidden in our pocket. Too long have we vented our depth of misery by endless discussion of the distant future. Too long have we been exhausting our efforts and energy by splitting hairs with each other. It’s time to act. The time is NOW.

*Examined:* 1:1 (Jan. 15, 1916)–2:5 (June 1, 1917)


*Editor/Publisher:* Alexander Berkman: San Francisco, Calif., 1:1 (Jan. 15, 1916)–2:3 (Mar. 15, 1917); New York, N.Y., 2:4 (May 1, 1917)–2:5 (June 1, 1917)

*Associate Editors:* Eric B. Morton, 1:1 (Jan. 15, 1916)–1:12 (May 1, 1916); M. Eleanor Fitzgerald, 1:13 (May 15, 1916)–2:5 (June 1, 1917)

*Frequency:* Varied (Weekly)


OCLC Numbers: 3935470, 5179359, 6567807, 61717570, 70207571

SELECTIONS

Alexander Berkman. “To Hell with the Government.” 1:12 (May 1, 1916). Berkman notes that the last three issues of the Blast had been censored by the Post Office.
Alexander Berkman. “Come Workers, Let Us Take Counsel Together.” 1:16 (July 15, 1916). Berkman argues that the time has come for a general strike.

*L.A. Times Explosion (1910)—Cases of Matt A. Schmidt and David Caplan*


*Birth Control—Margaret H. Sanger and Emma Goldman Cases*


*Magón Brothers—Regeneración—Incitement Case*

“Wilson the Lackey of Carranza.” 1:7 (Feb. 26, 1916). Author reports on the raid of *Regeneración*, the beating and arrest of its editors, Ricardo and Enrique Flores Magón, and includes a letter from Maria Magón.

San Francisco Preparedness Day Bomb (1916)

Note: Cases of Thomas Mooney, Warren K. Billings, et al.
“Planning Another 11th of November.” 1:17 (Aug. 15, 1916). Author reports on the explosion of a bomb during a San Francisco preparedness parade and the subsequent arrest of San Francisco’s most militant labor organizers.

NOTE

“Let the Blast re-echo from coast to coast, inspiring strength and courage in the disinherited, and striking terror into the hearts of the craven enemy. . . . May the Blast tear up the solidified ignorance and cruelty of our social structure. Blast away! To the daring belongs the future.” Emma Goldman, 1:1 (Jan. 15, 1916).

ENDNOTE

**Challenge (1938–1939)**

*Prospectus:* Challenge aims to expose those forces: political and economic—and individuals: misleaders of labor—who have been exploiting workers’ organizations for their own or sectarian benefits. Challenge wants to make workers class conscious as well as conscious of their individual status in society—to think for themselves. Challenge wants to build militant, libertarian, workers groups to fight Fascism and the reactionary forces leading up to it.

*Examined:* 1 (Apr. 30, 1938)–68 (Sept. 2, 1939)

*Subtitle:* A Libertarian Weekly, 9 (June 25, 1938)–68 (Sept. 2, 1939)

*Editor:* Abe Coleman

*Associate Editors:* Jean Mendez, 1 (Apr. 30, 1938)–68 (Sept. 2, 1939); Arnold Roller, 1 (Apr. 30, 1938)–3 (May 14, 1938); George Robbins, 4 (May 21, 1938)–68 (Sept. 2, 1939)

*Publication Information:* Challenge Publishing Association, New York, N.Y.

*Frequency:* Weekly


*OCLC Numbers:* 2422262, 6615702, 30367137, 145393608, 47125843

**SELECTIONS**

A.C. “Negrin Leads to Disaster.” 1 (Apr. 30, 1938).


“Native and German Nazism in Chile.” 14 (July 30, 1938).

“International Brigade in Spain.” 14 (July 30, 1938)–18 (Aug. 27, 1938). Author praises the solidarity of the volunteers, while condemning Communist Party control.


the German embassy in Paris, as revenge for the expulsion by the Germans of Grynspan's Polish-born parents from Germany.


“‘Challenge’ Conference Takes Steps to Unify Movement.” 49 (Apr. 15, 1939)–50 (Apr. 22, 1939). Organizations represented included the Russian Federation of Toilers, the Italian Anarchist Federation, the Jewish Anarchist Federation, and the Libertarian Workers’ Group.

Robert Bek-Gran. “Against This War.” 49 (Apr. 15, 1939).


Albert Jenson. “I.W.M.A. View on Spain.” 52 (May 6, 1939)–56 (June 4, 1939).


Abe Coleman. “Emma Goldman—Seventy Years Old.” 58 (June 17, 1939).


“A New World Resettlement Fund for Spanish Refugees, We Must Help Those Who Must Emigrate or Die!” 60 (July 8, 1939).


Emma Goldman. “To All My Comrades and Friends in Europe, the United States and Canada.” 62 (July 22, 1939).


E.M. was a German anarchist poet, editor, and publisher of Fanal (Berlin), and worker for the German Anarcho-Syndicalist movement.


**Issue 12 (July 16, 1938)**

*Note:* This issue commemorates the start of the Spanish Revolution and includes:

“July 19th in Barcelona and Madrid. Frederica Montseny, First Woman Member of Spanish Cabinet, Gives Eye-Witness Account of Barcelona Victory.”

“John Dos Passos on Spanish Libertarianism.”

“Eye-Witness Account of Madrid Events by David Antona, Ex-National Secretary of the CNT.”


**Munich Agreement (1938)**


Vincenzo Ferrero—Deportation Case

“We Must Help Ferrero.” 28 (Nov. 5, 1938).

NOTES

“Liberty is our goal. . . . Libertarian and democratic procedure our method. . . . Labor Unions and consumers’ cooperatives our method.” Excerpt from “We Confess.” 5 (May 28, 1938).

ENDNOTES

4. According to Paul Avrich, throughout the 1920s and 1930s, Enrico Arrigoni wrote as Brand for a number of anarchist journals in Spanish, Italian, and English and went to Spain during the Spanish Civil War. Avrich, Anarchist Voices, 169, 174. In addition, Challenge editors identified H. Brand as their correspondent on Spain, 47 (Mar. 25, 1939): 1.
5. Avrich, Anarchist Voices, 439.

Clarion (1932–1934)

Prospectus: In the struggle of Capital against Labor, the Clarion takes the side of Labor. . . . Instead of organization, the Clarion advocates self-organization. . . . Instead of democracy, the Clarion advocates Egocracy. . . .
This is the Clarion’s revolutionary formula: a) Expropriation of the expropriators; b) usurpation of the usurpers; c) disorganization of the disorganizers. . . . One cannot build an enduring house out of punk, therefore the Clarion’s endeavors will run along two lines: the advocacy of a revolutionary and evolutionary reconstruction of our social institutions, and the emphatic insistence upon the necessity of man’s self-cultivation, so that the Individual should rise to the dignity and full stature of a personality; for only then the inter-relationary designs woven by him will be more or less satisfactory and humane.

Examined: 1 (Sept. 1932)–13 (Jan. 1934)
Editors: Abba Gordin, 1 (Sept. 1932)–13 (Jan. 1934); Archie Turner, 1 (Sept. 1932)–2 (Oct. 1932)
Publication Information: Clarion Publishing Association, New York, N.Y.
Frequency: Varied (Monthly)
Features/Subjects: Egoism, Free Love, Poetry, State Socialism, National Socialism, Diet/Nutrition
OCLC Numbers: 4393527, 174072141, 38967688

SELECTIONS

“What We Stand For.” 4 (Dec. 1932).
Abba Gordin. “‘The Bomb Was Thrown’ (Memoirs of a Russian Revolutionary).” 4 (Dec. 1932).
Prospectus: An Anarchist—One who believes self-government to be the best and only legitimate government, this to be reached by education, through the law of evolution—believes that violence only retards the movement.

A Freelover—A man who never, under any circumstances, approaches a woman sexually unless she manifests a desire for him—a woman who believes she belongs to herself—never submits, but acts from choice.

A libertine—A man who, under the sacred name of Freedom, uses various influences to subdue woman to his will.

The Red Flag—Its meaning:—Of one blood all nations and peoples, or, Universal Brotherhood. Those who resort to violence should carry the black flag, whether calling themselves Anarchists or Governmentalists.

Examined: 1:2 (Mar. 1900)—3:10 (Aug. 15, 1902)
Frequency: Monthly
Contributors: Margaret Howard, Enola Starr, Ella Wheeler Wilcox
Preceding Title: Foundation Principles (Clinton, Iowa; Antioch, Calif.; and Topeka, Kans.)
OCLC Number: 29863406
Owning Libraries: Harvard University, Houghton Library; University of Michigan, Labadie Collection

SELECTIONS

“Spiritualists.” 1:12 (Jan. 1901).
Lois Waisbrooker. “Koresh, a Modern Christ.” 2:5 (June 1901)–2:6 (July 1901).
Lois Waisbrooker. “The Awful Fate of Fallen Women.” 2:11 (Dec. 1901). Waisbrooker comments on Paul Edwards’s article by the same title that appeared in Mental Scientist. Waisbrooker was ultimately arrested and fined $100 for the publication of this article.


NOTES

“I demand unqualified freedom for woman as woman, and that all the institutions of society be adjusted to such freedom.” 1:3 (Apr. 1900).

“And there appeared a great wonder in heaven, a woman clothed with the sun, the moon under her feet.” Revelation 12:1.

“In all the past there have been those who have sensed and symbolized the truths of the coming time—have symbolized, but have not understood the fullness of the meaning thus shadowed forth; and of none is it more true than of the vision or symbol from which I have taken the name of my paper. Clothed with the Sun, the symbol of direct power. Woman will not always shine by reflected light. She will assert herself and put the moon under her feet. Oh that all, man as well as woman, could see the significance of this symbol. The glory of the future race would then be assured.” 1:12 (Jan. 1901).

ENDNOTES

1. I have been unable to locate any issues after 3:10 (Aug. 15, 1902); however, Joanne E. Passet has written that Waisbrooker continued to intermittently issue Clothed with the Sun until spring 1904. See Joanne E. Passet, “Power through Print: Lois Waisbrooker and Grassroots Feminism in Women,” in Print: Essays on the Print Culture of American Women from the Nineteenth and Twentieth Centuries, ed. James P. Danky and Wayne A. Wiegand (Madison: University of Wisconsin Press, 2006), 244.
The Dawn (1922)

Prospectus: The good folk who have a hankering for the simple life can attain the consummation of their ideal by staying right where they are—in the woods, among the rest—and get busy pulling stumps from the world. Get in touch with the pepper trees, wield the axe, and the simple life will suggest itself. Don’t think too much about trifles, like yourself, but lose yourself in the one big libertarian idea. Remember that wherever you go, you are taking yourself with you.

Examined: 1:1 (Jan. 1922)—1:8 (Sept. 1922)
Subtitle: A Journal of Free Expression
Editor: Eugen Travaglio
Publication Information: Dawn, Seattle, Wash.
Frequency: Monthly
Contributors: Dolores Almaviva, Viroqua Daniels, Iride Dumont, A. Guttenberg, Thurston Heydon, Nathan Levin, Eva Morris, X.Y.Z.
OCLC Number: 32721423

SELECTIONS

NOTES

The editors describe X.Y.Z. as a “well-known comrade residing in Moscow.”

“Do You Know: That while the Bolsheviks are making truce with plutocratic governments, men of confirmed revolutionary convictions are being persecuted or summarily executed for dissenting with the dictatorship of fanatical theoreticians and their infamous Tcheka? Do you know that throughout Europe appeals for funds are being issued in behalf of imprisoned comrades suffering from want of food and scant clothing? Shall we remain insensitive to their plight, or to the criminal and wanton squandering of human life? Then help swell the fund for the relief of those who may yet be saved. Send your contribution to The Dawn: 1215 Barclay Court, Seattle, WN., U.S.A.” Ad found in 1:3 (Mar. 1922)

ENDNOTE

1. No editor was identified in the issues I examined, but according to Paul Avrich, Eugene Travaglio was editor of The Dawn. See Paul Avrich, Anarchist Voices: An Oral History of Anarchism in America (Oakland, Calif.: AK Press, 2005), 530.

Demonstrator (1903–1908)

Prospectus: Our own standpoint is that of philosophic Anarchy. . . . We shall endeavor to demonstrate the possibility of an orderly society, based on individual liberty and reliance on self-government. We do not pin ourselves to the creed of any individual or class; Emerson, Thoreau, Whitman,
Burroughs, Carpenter, Ibsen, Tolstoi, Kropotkin, Hubbard, and many others are sources of inspiration to us. We are evolutionists, with no schemes of physical revolution or political intrigue. Our one fundamental aim is that of education. Public enlightenment is the guaranty of social progress.

**Examined:** 1 (Mar. 11, 1903)–142 (Feb. 19, 1908)

**Subtitles:** A Weekly Periodical of Fact, Thought, and Comment, 1 (Mar. 11, 1903)–66 (Oct. 26, 1904); A Semi-Monthly Periodical of Fact, Thought, and Comment. 67 (Nov. 16, 1904)–104 (June 6, 1906).

**Editors:** James F. Morton Jr., 1 (Mar. 11, 1903)–90 (Nov. 1, 1905); Jay Fox, 91 (Nov. 15, 1905)–128 (June 19, 1907); Lawrence Cass, 129 (July 3, 1907)–142 (Feb. 19, 1908)

**Publication Information:** Demonstrator Group, Home (Lakebay Post Office), Wash.

**Frequency:** Varied (Weekly)

**Contributors:** Steven T. Byington, J. A. Gillie, Lizzie M. Holmes, Charles L. James, Andrew Klemencic, Joseph A. Labadie, Sadie A. Magoon, John A. Morris, Carl Nold, Horace Traubel, Oliver A. Verity, Gertie Vose, Lois Waisbrooker


**Preceding Title:** Discontent (Home, Wash.)

**OCLC Numbers:** 5095964, 17688707, 42302086, 19333068, 31354682, 145133410

**SELECTIONS**


James F. Morton Jr. “Demonstrative.” 4 (Apr. 1, 1903). Morton argues that “laws against mixed marriage, asinine as all laws touching private relations, besides being an insolent and totally inexcusable interference with the rights of the individual, are unutterably silly.”

James F. Morton Jr. “Our Position.” 15 (June 17, 1903). Morton reveals that the *Demonstrator’s* position represents “non-retaliatory Anarchy,” rebukes “every manifestation of race prejudice,” stands “for the paramount right of the workingman to the full value of his product,” and gives much attention to the “overshadowing issue of free speech.”

James F. Morton Jr. “Demonstrative.” 20 (July 29, 1903). Morton contends that “all who cater to race prejudice in any way, or treat the negroes as a race instead of as individuals to be received according to their personal merits, helps to maintain the condition of affairs which breeds lynching and peonage.”

James F. Morton Jr. “Demonstrative.” 28 (Oct. 14, 1903). Morton states that “race prejudice is fostered [by the exploiting class] to divide and enslave the workers” and that “unionists, reformers, and all progressive thinkers owe it to themselves and their cause to fight the accursed thing wherever it shows itself.”


James F. Morton Jr. “Why Were They Martyrs?” 32 (Nov. 11, 1903). Morton points out that “in honoring their [martyred Chicago anarchists’] memory, we do not adopt the deed with which they were charged, but declare our detestation of the judicial crime by which they were sacrificed.”


“Is It Race Prejudice or What?” 43 (Mar. 9, 1904).

James F. Morton Jr. “Demonstrative.” 44 (Mar. 16, 1904). Morton declares that “The principle of free speech can be best upheld by making it perfectly clear that our defense of the rights of an individual is not conditioned on approval of his methods.”


Lewis Haiman. “Should Radicals Colonize?” 53 (June 8, 1904)–57 (July 27, 1904); 60 (Aug. 24, 1904).


James F. Morton Jr. “Demonstrative.” 67 (Oct. 12, 1904). Morton argues that “race prejudice, is the enemy of civilization, and inevitably leads to
national deterioration. It is traitorous to the spirit of democracy and the prolific parent of every species of crime. Woe to the land that in which it is suffered to prevail.”


James F. Morton Jr. “The Ultimate Infamy.” 86 (Sept. 6, 1905). Morton notes that “In spite of all the outrages of the past few years—the imprisonment of earnest and noble men and women, the murder of Ida Craddock by the unspeakable Comstock, the banishment of John Turner for opinions sake, the complete establishment of an autocratic and irresponsible censorship in the post office and the custom-house—nine-tenths of the readers of these words have been too shamefully indifferent to lift a finger for the cause of freedom of expression.”


Lizzie Holmes. “Bread or Liberty?” 103 (May 16, 1906).


Lizzie Holmes. “Woman’s Suffrage in Colorado.” 121 (Mar. 6, 1907).


**John Turner—Deportation Case**


others to do your thinking for you” and the radicals who “have been too indifferent to join the Free Speech League, or to lift one finger to aid it in its effort to awaken public conscience.”

“The Supreme Court’s Decision.” 52 (June 1, 1904). See Turner v. Williams, 194 U.S. 279 (1904).

James F. Morton Jr. “Demonstrative.” 53 (June 8, 1904). Morton notes that “The decision of the Supreme Court against John Turner destroys even the faintest hope for free speech in this country. . . . Join the Free Speech League at once. . . . If you sit idly and do nothing at a critical time like this, you deserve to be a slave forever.”

Moses Harman—Lucifer—Obscenity Case

“A Statement by Him.” 83 (July 19, 1905).
“Another Edition of Lucifer Confiscated.” 83 (July 19, 1905).

NOTES

IWW label appears on editorial page, 91 (Nov. 15, 1905)–93 (Dec. 20, 1905); 131 (Aug. 7, 1907)–142 (Feb. 19, 1908).
An “IWW Department” appears, 96 (Feb. 7, 1906)–130 (July 17, 1907).
Demonstrator combines with the Emancipator (San Francisco), 129 (July 3, 1907).
The Demonstrator Group pronounces itself a “paper to propagate the ideas of Anarchist Communism.” 132 (Aug. 21, 1907).

ENDNOTE

1. In 1904, the circulation of the Demonstrator was well below 1,000. Laurence Veysey, Anarchist and Mystical Communities in Twentieth-Century America (Chicago: University of Chicago Press, 1978), 36. Nonetheless, when Free Society ceased publication in 1905, the Demonstrator was considered the principal organ in English of anarchist communism. Clarence

**Discontent (1898–1902)**

*Prospectus:* Discontent will first of all be an anarchist paper and will battle for the freedom of the human race from tyranny and superstition of all kinds and sorts. It will advocate communism as the ultimate ideal as we believe mankind must have an ideal to strive for if they are to progress, and we can conceive of no higher ideal of existence than that to be secured by the consociated efforts of a band of brothers striving for the full freedom of all to enjoy life untrammeled by statutory enactments and deep-rooted prejudices fossilized by time.

*Examined:* 1 (May 11, 1898)–186 (Apr. 23, 1902)

*Subtitle:* Mother of Progress

*Editors:* Charles L. Govan, Oliver A. Verity, George H. Allen; James F. Morton Jr., 144 (June 26, 1901)–186 (Apr. 23, 1902)

*Publication Information:* Discontent, Lakebay, Wash., 1 (May 11, 1898)–57 (June 28, 1899); Discontent Publishing Group, Home, Wash., 96 (May 2, 1900)–186 (Apr. 23, 1902)

*Frequency:* Varied (Weekly)


*Succeeding Title:* Demonstrator (Home, Wash.)

*OCLC Numbers:* 17331544, 17268432, 145136924, 42302115, 32267488
SELECTIONS


J. I. Arnold. “Love and Marriage.” 40 (Feb. 8, 1899); 43 (Mar. 1, 1899)–44 (Mar. 8, 1899).


George H. Allen. “Choose between Socialism and Anarchy.” 104 (July 4, 1900).

James F. Morton Jr. “Off and On.” 106 (July 24, 1900). Morton argues that “no public movement of real value to the human race can afford to admit sex, caste, or color distinctions.”

Kate Austin. “Shots at Idealistic Recklessness.” 107 (Aug. 1, 1900).


James F. Morton Jr. “Kings and King Slayers.” 113 (Sept. 26, 1900). Reprinted from Free Society. Morton states that “No revolutionist murders for the mere lust of blood. Let him teach and he will not kill. It is only when the tongue is silenced that the revolver speaks; when pen and ink are denied him that he writes in letters of blood.”

A. L. Ballou. “To Vote or Not to Vote.” 118 (Oct. 31, 1900).

Ross Winn. “Hell.” 121 (Nov. 28, 1900).


A. Alan Noe. “In Favor of a Revolution.” 143 (May 29, 1901).
Kinghorn-Jones. “Priestly Prevarication.” 145 (June 19, 1901)–147 (July 3, 1901).
James F. Morton Jr. “Off and On.” 166 (Nov. 20, 1901). Morton reports the trial of Morrison I. Swift, arrested for publishing a book against imperialism; the suppression of the Cuban newspaper *La Lucha* for publishing a cartoon depicting American aggression; and the attempt to suppress *Discontent*.
James F. Morton Jr. “Off and On.” 176 (Jan. 29, 1902). Morton ridicules, as impracticable, the idea of compulsory deportation of all anarchists, while suggesting the idea of an “anarchist commonwealth” worth exploring.
James F. Morton Jr. “Off and On.” 181 (Mar. 19, 1902). Morton states that “The battle of free speech is closely allied to the struggle against imperialism. . . . Free speech is the nucleus of the whole contest for liberty. Without it, no other liberty is secure. With it, no tyranny is lasting. Imperialism, in its ultimate effect, is the negation of all liberty. It is everywhere accompanied by censorship. Resting on a foundation of greed and injustice, it naturally dreads exposure, and resorts to the iron hand to shield its deeds of shame.”

**Charles C. Moore—Obscenity Case**

“Help C. C. Moore.” 44 (Mar. 8, 1899).
“C. C. Moore Acquitted.” 118 (Oct. 31, 1900).
Communism v. Commercialism

William T. Holmes. “Free Communism vs. Free Commercialism.” 113 (Sept. 26, 1900); 119 (Nov. 7, 1900); 132 (Mar. 6, 1901)–133 (Mar. 20, 1901).
Edgar D. Brinkerhoff. “Free Commercialism vs. Free Communism.” 116 (Oct. 17, 1900); 122 (Dec. 5, 1900)–123 (Dec. 19, 1900); 129 (Feb. 6, 1900); (Apr. 10, 1901); 142 (May 22, 1901).

Discontent


History of Past Obscenity Cases

“The [D. M.] Bennett Case.” 170 (Dec. 18, 1901). Bennett edited and published the Truth Seeker (New York), was arrested for mailing Ezra Heywood’s free-love pamphlet “Cupid’s Yokes,” and was sentenced to thirteen months in jail. See U.S. v. Bennett, 24 F. Cas. 1093 (C.C.S.D.N.Y. 1879).
“Wedding Night.” Sentenced to five years in prison, she committed suicide rather than return to jail.

ENDNOTES


2. Detailed record of issues examined: 1 (May 11, 1898)–5 (June 8, 1898); 10 (July 13, 1898)–11 (July 20, 1898); 13 (Aug. 3, 1898)–26 (Nov. 2, 1898); 28 (Nov. 16, 1898)–29 (Nov. 23, 1898); 31 (Dec. 7, 1898)–37 (Jan. 18, 1899); 39 (Feb. 1, 1899)–40 (Feb. 8, 1899); 43 (Mar. 1, 1899)–44 (Mar. 8, 1899); 57 (June 28, 1899); 96 (May 2, 1900); 100 (May 30, 1900)–116 (Oct. 17, 1900); 118 (Oct. 31, 1900)–123 (Dec. 19, 1900); 128 (Jan. 30, 1901)–129 (Feb. 6, 1901); 132 (Mar. 6, 1901)–133 (Mar. 20, 1901); (Apr. 10, 1901); 138 (Apr. 24, 1901); 141 (May 15, 1901)–143 (May 29, 1901); 145 (June 19, 1901)–147 (July 3, 1901); 150 (July 24, 1901); 152 (Aug. 7, 1901)–157 (Sept. 11, 1901); 165 (Nov. 13, 1901)–170 (Dec. 18, 1901); 173 (Jan. 15, 1902); 175 (Jan. 29, 1902)–176 (Feb. 5, 1902); 178 (Feb. 19, 1902); 181 (Mar. 19, 1902); 186 (Apr. 23, 1902).


Discussion (1937–1938)

Prospectus: Amid exchange of ideas, on the political field Discussion will take the side of Liberty as against Authority, governmental schemes advanced to operate through the state. However, it expects to grant column space to authoritarian schemes, if presented with reasonable argument. It is only fair, though, to warn that such ideas may meet the slings and arrows of the emancipated (?) brethren, and by the way, vice versa. It is to you, then, gentle readers, from who is expected copy, criticism, condemnation, and perhaps praise, and whom Discussion, in turn, expects to interest, charm, and perhaps instruct. May our relations be most cordial. Maybe our coterie will branch out and grow. Who knows?

Examined: 1:1 (May 1937)–1:8 (Jan. 1938)
Subtitle: A Journal for Free Spirits
Editor/Publisher: Laurance Labadie, Detroit, Mich.
Frequency: Irregular
Features/Subjects: Proudhon, Equity, Money Reform, Mutual Banks
OCLC Numbers: 30332157, 36275774
Owning Library: University of Michigan, Labadie Collection and Hatcher Graduate Library, Serials and Microfilm

SELECTIONS

Laurance Labadie. “If You Want It, You Will Have to Take It.” 1:3 (June 1937).

**NOTE**

First two issues are practically unreadable due to damage.

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**Ego (1921–1923)**

*Prospectus:* *Ego’s* Political Platform: the repeal or abolition of all compulsory, dictatorial, religious, or so-called moral laws—all laws that stand in the way of worldwide free competition and free trade, and all that deny or infringe upon the liberty of the individual to do an act not criminal in itself.

*Examined:* 3:1 (Jan. 1, 1921)–3:7 (July 1921); 41 (Jan.–Mar. 1923)

*Editor/Publisher:* Edward H. Fulton, Clinton, Iowa

*Frequency:* Monthly

*Contributors:* Steven T. Byington, Joseph A. Labadie, A. G. Wagner

*Features/Subjects:* Mutual Banks, Individualism, Max Stirner Reprint

*Preceding Titles:* *New Order* (Clinton, Iowa), *1776 American* (Clinton, Iowa)

*Succeeding Titles:* *Egoist* (Clinton, Iowa), *Mutualist* (Clinton, Iowa)

*OCLC Number:* 27870598

*Owning Libraries:* University of Michigan, Labadie Collection; New York Public Library, Manuscript Division, Benjamin R. Tucker Collection

**SELECTIONS**

“The Curse of the World.” 3:1 (Jan. 1, 1921). Author refers to the use of force and coercion to impose one’s will on others.


NOTES

“For Individual Liberty Supreme.” 3:7 (July 1, 1921).

Egoism (1890–1897)

Prospectus: Egoism’s purpose is the improvement of social existence from the standpoint of intelligent self-interest. To gain recognition of the fact, and popularize the idea, that self-pleasure can be the only motive of any act; that any attempt to ignore it must as necessarily be disastrous as an attempt to ignore any other part of the order of nature.

Examined: 1:1 (May 1890)–3:26 (July 1897)
Editors: Henry and Georgia Replogle
Frequency: Varied (Monthly)
Features/Subjects: Egoism, Free Thought, Children under Anarchy, Mutual Banks, Marriage Question, State Socialism, Periodical Reviews
OCLC Number: 30329892
Owning Library: Library of Congress, Rare Books and Special Collections Division, Paul Avrich Collection

SELECTIONS

W. S. Bell. “Selfishness versus Unhappiness.” 1:3 (July 1890).


H. “Moralism Necessarily Criminal.” 2:3 (July 1891).

H. “Our Communist Contemporary.” 2:9 (Feb. 1892). H. ridicules J. H. Morris’s Freedom (Portland, Oregon) for neither mastering “the phraseology of Anarchism or the philosophy of selfishness, and little else than the declamation of emotionalism.”


Issue 3:19 (Nov. 28, 1896) is the “Zarathustra Number” and is devoted to an intimation of Nietzsche’s book Thus Spake Zarathustra.


G. “Is He Awake or Is He Dreaming?” 3:25 (June 1897). A reply to an article in the May 30 Firebrand by Zadnak the Dreamer, which criticizes Benjamin Tucker for suggesting that Albert Parsons and the martyred Chicago anarchists were, in fact, not anarchists.


Children under Anarchy

G. “Shall We Pasture on Our Parents?” 3:6 (June 10, 1893).
H. “So Anarchists Will Meddle.” 3:13 (June 3, 1895).

Lynching in Paris, Texas

H. “Order with Three Savage Instincts.” 3:3 (Feb. 18, 1893).

ENDNOTES


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The Egoist (1924–1925)

*Prospectus:* Advocates untrammeled Individual Liberty and holds that all forms of government are wrong and unnecessary; that welfare, security
and defense would be better affected through individual effort and voluntary association. Its mission is to show that the State rests on unjust ground, is inimical to the welfare of man, and therefore should be discarded by the people in the same right that they or their ancestors had in establishing or accepting it. In the matter of method it holds futile or inexpedient active or militaristic resistance, warfare, or violent revolution but favors all rational passive measures that will further the principle of free or voluntary society. It maintains that no satisfactory compromise between the two antithetical principles of Liberty and Authority is possible, and that therefore the former should supersede the latter.

Examined: 4:1 (Sept.–Oct. 1924)–4:6 (July 1925)
Editor/Publisher: Edward H. Fulton, Clinton, Iowa
Frequency: Bimonthly
Contributors: Charles P. Isaac, Joseph A. Labadie, John Beverley Robinson, Victor S. Yarros
Features/Subjects: American Liberty Party, Mutual Banks, Marriage Question, State Socialism, Book Reviews
Preceding Titles: New Order (Clinton, Iowa), 1776 American (Clinton, Iowa), Ego (Clinton, Iowa)
Succeeding Title: Mutualist (Clinton, Iowa)
OCLC Number: 27877836

SELECTIONS

NOTES

“The Egoist advocates the doctrine that individual liberty or voluntary association should supersede state socialism or imposed authority.” 4:5 (May 1925).

Fair Play (1888–1891)

Prospectus: Let every man, woman, and child have a fair chance to win subsistence, love, and happiness. Do not add to the inequalities which Nature imposes. Your statutes dwarf, deform, pervert, and kill. Away with them! Away with the barriers and chains and swaddling bands! Give us fresh air and sunlight and Fair Play!

Examined: 1 (May 19, 1888)–79 (Mar. 1891)
Subtitle: A Radical Monthly. 77 (Jan. 1891)–79 (Mar. 1891)
Editors: Edwin C. Walker; Lillian Harman, 53 (Sept. 13, 1889)–75/76 (Aug. 2/16, 1890)
Frequency: Varied (Weekly)
Succeeding Title: Fair Play (New York)
OCLC Numbers: 14162791, 30418397, 14162834

SELECTIONS

“Anthony Comstock Alarmed.” 2 (June 2, 1888).
Walker notes that the authorities have made fierce efforts to put the editors of Lucifer behind bars simply because they have demanded “for woman the absolute control of her own person” and pointed out that “some of the most flagrant and cruel outrages upon women are committed within the pale and under the legal protection of marriage.”
“The Methods of Revolution.” 12 (Aug. 18, 1888). Reprinted from Honesty (Melbourne, Australia). Author concludes that “It is time for the friends of peace and equity to come out of their hiding places and with us confront the emissaries of authority and plunder.”
J. Wm. Lloyd. “Nil Desperandum. A Romance of Self-Respect.” 15 (Sept. 8, 1888)–17 (Sept. 29, 1888). E. C. Walker describes the story as “of the old slavery and superstition and artificiality; of the new liberty and knowledge and naturalism. It is a story of love and passion and courage and growth, dashed here and there with flashes of quaint humor, set with gems of deep thought and adorned with fair word paintings.”
“Four Positions upon the Education Question.” 19 (Oct. 13, 1888). Article features the positions of the Orthodox Protestants, Catholics, Secular
Unionists, and Individualist-Anarchist-Autonomists on teaching religion and school tax.


Edwin C. Walker. “Government vs. Restraint.” 24 (Nov. 17, 1888). Walker contends that “Government is invasion; what we need then is not government, but its opposite, Liberty, which, negatively stated, is freedom from invasion. So long as predatory men and women exist so long will individual and combined defense be necessary, but not government, for government is not defense, it is invasion.”

Edwin C. Walker. “Government vs. Defense.” 26 (Dec. 8, 1888). Walker defines restraint as a voluntary association that exists “not to prescribe for the citizen his food or his drink or his hours of work or of rest, but to stand between the would-be thief and the fruits of others’ toil, between the would-be murderer and his intended victim.”

“The Existence of a Personal God: A Catholic’s Arguments and an Atheist’s Criticisms Thereon.” 29 (Dec. 29, 1888); 31 (Jan. 19, 1889); 34 (Feb. 16, 1889); 36 (Mar. 2, 1889).

Edwin C. Walker. “‘Blasphemous,’ Also.” 30 (Jan. 5, 1889). Walker comments on a Philadelphia district attorney’s insistence that Sada Bailey Fowler’s Irene should be suppressed on grounds that it is blasphemous.


Edwin C. Walker. “The Battle for Liberty.” 38 (Mar. 30, 1889). Walker points out that “To talk of the press as being free in a country which permits an Anthony Comstock to harry and worry, to arrest and ‘try,’ to fine and imprison, the most conscientious and earnest humanitarian workers, is a bitter and cruel mockery.”


“Systematic Hypocrisy: Temperance, Prohibition and the Bible.” 42 (May 11, 1889)–43 (May 18, 1889).

Thomas Huxley. “Ecclesiasticism the Enemy of Science.” 46 (June 15, 1889). Excerpt from *Our Celebrities*.


Edwin C. Walker. “Mr. Frank Q. Stuart’s Views Regarding Anarchism.” 61 (Jan. 11, 1890).


Edwin C. Walker. “Liberty.” 67 (Apr. 15, 1890). Walker argues that to every person belongs the right to resist invasion, that no person or association of persons has the right to invade, and that government is an invasion, not defense.

Edwin C. Walker. “And Still the Inquisition Claims Its Victims.” 75/76 (Aug. 2/16, 1890). Walker observes that “The question as to what is obscene is a matter of taste . . . And in this country the majority assumes the right to crystallize its taste in penal statutes.”


Method of Propaganda

Edwin C. Walker and Lillian Harman. “A Battle for Principles, Not Words.” 49 (July 20, 1889). The authors argue that “We should challenge the thought of the conservative by the matter of our gospel rather than his aversion or concupiscence by our manner of delivering it. His attention should be fixed upon the principles we teach, not diverted therefrom to the uncommon or tabooed words we may be so foolish as to use.”

Lillian Harman. “Some Necessary Restatements.” 50 (Aug. 10, 1889). Harman contends that “The use of the so-called ‘plain’ style in papers is certain to retard the spread of advanced ideas by driving away those who would examine our principles if we were wise in selecting our medium of expression.”


Edwin C. Walker. “The End Approaches.” 55 (Oct. 12, 1889). Walker anticipates his long-postponed trial on obscenity charges and reiterates his belief that “The height of foolishness is attained when radicals, who attempt to teach the conservative and indifferent, insist upon using words . . . which the latter classes have been taught to regard as low and impure.”


Moses Harman—Lucifer, the Light Bearer—Obscenity Case

“Comstockism vs. a Free Press.” 39 (Apr. 13, 1889). Reprinted from the Voice of the People (Kingman, Kans.).

“Persecution.” 43 (May 18, 1889). Reprinted from the Independent Pulpit (Waco, Tex.).

Edwin C. Walker. “The Decision.” 44 (June 1, 1889). Walker ridicules the consideration of intent as a factor in the determination of whether a particular writing or publication is obscene.

“Judge Foster’s Decision.” 44 (June 1, 1889). Foster held that “The question of obscenity in any particular article must depend largely on the place, manner, and object of its publication.”

we expose and denounce the rape of a sick and helpless woman by her husband? If to name the crime constitutes ‘obscenity’ what in the name of common sense and justice are we to call the crime itself? Is it not the primary, the real, obscene thing?”


Walker reports on the trial.

“Five Years in the Penitentiary and Three Hundred Dollars Fine. Thus Judge Foster Answers Moses Harman.” 69 (May 10, 1890). Walker announces, “The most severe sentence ever given under the Comstock law.”

“Present and Future Work.” 70 (May 24, 1890). Article includes a petition to the president of the United States seeking a pardon for Moses Harman.

“Mr. Harman’s Sentence.” 70 (May 24, 1890).

Moses Harman. “Stone Walls Do Not a Prison Make.” 72 (June 14, 1890). A June 1, 1890, letter from the Kansas Penitentiary.


T. R. Kinget—Obscenity Case


“Dr. Kinget’s Case.” 40 (Apr. 27, 1889). Kinget was sentenced to three months at Blackwell Island for recommending “prudential checks to the family and for having in his practice prescribed something for the prevention of conception.” Reprinted from Health Monthly (New York).

Replies to T. B. Wakeman’s article “The Fallacies of Anarchism” published in Truth Seeker (New York)


NOTES

“Fair Play’s most important work is cooperation with Lucifer in a defensive war against Comstockism.” 1 (May 19, 1888).
“The Man / of virtuous soul command’s not, nor obeys. / Power, like a deso-
lating pestilence, / Pollutes what’er it touches; and obedience, / Bane of
all genius, virtue, freedom, truth, / Makes slaves of men, and, of the hu-
man frame, / A mechanized automaton.” Shelley, 1 (May 19, 1888)–52
(Aug. 31, 1889).

“There are brighter things in this world than gold— / There are nobler things
in this world than name; / To silently do with your deeds untold, / To
silently die, unnoised to fame. / Then forth to fight, unnamed and alone;
/ Let us lead the world to its destined height; / Enough to know, if this
but be known, / We live and we die for the right!” Joaquin Miller, 1 (May
19, 1888)–52 (Aug. 31, 1889).

“Liberty the Means and the Ends.” 53 (Sept. 13, 1889)–75/76 (Aug. 2/16,
1890).

Fair Play (1906–1908)

Prospectus: This is a compound of “sweetness and light.” The sweetness is bor-
rowed from the master singers. Until Fair Play is larger, I am under con-
tract to supply the light. Space is too limited to allow the use of circum-
locutions and euphemisms; so it will be “I” right through.

Examined: 1 (Apr.–May 1906)–3 (Jan. 1908)
Editor/Publisher: Edwin C. Walker, New York, N.Y.
Frequency: Irregular
Features/Subjects: Free Speech, Propaganda, Variety, Monogamy, Race Preju-
dice.
Preceding Title: Fair Play (Valley Falls, Kans., and Sioux City, Iowa)
OCLC Numbers: 32260060, 28143358

SELECTIONS

“The Methods and Morals of Radical Reform.” 1 (Apr.–May 1906)–2 (June
1906). Excerpt from a paper read at the Manhattan Liberal Club, Mar.
16, 1906.

“The Prophesiers of Castles-to-Be and Their Builders: Walt Whitman and
His Disciples.” 3 (Jan. 1908). A paper read at the Walt Whitman Fel-
lowship annual meeting, New York (May 31, 1907).
“Variety versus Monogamy.” 3 (Jan. 1908). A paper read before the Ladies Liberal League, Philadelphia, and printed as no. 1 of the “Light-Bearer Library.”

NOTES

“Published sometimes when the good spirit of currency moves.”
“What the old ought to have known and told the young, lest they stumble also.” 3 (Jan. 1908).

The Firebrand (1895–1897)

Prospectus: We are opposed to all forms of repression; of prohibition of investigation and discussion, and expect to remain opposed to them, and to show our opposition by freely, fearlessly, and unreservedly discussing any and all topics of interest, and of uncompromisingly championing the fullest, most complete liberty of thought, speech, press, and action.

Examined: 1:1 (Jan. 27, 1895)–3:34 (Sept. 26, 1897)

Subtitles: For the Burning Away of the Cobwebs of Superstition and Ignorance, 1:1 (Jan. 27, 1895); For the Burning Away of the Cobwebs of Ignorance and Superstition, 1:2 (Feb. 3, 1895)–3:34 (Sept. 26, 1897); An Exponent of Anarchist Communism: Holding That Equality of Opportunity Alone Constitutes Liberty: That in the Absence of Monopoly, Price and Competition Cannot Exist and That Communism Is an Inevitable Consequence, 2:24 (July 19, 1896)–3:34 (Sept. 26, 1897)

Editors: Henry Addis, Abraham Isaak, Abner J. Pope

Publication Information: Firebrand Publishing Committee, Portland, Ore.

Frequency: Weekly

THE FIREBRAND (1895–1897) 67


Succeeding Title: Free Society (San Francisco, Chicago, and New York)

OCLC Numbers: 13438998, 25130016

SELECTIONS

“A Remedy for Something.” 1:13 (Apr. 21, 1895). Author outlines the Firebrand’s principles “upon which they propose to reconstruct society.”
Henry Addis. “Popular Government.” 1:14 (Apr. 28, 1895). Addis states, “Government is a conspiracy of the rich to rob the poor,’ and any compromise with government is simply a deal with a gigantic conspiracy. Reverence for government, respect for law, and willingness to support these institutions, no matter how popular they may be, is simply a childish acceptance of tradition by some and a means of gaining wealth and power by others.”
Marie Louise. “The Inefficacy of Justice.” 1:22 (July 7, 1895). Louise points out that “Despotism is not in the master, it is in the mind of the slave. Not until man loves his fellow man like himself, not until he knows that his own happiness is staked on that of his brother, can tyranny pass away.”
for law and custom by quietly ignoring them is not to be underestimated
in the work of revolutionizing public opinion.”

that the Firebrand has “no princes and professors among us—only
‘common working people.’ Comrade Morris, for instance, is a printer,
Addis a painter, Pawson a woodchopper, Squire a corsetmaker, Viro-
qua Daniels a farmer girl in the mountains, and the writer of these
lines a gardener.”

a world “in which authority shall have no place, and in which national
boundaries shall be blotted from the map and the flags of all nations
shall be merged into the red emblem of universal brotherhood.”

Gustae Mollet. “Ravachol.” 1:37 (Oct. 20, 1895). Reprinted from the
Torch (London).


Henry Addis. “Revolutionary Methods.” 1:41 (Nov. 17, 1895). Addis ar-

gues that “The Anarchist ideal, in matters of propaganda and revolu-
tionary methods, as well as all things else, is personal choice.”

17, 1895). Reprinted from the Torch (London).


paper presented to the International Anarchist Congress, Chicago,
1893.

of the free-lover can be realized, Morris contends that “Woman must
be independent of man industrially; property and the incentive to ac-
cumulate the same must disappear; opportunities must be free, and the
fear of want forever banished.”

“The very life blood of an Anarchist is resistance to aggression and that
is just why most of us are revolutionists.”

George Etlevant. “Reward and Punishment.” 2:22 (July 5, 1896). An ad-
dress delivered to a court in France before being sentenced to five years
in prison for stealing dynamite cartridges. A slightly condensed ex-
ccerpt from the Freedom pamphlet “Anarchy on Trial.”

1896).

6, 1896).


Henry Addis. “Organization or Association.” 3:7 (Mar. 21, 1897). Addis illustrates the difference between organization and association.


“Caserio, Why He Killed Carnot.” 3:13 (May 2, 1897). A reprint of Caserio’s speech made before the jury and excerpted from the Freedom pamphlet “Anarchy on Trial.”


Henry Addis. “Propaganda by Deed.” 3:23 (July 11, 1897).

Emma Goldman. “Marriage.” 3:24 (July 18, 1897). Goldman concludes, “Marriage, the curse of so many centuries, the cause of jealousy, suicide and crime, must be abolished if we wish the young generation to grow to healthy, strong, and free men and women.”


A Symposium on Anarchist Communism

W. C. Owen. 1:23 (July 14, 1895).

William Holmes. 1:25 (July 28, 1895)–1:26 (Aug. 4, 1895). Holmes states that anarchist communists believe in equal freedom, the solidarity of mankind, “self-defense, and in the expropriation of wealth which has been stolen from us.”


Viroqua Daniels. 1:28 (Aug. 18, 1895). Daniels concludes, “Do to all others as you would be done by; that is Anarchist-Communism, and when that ideal is lived there will be in the associations of men no religious or political rulers to pry, prod or prey; no commercial pirates before whom the masses will tremble at the order, ‘Pass over our profits’; no employers, no bosses, no hirelings, no sex domination; there will be voluntary exchange and donations of favors—‘each for all and all for each.’”
Children under Anarchy


How to Get Anarchy—Methods

Henry Addis. “How to Get Anarchy.” 2:3 (Feb. 23, 1896). Addis notes that “The most important thing in trying to establish Anarchy is to rid the minds of my fellows of the belief in the necessity of government. The next thing in point of importance is to get them to do something to help on the propaganda; to cease advocating and upholding law; to stop patronizing legal institutions when by association the necessity for so doing can be removed; to openly defy, or to ignore such laws as interfere more directly with their personal liberty.”


John Turner’s American Propaganda Tour


The Associated Anarchists


**Variety**


Lucy E. Parsons. “Objections to Variety.” 2:34 (Sept. 27, 1896). Parsons concludes that “Variety in sex relations and economic freedom have nothing in common. Nor has it anything in common with Anarchism, as I understand Anarchism; if it has, then I am not an Anarchist.”


**Barcelona—Bomb Explosion**

*Note:* On June 7, 1895, a bomb was thrown into a Catholic procession, killing twelve. Consequently, hundreds of anarchists were harassed, arrested, and tortured. On May 4, 1897, five anarchists (Tomás Asheri, José Molas, Antonio Nogues, Juan Alsina, and Luis Mas) were executed in the Montjuic Castle.


Issue 3:23 (July 11, 1897) includes an eight-page supplement entitled “The Modern Inquisition of Spain.”


**Sex Question—Free Love—Variety**

Henry Addis. “Sex and Anarchism.” 3:9 (Apr. 4, 1897). Addis states, “We demand freedom. Are people free, sexually? If not, then in our demand for freedom we must point out the cause of sexual slavery just as we point out the cause of industrial slavery.”


Kate Austin. “Correspondence: A Woman’s View of It.” 3:12 (Apr. 25, 1897).

Austin adds, “If love is put in a cage, or fettered in any way, it is no longer love, but a ghastly nameless thing, that blasts the living and curses the unborn.”

Stella Starbright. “Variety—A Woman’s View.” 3:14 (May 9, 1897).

Oscar Landeck. “Is ‘Varietist Free-Love’ Practicable within the Present System of Society?” 3:16 (May 23, 1897). Answering with a conditional yes, the author discusses the necessary condition for the practice of variety in love.


Wilda Homefield. “Variety—Another Woman’s View.” 3:18 (June 6, 1897).

NOTES


In a letter to the Firebrand, Moses Harman, editor of Lucifer, the Light Bearer, wrote: “Kindred in purpose and similar in name, the Firebrand and Lucifer should be the best of friends and most faithful and mutually helpful of co-operators. The Firebrand gives emphasis and prominence to economic and governmental subjects, but does not exclude social and sexologic reforms. Lucifer gives prominence and emphasis to social and sexologic questions, but does not exclude governmental and economic subjects.” 3:4 (Feb. 28, 1897).


ENDNOTES

1. Reel microfilmed by the State Historical Society of Wisconsin contains full run except 1:31 (Sept. 8, 1895); 1:33 (Sept. 22, 1895); and 1:47
(Dec. 29, 1895). Reel microfilmed by Kansas State Historical Society contains 1:42 (Nov. 24, 1895) and 2:31 (Sept. 6, 1896)–3:34 (Sept. 26, 1897) except 2:32 (Sept. 13, 1896) and 2:46 (Dec. 20, 1896). Reel microfilmed by University of Illinois contains 1:8 (Mar. 17, 1895); 1:10 (Mar. 31, 1895); 1:12 (Apr. 14, 1895); 1:15 (May 5, 1895); 1:17 (May 25, 1895)–1:22 (July 7, 1895); 1:24 (July 21, 1895); 1:25 (July 28, 1895); 1:27 (Aug. 11, 1895)–1:47 (Dec. 29, 1895); 1:49 (Jan. 12, 1896)–1:52 (Feb. 2, 1896); 2:2 (Feb. 17, 1896)–2:8 (Mar. 29, 1896); 2:10 (Apr. 12, 1896)–2:16 (May 24, 1896); 2:18 (June 17, 1896); 2:19 (June 14, 1896); 2:21 (June 28, 1896)–2:24 (July 19, 1896); 2:27 (Aug. 9, 1896); 2:30 (Aug. 30, 1896); 2:31 (Sept. 6, 1896); 2:46 (Dec. 20, 1896). Reel microfilmed by Columbia University Libraries and owned by the University of Michigan (film X3311) contains 1:27 (Aug. 11, 1895)–1:29 (Aug. 25, 1895); 1:32 (Sept. 15, 1895)–3:32 (Sept. 12, 1897).


The Flame (1916)

Prospectus: The Flame will probably be queried by many as to its policy. It is hard to say just what this will be, for every number will have its own peculiar individuality. But one thing is certain, and that is that the class war will ever be foremost in our minds, as it is so in the actual world in which we meet our friends and earn a degrading livelihood. If we are asked to plaster a label on our social philosophy we shall have to admit that we are not much on rationalism, for we haven’t had the time. Only one thing is definite in our minds—that State Socialism seems both unnecessary and undesirable, and that in either syndicalism or communist-anarchism is there any hope for stable industrial equality. Direct action by mass and individual is the path by which either of these cities of divine justice can be reached. Violence seems a sometimes-needful weapon for direct actionists.

Subtitle: A Journal for the New Age
Publication Information: The Flame, Boston, Mass.
Frequency: Monthly
Features/Subjects: Birth Control—Cases of Van K. Allison and Ben Reitman, War Preparedness, Industrial Democracy, Poetry
OCLC Number: 55875101
Owning Library: Indiana University, Bloomington, Lilly Library

SELECTIONS


Birth Control—Cases of Van K. Allison and Ben Reitman

W. J. Robinson. “Birth Control.” 1:1 (July 1916). Robinson contends that “The prophylaxis of pregnancy is at least as important as the prophylaxis of typhoid, diphtheria, or tuberculosis.”
Van K. Allison. “A Night in Jail.” 1:2 (Aug. 1916). Van was arrested when he gave a birth control leaflet to an undercover police officer posing as a poor father overburdened by many children and looking for help.

Foundation Principles (1885–1894)

Prospectus: We hold it as a Foundation Principle that all gain coming from the use of natural wealth belongs to the party through whose labor it is secured, and not to some other claimant—that no man or set of men has the moral right to hold land not in actual use from those who need it,
and that rent taken for the use of such land is robbery, and illegal when measured by the law of natural justice.

Examined: 3:10 (Oct. 20, 1886)–5:12 (Nov. 15, 1894)

Editor/Publisher: Lois Waisbrooker: Clinton, Iowa, 3:10 (Oct. 20, 1886); Antioch, Calif., 3:12 (Sept. 15, 1887)–3:14 (Dec. 1, 1887); Topeka, Kans., 4:1 (July 1893)–5:12 (Nov. 15, 1894)

Frequency: Varied (Monthly)

Contributors: Kate Billings, H. H. Brown, Lucinda B. Chandler, Margaret Howard, W. W. Judson, Mary E. Lease, Caroline Severance, Lillie D. White


OCLC Numbers: 14575662, 28701095

SELECTIONS


Margaret Howard. “Wrecks and Wreckers, or What Ministers Cost.” 5:2 (June 20, 1894).


Lois Waisbrooker. “My Position.” 5:4 (July 15, 1894). A letter sent to the 1893 International Anarchist Congress held in Chicago. Waisbrooker states, “I am told that yours is a system of peace and good will, that your flag means ‘Of one blood all nations of the earth,’ that you teach a system of philosophy which cannot be put into practice under our present disjointed, unphilosophic, arbitrary system, but not having studied your proposed method I do not know if your views and mine
Lois Waisbrooker—Obscenity Case

“And Still Another Arrest.” 5:6 (Aug. 15, 1894). Waisbrooker’s arrest for distributing obscene literature involved the publication of a letter from one of Comstock’s agents posing as a sexually dissatisfied husband searching for marital advice, and her reply suggesting that the man divorce his wife and marry the woman he loved. Reprinted from *Lucifer, the Light Bearer*.


“Arrested! Noticed at Last!” 5:7 (Sept. 1, 1894).


“Mrs. Waisbrooker’s Case.” 5:12 (Nov. 15, 1894). Reprinted from the *Advertisers’ Guide*.


Jacob B. Wise—Obscenity Case


“A Strange Case in Court.” 5:10 (Oct. 15, 1894). Reprinted from the *Independent Pulpit* (Waco, Tex.).

NOTES

*Foundation Principles* ceased publication between 1888 and 1893.

“Foundation Principles are the rock upon which Motherhood must rest. Search for them.” 5:1 (July 1893)–5:12 (Nov. 15, 1894).
“Other Foundation can no one lay than that which exists in the Nature of things.” 3:10 (Oct. 20, 1886)–3:14 (Dec. 1, 1887).

ENDNOTES

1. First issued in 1885, *Foundation Principles* was the only sex radical periodical in which female correspondents outnumbered men. Although the paper could only claim several hundred subscribers, it circulated widely, with correspondents living in at least twenty-four states. Joanne E. Passet, *Sex Radicals and the Quest for Women’s Equality* (Urbana: University of Illinois Press, 2003), 48, 117–18.

2. Detailed record of issues examined: 3:10 (Oct. 20, 1886); 3:12 (Sept. 15, 1887); 3:14 (Dec. 1, 1887); 4:1 (July 1893)–5:12 (Nov. 15, 1894).

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*The Free Comrade (1900–1912)*

*Prospectus:* And this is Liberty,—that one grow after the law of his own life, hindering not another; and this is Opportunity; and the fruit thereof is Variation; and from the glad growing and the fruit-feasting comes Sympathy, which is appreciative and helpful good-fellowship.¹

*Examined:* First Series: ¹¹:¹ (Jan. 1900)–3:5 (May 1902), 3:7 (July 1902)–3:12 (Dec. 1902); Second Series: ¹:¹ (July 1910)–2:5 (Nov. 1911); Third Series: ¹:¹ (May 1912)

*Subtitle:* An Utterance of the Free Spirit

*Editors:* J. William Lloyd, ¹:¹ (Jan. 1900)–3rd ¹:¹ (May 1912); Leonard D. Abbott, 2nd ¹:¹ (July 1910)–3rd ¹:¹ (May 1912)


*Frequency:* Varied (Monthly)


*OCLC Number:* 33125113
SELECTIONS

Lloyd reveals the manifesto of the *Free Comrade*. 2:2 (Mar. 1901).
Lloyd explains what he means by the “Larger Love.” 2:5 (Sept. 1901).
Lloyd reflects on the assassination of William McKinley and rejects propaganda by the deed. 2:6 (Nov. 1901).
Lloyd expresses solidarity with the “free socialistic colony at Home, Pierce County, Washington.” 3:1 (Jan. 1902).
Lloyd appeals for unity among all socialist idealists. 3:9 (Sept. 1902).
Lloyd attempts to reconcile being “anarchistic in the essential sense, that is, the liberty of the individual to live in his own way and express his personality” with his membership in the Socialist Party, while Abbott finds truth in both socialism (altruism) and anarchism (egoism). 2nd 1:1 (July 1910).
Lloyd replies to a letter from A. L. Ballou that criticizes his advocacy of the ballot and membership in the Socialist Party. 2nd 1:4 (Oct. 1910).
Lloyd contends that “The secret of success, happiness, and value in love is to give, in it, the woman her way.” Abbott pays tribute to the life and writings of Leo Tolstoy. 2nd 1:6 (Dec. 1910).
Lloyd proposes the establishment of a Penal Republic, “The central idea being the restoration of the criminal to the status of loyal citizenship by the creation and evolution within him of the Social Conscience.” 2nd 1:7 (Jan. 1911).
Abbott announces the opening of the Ferrer School in New York, a school that “will not teach any ‘isms,’ but will present every point of view fairly, and leave the pupil free to make his own choice.” 2nd 1:8 (Feb. 1911).
Lloyd responds to a request by Lincoln Steffens to elucidate *Free Comrade’s* reconciliation of anarchism and socialism. 2nd 1:9 (Mar. 1911).
Abbott defines libertarian education. 2nd 1:10 (Apr. 1911).
Lloyd defines government as a tool “men cannot do without” and notes that “To say that government itself is inevitably dangerous is nonsense.” Abbott writes on “homogenic love.” 2nd 1:12 (June 1911).
Abbott contrasts the libertarian and state educational methods. 2nd 2:3/4 (Sept.–Oct. 1911).
“Memorial number lovingly dedicated to the appreciation of the dearest sister [Emily Lloyd] and truest comrade man ever had.” 3rd 1:1 (May 1912).
NOTES

“The clear eye, the free brain, the red heart, the warm hand—Manhood in comradeship.”
“The Free Comrade is a little personal newsletter of inspiration, humanism, and sincerity.” 2nd 1:1 (July 1910).

ENDNOTES

1. Quote attributed to William Walstein Gordak in I, no. 8 (July 1899).
2. Ironically, the issues dated Jan. 1900–Dec. 1902 are referred to as a “new series,” perhaps due to the fact that the Free Comrade originated as a “department” in C. L. Swartz’s I.

Free Lance (1916)

Editor/Publisher: Herman Kuehn, Minneapolis and St. Paul, Minn.
Associate Editor: Jean E. Spielman
Frequency: Weekly
Contributors: Willard Grosvenor, Joseph A. Labadie
Features/Subjects: Temperance, Prohibition, “Low-Browism”
OCLC Number: 1757622
Owning Libraries: Harvard University, Houghton Library; University of Michigan, Labadie Collection; Minnesota Historical Society

SELECTIONS


NOTES

“Resistance to tyranny is the first law of patriotism.”
“The essential difference between a Republic and a ‘government’ consists in the fact that governments are based on the assumption that the individual must yield all to the sovereignty, while the Republic is an organization for the defense of the individual’s liberties against encroachment.” 1:2 (Mar. 18, 1916)

“The Free Lance theory is that most people in this community (as in other communities) are decent folk who go along their own business, and make no clamorous professions of their superior virtues. These are quiet, unassuming, and unpretentious people who form the backbone of progress and civilization. Confronting these is the pestilential minority of busybodies who never tire in their frantic protestations of being more virtuous than their neighbors and who presume to compel entire communities to adjust individual conduct to coercionist standards of meddlers.” 1:2 (Mar. 18, 1916)

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Free Society (1897–1904)

Prospectus: Our policy is and will be to advocate conformity to common sense without regard to custom, and we shall hold to the right to mind our own affairs without awaiting the consent of any foreign powers or potentates. Economically we shall advocate voluntary cooperation on a communistic basis.

Examined: 137 (Nov. 14, 1897)–454 (Feb. 21, 1904)

Subtitles: An Advocate of Communal Life and Individual Sovereignty, 137 (Nov. 14, 1897)–150 (Feb. 13, 1898); An Exponent of Anarchist-Communism: Holding that Equality of Opportunity Alone Constitutes Liberty; That in the Absence of Monopoly Price and Competition Cannot Exist and That Communism Is an Inevitable Consequence, 151 (Feb. 20, 1898)–342 (Dec. 29, 1901); A Periodical of Anarchist Work, Thought and Literature, 343 (Jan. 5, 1902)–454 (Feb. 21, 1904)
Editors: Abe Isaak; James F. Morton Jr., 275 (July 15, 1900)–298 (Dec. 23, 1900)

Publication Information: Free Society Publishing: San Francisco, Calif., 137 (Nov. 14, 1897)–298 (Dec. 23, 1900) and Chicago, Ill., 299 (Feb. 3, 1901)–344 (Jan. 12, 1902); Abe Isaak: Chicago, Ill., 345 (Jan. 19, 1902)–448 (Jan. 10, 1904); Free Society Group, Chicago, Ill., 449 (Jan. 17, 1904)–454 (Feb. 21, 1904); Free Society Publishing, New York, N.Y., 455 (Feb. 28, 1904)–491 (Nov. 20, 1904)

Frequency: Weekly


Preceding Title: Firebrand (Portland, Ore.)

OCLC Numbers: 25129990, 13439033, 15598219

SELECTIONS

Lois Waisbrooker. “The Standard of Judgment.” 146 (Jan. 16, 1898). Waisbrooker demands “unqualified freedom for woman, as woman, and all the institutions of society made conformable to such freedom.”
Errico Malatesta. “A Talk about Anarchist-Communism, between Two Workers.” 147 (Jan. 23, 1898)–149 (Feb. 6, 1898).


Dallan Doyle. “Municipal Ownership.” 155 (Mar. 20, 1898)–159 (Apr. 17, 1898); 161 (May 1, 1898)–162 (May 8, 1898).


“Selections from the Writings of Henry Addis.” 163 (May 15, 1898)–165 (May 29, 1898).

C. L. James. “Evolution and Anarchism.” 167 (June 12, 1898).

Peter Kropotkin. “Revolutionary Government.” 168 (June 19, 1898).


Peter Kropotkin. “Anarchism: Its Philosophy and Ideal.” 172 (July 17, 1898)–174 (July 31, 1898).


Issue 188 (Nov. 6, 1898) commemorates the tenth anniversary of the “Judicial Murder of the Chicago Anarchists.”


Kate Austin. “Are Women Inferior?” 200 (Jan. 22, 1899).


A. L. Ballou. “Differences among Anarchists.” 225 (July 23, 1899)–226 (July 30, 1899); 228 (Aug. 13, 1899); 230 (Aug. 27, 1899); 232 (Sept. 16, 1899); 235 (Oct. 8, 1899); 237 (Oct. 22, 1899); 240 (Nov. 12, 1899); 242 (Nov. 26, 1899); 244 (Dec. 10, 1899).


James F. Morton Jr. “The Glorious Fourth.” 275 (July 15, 1900). Morton notes that “The Declaration expressly announces the right of revolution, and justifies any people in abolishing altogether a government which no longer meets their needs or secures their well being.” Further, Morton contends that anarchists alone are true to the spirit of the Declaration of Independence.


Jay Fox. “Jesus and Anarchy.” 300 (Feb. 10, 1901).


Jay Fox. “Propaganda by the Deed.” 301 (Feb. 17, 1901).

“Free Speech Strangled.” 310 (Apr. 21, 1901).
Emma Goldman. “Gaetano Bresci.” 316 (June 2, 1901). Bresci assassinated King Umberto of Italy in Monza, Italy, July 29, 1900.
“An Interview with Bresci.” 317 (June 9, 1901). Reprinted from May 19, 1901, issue of the Philadelphia Times.
Wat Tyler. “An Era of Transition.” 322 (July 14, 1901)–328 (Aug. 25, 1901); 330 (Sept. 8, 1901).
William Thurston Brown. “Shall We Be Free?” 368 (June 29, 1902).
Reprinted from the May 1902 issue of the Philistine (East Aurora, N.Y.).
Reprinted from La Questione Sociale (Paterson, N.J.).
Ida C. Craddock. “Ida Craddock’s Last Words.” 390 (Nov. 30, 1902). Craddock was arrested by Comstock himself for distributing her pamphlet The Wedding Night. Sentenced to five years in prison, she committed suicide rather than return to jail.
Issue 390 (November 30, 1902) features tributes to Kate Austin.
Peter Kropotkin. “Place of Anarchism in Socialistic Evolution.” 400 (Feb. 8, 1903)–402 (Feb. 22, 1903).
Voltairine de Cleyre. “Facts and Theories.” 404 (Mar. 8, 1903). The subject of this article is Herman Helcher, a former pupil who attempted to assassinate her (the author).
Anselmo Lorenzo. “The Labor Movement in Spain.” 420 (June 28, 1903)–422 (July 12, 1903); 445 (Dec. 20, 1903).
Reprinted from the Independent (New York).


Jay Fox. “Civilized or Savage?” 455 (Feb. 28, 1904).


Wm. Holmes. “Were the Chicago Martyrs Anarchists?” 482 (Sept. 18, 1904).


The Firebrand—Obscenity Case

*Note:* This case involved the arrest of Abner J. Pope, Abraham Isaak, and Henry Addis on obscenity charges for publishing Walt Whitman’s “A Woman Waits for Me” in the *Firebrand*, 3:6 (Mar. 14, 1897).

“Firebrand Case.” 138 (Nov. 21, 1897).

*Excerpts from Jacob Wilson’s Self-Control or Life without a Master*

“Master and Servant.” 249 (Jan. 14, 1900).
“The Policy of the State.” 253 (Feb. 11, 1900).

*Paris Congress (1900)*

An address read before the organizing committee of the Anarchist Congress, Paris.

*James F. Morton Jr.’s “Across the Continent,” a Tour Diary*

“Boston to Providence.” 259 (Mar. 25, 1900).
“New York to Philadelphia.” 261 (Apr. 8, 1900).
“Philadelphia to Pittsburg.” 262 (Apr. 15, 1900).
“Pittsburg to Chicago.” 263 (Apr. 22, 1900).
“Chicago to St. Louis.” 265 (May 6, 1900).
“St. Louis to Spalding.” 266 (May 13, 1900).
“Spalding to Caplinger Mills.” 267 (May 20, 1900).
“Caplinger Mills to Denver.” 268 (May 27, 1900).
“Denver to Salt Lake City.” 269 (June 3, 1900).
“Salt Lake City to Home.” 270 (June 10, 1900).
“Home to Portland.” 271 (June 17, 1900).
“Portland to San Francisco.” 272 (June 24, 1900).

**Leon Czolgoss’s Assassination of William McKinley**

Emma Goldman. “The Tragedy at Buffalo.” 331 (Oct. 6, 1901). Goldman explains, “That the economic and political conditions of this country have been pregnant with the embryo of greed and despotism, no one who thinks and has closely watched events can deny. It was therefore but a question of time for the first signs of labor pains to begin. And they began when McKinley, more than any other president, had betrayed the trust of the people, and became the tool of the moneyed kings. They began when he and his class had stained the memory of the men who produced the Declaration of Independence, through the blood of the massacred Filipinos. They grew more violent at the recollection of Hazelton, Virden, Idaho, and other places, where capital has waged war on labor; until the 6th of September the child begotten, nourished and reared by violence, was born.”

A.I. “Why We Considered Czolgosz a Spy.” 331 (Oct. 6, 1901).
Kate Austin. “Why Not Be Logical?” 339 (Dec. 8, 1901). Austin reasons that “From first to last the conduct of Czolgosz proved that his motives were identical with those king-slayers we have never denied, not even those who deplored their acts. For this reason I accept him and his deed as a part of the great movement against authoritarian institutions, as a part of that great human tide, constantly rising against oppression in direct response to natural law.”

Wat Tyler. “Was Czolgosz Insane?” 349 (Feb. 16, 1902).
Kate Austin. “The Experts and Their ‘Facts.’” 352 (Mar. 9, 1902).

**Suppressing Anarchism**

Abe Isaak Jr. “Splinters” and “The Outrage at Chicago.” 331 (Oct. 6, 1901).
Isaak documents the arrest of the Free Society Group, Emma Goldman, Giuseppe Ciancabilla, editor of the Italian anarchist paper *L'Aurora*, and others in the immediate aftermath of the McKinley shooting.

Abe Isaak Jr. “Splinters.” 333 (Oct. 20, 1901). Isaak reports the sentencing of John Most to one year in prison for publishing a fifty-year-old article by Carl Heinzen advocating the assassination of rulers. See *People v. Most*, 75 NYS 591 (1902).


Wat Tyler. “Stamping Out Anarchism?” 337 (Nov. 24, 1901).


Kate Austin. “A Disgraceful Agitation.” 342 (Dec. 29, 1901). Reflecting on proposed legislation in the U.S. Senate, Austin notes, “Men shrink from the term *treason*, yet every liberty we enjoy today is the effect of reasonable efforts on the part of an intelligent and bold minority in past ages. How pitiable is the mental condition of a people who cannot reason from the plainest facts in history.”

Kate Austin. “Anarchy and Law.” 343 (Jan. 5, 1902). Austin explains that “The end sought is the stamping out of anarchy. To attain this end they propose to outlaw an idea, to brand its advocates as criminals, and prescribe penalties for the ‘crime.’ In short, our wise men hope to legislate an idea out of existence.”

W.H. “The Island Scheme.” 343 (Jan. 5, 1902). W.H. examines Senator Hoar’s proposal to banish all anarchists to an uninhabited island.

Voltairine de Cleyre. “A Letter to Senator Hawley.” 357 (Apr. 13, 1902). Responding to Senator Hawley’s pledge to pay $1,000 to have a shot at an anarchist, de Cleyre invites Hawley to come to Philadelphia and shoot at...
her, and pledges to devote the money “to the propaganda of the idea of a free society in which there shall be neither assassins nor presidents, begg-gars nor senators.”


Excerpts from Leo Tolstoy’s The Slavery of Our Times

“What Are Governments? Is It Possible to Exist without Government?” 364 (June 1, 1902).
“How Can Governments Be Abolished?” 365 (June 8, 1902).

General Strike in Holland

H.A. “Letter from [Amsterdam,] Holland.” 418 (June 14, 1903).

John Turner—Deportation Case

*Note: See Turner v. Williams, 194 U.S. 279 (1904).*

“Turner Case and Free Speech.” 441 (Nov. 22, 1903). Excerpts from *Public* (Chicago) and *Truth Seeker* (New York).
“Letter from John Turner [Ellis Island, N.Y.].” 443 (Dec. 6, 1903).

Cripple Creek Labor Wars

Observer. “From Colorado.” 471 (June 26, 1904).
“Coal Miner’s Appeal.” 475 (July 24, 1904).

NOTES

“Successor to Co-Operative Age.”
“Formerly the Firebrand.”

ENDNOTES

2. Reel microfilmed by Central Microfilm Service Corp., St. Louis, Missouri, and owned by the University of California, Berkeley (accession number 25129990) contains vols. 137 (Nov. 14, 1897)–446 (Dec. 27, 1903). Reel microfilmed by the University of Illinois contains 447 (Jan. 3, 1904)–454 (Feb. 21, 1904); except 450–452. Reel microfilmed by the State Historical Society of Wisconsin contains 450 (Jan. 24, 1904)–452 (Feb. 7, 1904); 455 (Feb. 28, 1904)–471 (June 26, 1904); 473 (July 10, 1904)–491 (Nov. 20, 1904).
3. Although Free Society only lists Abe Isaak as its editor for issues 453 (Feb. 14, 1904)–491 (Nov. 20, 1904), Isaak is widely known as the editor of

Free Society (1921–1922)

Examined: 1:2 (Feb. 1921)–1:3 (Mar. 1921); 1:5 (May 1921)–1:10/11 (Jan.–Feb. 1922)
Editors: Marcus Graham and Hippolyte Havel
Publication Information: Anarchist Communist Groups of United States and Canada, New York, N.Y.
Frequency: Monthly
Features/Subjects: Russian Revolution, Bolshevism, International Anarchist Movement, Reprints: Voltairine de Cleyre, Albert R. Parsons, Peter Kropotkin
Preceding Title: Anarchist Soviet Bulletin (New York)
OCLC Number: 5047504

SELECTIONS

“Peter Kropotkin’s Last Message.” 1:3 (Mar. 1921).

“Anarchism and Bolshevism.” 1:5 (May 1921).

“A Letter from the Anarchists of Russia to the Comrades Abroad.” 1:10/11 (Jan.–Feb. 1922).


ENDNOTE

1. No editors are identified in the issues I examined, but according to Paul Avrich, Marcus Graham and Hippolyte Havel were the editors of Free Society. See Paul Avrich, Anarchist Voices: An Oral History of Anarchism in America (Oakland, Calif.: AK Press, 2005), 488, n.110.

Issue 5 (May 1898) includes


Issue 5 (June 1900) includes

Enrico Malatesta. “Anarchy.”
James F. Morton Jr. “Is It All a Dream?”

Freedom (1890–1892)

Prospectus: Declaration of Principles: 1. Destruction of the existing class rule by all means, i.e., energetic, relentless, revolutionary, and international action. 2. Establishment of a free society based upon cooperative organization of production. 3. Free exchange of equivalent products by and between the productive organizations without commerce and profit monger [sic]. 4. Organization of education on a secular, scientific, and equal basis for both sexes. 5. Equal rights for all without distinction to sex or race. 6. Regulation of all public affairs by free contracts between the autonomous (independent) communes and associations; resting on a federalistic basis.

Examined: 1:1 (Nov. 11, 1890)–2:9 (Aug. 1892)1
Subtitles: A Revolutionary Communist—Anarchist Monthly, 1:1 (Nov. 11, 1890)–1:7 (May 1, 1891); A Revolutionary Anarchist—Communist Monthly, 1:10 (Oct. 1, 1891)–2:9 (Aug. 1892)
Editor: Lucy E. Parsons
Publication Information: Albert R. Parsons Assembly, IWPA, Chicago, Ill.
Frequency: Monthly
OCLC Number: 32249319
Owning Libraries: Harvard University, Houghton Library; University of Wisconsin, Madison, Historical Society Library, Microforms Room

SELECTIONS

Lucy E. Parsons. “Communism: It’s Historical Development.” 1:1 (Nov. 11, 1890). Excerpt from lecture delivered at the reopening of the Parsons Assembly Meetings.
A. R. Parsons Assembly. “An Explanation.” 1:10 (Oct. 1891). Article describes Freedom as “The only English organ in America advocating those principles for which our martyrs died and which we live to spread.”
“Southern Lynchings.” 2:5 (Apr. 1892). Article quotes an attendant at a meeting of colored citizens in Chicago as saying, “The white race furnished us one John Brown; the next must come from our own race.”
“Lesson of the Dynamite Explosions.” 2:7 (June 1892). Reprinted from Edward Bellamy’s newspaper, *New Nation* (Boston). Author states that “surely no one who knows from observation what is the condition of the lower classes in Europe can wonder that it turns men into ‘wild beasts.’ the wonder to us is that the masses are not all anarchists.”

Lizzie M. Holmes. “Liberty and Its Restrictions.” 2:7 (June 1892). Holmes asks, “If we are not fit to govern ourselves, how is it that we are fit to govern others?”


**Autobiographies of the Haymarket Martyrs**

*Note*: Written during the summer of 1886, while awaiting execution in the Cook County Jail.


**Alexander Berkman’s Attempted Assassination of Henry Clay Frick**

Lucy E. Parsons. “A Just Blow at a Tyrant.” 2:9 (Aug. 1892). Parsons states that “we have only the greatest admiration for a hero like Berkman.”


**NOTES**


“Truth Crushed to Earth May Rise Again.” 2:3 (Feb. 1892)–2:6 (May 1892).


**ENDNOTES**

1. Detailed record of issues examined: 1:1 (Nov. 11, 1890)–1:7 (May 1, 1891); 1:10 (Oct. 1, 1891); 2:3 (Feb. 1892)–2:7 (June 1892); 2:9 (Aug. 1892).
2. No editor was identified in the issues I examined, but according to Carolyn Ashbaugh, Lucy E. Parsons was the editor of Freedom. See Carolyn Ashbaugh, Lucy Parsons: American Revolutionary (Chicago: Charles H. Kerr, 1976), 183.

**Freedom (1910–1911)**

*Prospectus:* This being a journal of freedom devoted to the destruction of all forms of superstition and to the uplift of the underdog. It preaches no particular dogma; its mission is to arouse independence of thought. . . . Any man or any movement enlisted in the battle for the right of the worker to the earth and the fullness thereof will find a fighting friend in this journal, regardless of what regiment they belong to. If any institution has the elements of slavery within it we shall grill it, no matter how moss-grown it is with age. We have a strong notion to make a specialty of the purchased press, pusillanimous preachers, and pilfering politicians. If this journal shall succeed in sweeping the cobwebs of tradition from some of our readers’ eyes, so that they will be able to see the hideous cruelty of our present social system, hidden as it is under the mask of pious hypocrisy and sham patriotism, we shall feel satisfied. Should we be able to bring to their minds’ vision glimpses of a future society without financiers and legalized theft, without soldiers and bloodshed, without priests and ignorance, without politicians and graft, plutocrats and paupers, we shall feel triumphant indeed.

*Examined:* 1:1 (Nov. 1910)–1:4 (Mar. 1911); 1:6 (June 1911)

*Subtitle:* A Monthly Journal Devoted to the Destruction of Superstition and the Uplift of the Underdog. 1:3 (Jan. 1911)–1:4 (Mar. 1911)

*Editor:* Eric B. Morton


*Frequency:* Varied (Monthly)


*Features/Subjects:* Labor Movement, Free Thought, Free Speech

*OCLC Number:* 19257709
SELECTIONS

E. B. Foote. “Charity and the Limitation of Children.” 1:6 (June 1911). Reprinted from Critic and Guide (New York) and addressed to the president of the New York Association for Improving the Conditions of the Poor.

ENDNOTE

1. No editor was identified in the issues I examined, but according to Paul Avrich, Eric B. Morton was the editor of Freedom. See Paul Avrich, Anarchist Voices: An Oral History of Anarchism in America (Oakland, Calif.: AK Press, 2005), 531.

Freedom (1919)

Prospectus: Freedom enters the revolutionary field as the only English-speaking Anarchist publication of the Western hemisphere. For its appearance we
offer no apology, we are oppressed, depressed, and suppressed—yet we carry our colors majestically amid the turbulent conditions of Law and Order. For many years America has been void of a publication, whose voice spoke Revolution in every column. So it is to occupy this vacant space upon the intellectual rostrum that Freedom doth appear. . . . Freedom’s mission is not to patch up a worn-out system along reform, or Socialist lines, but to abolish all existing institutions. Revolution means Revolution—not reform! It is only when Gods, Governments, Hypocrisy, Tyranny, and Slavery crumble away into oblivion that man will be able to assert himself. Man know thyself! Assert your individuality! Demand—work—and fight for individual freedom.

Examined: 1:1 (Jan. 15, 1919)–1:9/10 (Oct.–Nov. 1919)


Associate Editor: Leonard D. Abbott. 1:6 (June 1919)–1:9/10 (Oct.–Nov. 1919).


Frequency: Monthly


Features/Subjects: Russian Revolution, Union Strikes, Imprisoned Anarchists, Assassination Attempts

OCLC Number: 173751211

Owning Library: New York Public Library, Humanities and Social Sciences, Microforms

SELECTIONS

Morris Becker. “Were You Ever in Jail?” 1:2 (Feb. 15, 1919). Becker was arrested on May 31, 1917, for distributing an anticonscription leaflet and a leaflet announcing an antiregistration meeting where Emma Goldman and Alexander Berkman were scheduled to speak.
June 3, 1919, letter from Alexander Berkman to “My Dear F.” 1:6 (June 1919).
Frederick A. Blossom. “More Capitalist ‘Justice.’” 1:7 (July 1919). Blossom reports the case of IWW member Charles Krieger, who allegedly exploded a bomb “under the front porch of the local head of Standard Oil in Tulsa, Oklahoma.”

NOTES

Much of the paper is tattered and torn, with many articles in pieces; issue 8 is all but lost.

“Constructive Anarchism—Practicing the art of self-government and thereby building a society wherein individual rights and social solidarity will be the keynote of the social organization; that each man is as good as he can be, and laws, codes, or rules of conduct have no justification except as they appear ethical or beneficial to the individual affected by them. Constitutions and statutory laws constrain humanity and are destructive of human liberty; they are matters of expediency to be abridged or abrogated by the individuals living under them whenever and wherever they see fit. No one’s liberty to be abridged without his consent, or as a matter of self-defense, for to do otherwise is to substitute force instead of reason, thereby impeding the growth and development of mankind.” 1:9/10 (Oct.–Nov. 1919).
Freedom (1933–1934)

Prospectus: We do not pretend that the masses are calling us or that we would know exactly what they want if they did. We think we know what is good for them, but beyond that we decline to go. There are a number of liberty-loving individuals who want an organ that will represent their viewpoint and make articulate their desire for a society based upon freedom and good will instead of one based on classes and authority; and we will do our best to produce such an organ.

Examined: 1:1 (Jan. 1, 1933)—2:4 (June 1934)

Cover Subtitles: A Journal of Anarchist News and Opinions, 1:6 (Feb. 11, 1933)—1:7 (Feb. 25, 1933); An Anarchist Weekly, 1:8 (Mar. 4, 1933)—1:10 (Mar. 18, 1933); An Anarchist Monthly, 1:15 (Sept. 1933)—2:4 (June 1934)


Editors: Louis G. Raymond,1 1:1 (Jan. 1, 1933)—1:13 (June 1933); Harry M. Kelly, 1:1 (Jan. 1, 1933)—1:18 (Dec. 1933); Moritz Jagendorf, 1:2 (Jan. 9, 1933)—1:18 (Dec. 1933)

Publication Information: Road to Freedom Association, New York City, N.Y.

Frequency: Varied (Weekly)

Contributors: Thomas H. Bell, Michael A. Cohn, Donald Crocker, Sam Dolgoff (pseud. Sam Weiner),2 Sophie Fagin, Alexis C. Ferm, Ammon A. Hennacy, Carl Nold, Maximiliano Olay (Onofre Dallas),3 Solano Palacio, Jules Scarcerciaux, Charles T. Sprading, John Turner, Thomas Wright

Features/Subjects: Education, Theater, Book Reviews, Unemployed, Syndicalism, Spanish Anarchists, Economic Theory, Fascism, Bolshevism

Preceding Title: Road to Freedom (Stelton, N.J.)

OCLC Numbers: 4266174, 9050269, 6651980, 28357724

SELECTIONS


Public Relations Committee of the Anarchist Federation of Cuba, Federation of Anarchist Groups of Cuba. “To the Cuban Workers and the People in General.” 1:17 (Nov. 1933).


NOTES

“I had suggested a weekly of a more distinctly revolutionary-labor character, but I suppose they (the comrades) had their own ideas about the kind of paper they want to publish.” Excerpt from Alexander Berkman letter. 1:2 (Jan. 9, 1933).

“That our movement is lagging, that our influence on the American scene is practically nil, we all know.” Excerpt from “Anarchist Conference.” 2:4 (June 1934).

ENDNOTES

Freeland (1904, 1909)

**Prospectus:** Freeland, in making its bow, does not claim to be able to fill a long-felt want. It proposes to create a want—that is, its mission will be to propagate and discuss Dr. Theodor Hertzka’s economic theories and to aid in establishing the Spencerian conception of equal liberty.

**Prospectus** (1909): The purpose of Freeland is to encourage, aid, and abet rebellion; rebellion to the State, rebellion to morality—qua morality, rebellion to convention—qua convention, rebellion to crime. . . . Freeland realizes fully that the imminent problem is an economic problem and that its settlement is more a matter of constructive experimenting than of political agitation and criticism.

**Examined:** 1 (May 1, 1904)–2 (Dec. 1, 1904); 1 (July 1, 1909)

**Subtitles:** A Journal with a Purpose. 1 (May 1, 1904); Organ of the Brotherhood of the Co-Operative Commonwealth. 2 (Dec. 1, 1904); A Bi-Monthly Journal of Economics and Politics. 1 (July 1, 1909)

**Editor:** Alexander Horr

**Assistant Editor:** W. P. Lawson. 1 (July 1, 1909)

**Publication Information:** The Freeland Printing and Publishing Co.: New York, N.Y., 1 (May 1, 1904); Freeland Colony, Bow, Wash., 2 (Dec. 1, 1904); San Francisco, Calif., 1 (July 1, 1909)

**Frequency:** Irregular

**Contributors:** Steven T. Byington, C. Godfrey Gumpel, Bolton Hall, W. P. Lawson, William G. Lightbrown, Charles Erskine Scott Wood

**Features/Subjects:** Freeland Movement and Colony, Free Speech, Land Question

**OCLC Number:** 17336146

**Owning Library:** University of Michigan, Labadie Collection, Misc. Reel No. 8

**SELECTIONS**

More to the point is that anarchism expresses the idea of the absence of all invasion, a condition that will in all probability never be realized. Anticratism means literally opposition to invasion, and so it may be practiced anywhere, at any time, without the usual anachronism that an anarchist’s preaching and practice involves.”


“Prospectus of the Freeland Colony.” 2 (Dec. 1, 1904).
“Constitution and Bylaws [of the Freeland Colony].” 2 (Dec. 1, 1904).


NOTES

“Devoted to the realization of the maximum of liberty compatible with the equality of liberty.” 2 (Dec. 1, 1904).
“Let Us Make Good Theories Work.” 1 (July 1, 1909).
“A Journal with Purpose.” 1 (July 1, 1909).

Humanity First (1919–1921)

Prospectus: Humanity First is trying, in the spirit of John Ruskin, to remove the fundamental injustice which breeds class hatred. We hold that unless Privilege is curbed, red ruin will inevitably overrun the world. We stand for the abolition of interest and all the privileges, of which it is the direful spring, and it seems to us that thus and thus only can society evolve, in a peaceful and orderly manner, to its next stage. Privilege and Humanity cannot co-exist. Governments, if well advised, will assure and accelerate a peaceful evolution of society by taking as their slogan, not Privilege First, but Humanity First.
Examined: 1:1 (July 1919)–1:4 (Apr. 1921)
Editor/Publisher: John Basil Barnhill: Riverdale, Md., 1:1 (July 1919); Xenia, Ill., 1:2 (Jan. 1920)–1:4 (Apr. 1921)
Frequency: Irregular
Features/Subjects: Single Tax, Money Reform, Letters, Book Reviews
OCLC Numbers: 28130281, 31681019

SELECTIONS


NOTES

“We hold that the orderly evolution of society can be secured only by the abolition of interest.” 1:1 (July 1919).
“To rescue man from the scrap-heap to which interest has thrown him is the mission of Humanity First. The orderly evolution of society can be secured only by the abolition of interest.” 1:2 (Jan. 1920)–1:3 (July 1920).
“To rescue man from the scrap-heap to which interest has thrown him is the mission of Humanity First.” 1:4 (Apr. 1921).

I (1898–1900)

Prospectus: We must convince people that we don’t believe in God and superstition and are never going to; that we believe in the abolition of government and can live without being governed; that we never do anything ex-
cept from motives of self-interest, and would not if we could; that we be-
lieve in freedom in all human relations and that we practice it.

Examined: 1 (July 1898)—11 (Mar. 1900); I-Supplement (Nov. 1900)
Editor/Publisher: Clarence Lee Swartz, Wellesley, Mass.
Frequency: Irregular
Contributors: Grant Allen, William Walstein Gordak, Lillian Harman, J.
William Lloyd, Edwin C. Walker, Alex E. Wight
Features/Subjects: Free Speech, Comstockism, Vaccination, Marriage Quest-
ion, Divorce, Prostitution, Reviews (Pamphlets, Books, Plays), Depart-
ments (the Free Comrade, Fair Play, Calamus Leaves), Propaganda of
Free Discussion Society
Owning Library: Nos. 1–11 of I are owned by Harvard University, Houghton
Library, and are located on a reel of microfilm that includes Land and
Liberty and Petrel; the supplements to I are owned by University of
Michigan, Labadie Collection, and are located on Misc. Reel No. 8

SELECTIONS

E.C.W. “A Phase of Medical Ethics.” I—Supplement, July 1899 (“Fair Play”
Division). Walker blames sexual superstition and the state for the agony
caused by abortion and infanticide.
Play” Division).
Excerpts from Some Problems of Social Freedom, an address delivered before
the Legitimation League at its annual meeting in the Council Chamber,
Holborn Restaurant, on April 30, 1898.
Grant Allen. “Of Sex Cometh Beauty and Love.” I—Supplement, Mar. 1900
(“Fair Play” Division). Excerpt from New Hedonism.

NOTES

Comrade Gordak designed the cover first appearing in 5 (Jan. 1899).
Two number 6s were issued (Mar. and Apr. 1899).
Perry A. Ballou designed the cover first appearing in 7 (May 1899).
J. Wm. Lloyd’s “The Free Comrade” first appeared as a department in 7 (May
1899).
Prospectus: Individual Action . . . has two goals, that is to propagate anarchism and to frustrate the war efforts of both Washington and the Kremlin. . . . [W]e feel that anarchism and antiwar propaganda are interrelated. Anarchists . . . are cognizant of the fact that so long as the State exists—war, or the threat of war, will plague humanity. Governments could not maintain themselves without resorting to force and violence. Would the slaves submit to their masters if they were not afraid of the State's armed force? When one takes such factors into consideration, he cannot help but come to the conclusion that only an anarchist society will obliterate violence from this earth.

Examined: 1:2 (Nov. 18, 1952)–3:12 (Nov. 1955)


Editors: John Goldstein; Felix R. Ortiz Jr., 1:13 (June 23, 1953)–2:4 (Dec. 29, 1953); Russell Roemmele, 2:1 (Oct. 27, 1953)–2:3 (Dec. 8, 1953)


Frequency: Varied (Biweekly)

Contributors: David Dellinger, S. Dziengielewski, Ammon A. Hennacy, S. E. Parker, Russell Roemmele, Joffre Stewart, Robert F. Stowell

Features/Subjects: Pacifism, Conscientious Objection, Puerto Rican Nationalists—U.S. Capital Shooting (1954), McCarthyism, Trial of Ethel and Julius Rosenberg, Catholic Anarchism, Libertarian League, Labor Movement

OCLC Numbers: 9160698, 3303595

SELECTIONS


**Trial of Ethel and Julius Rosenberg**


**Puerto Rican Nationalists—U.S. Capital Shooting (1954)**


**Libertarian League**


_Catholic Anarchism_


NOTE

“Notice: We advise all Stalinists, fellow travelers, and liberals not to send their manuscripts to us since they will be rejected. This will save the editors some work. And it will save the prospective contributors some postage.” 1:9 (Mar. 31, 1953).

ENDNOTE


_The Individualist (1889–1890)_

*Prospectus:* Equality of Opportunities for All—hence, extinction of privilege and restriction, protection and oppression, chartered rights and vested wrongs. Free Land, Mutual Credit, and Equitable Commerce—hence, abolition of rent, interest and profits. Sovereignty of the Individual—hence, liberty, the cessation of authority, or industrial emancipation and social cooperation.1

*Examined:* 4:5 (July 13, 1889)–5:36 (Sept. 24, 1890)
Subtitles: A Liberal and Reform Journal, 4:5 (July 13, 1889)–4:26 (Mar. 31, 1890); An Advocate of Human Freedom, 4:27 (Apr. 26, 1890)–5:36 (Sept. 24, 1890)

Editors: F. Q. Stuart, 4:5 (July 13, 1889)–4:26 (Mar. 31, 1890); E. H. Loutrel (Manager), 4:27 (Apr. 26, 1890)–5:36 (Sept. 24, 1890)

Associate Editor: Z. Shed, 4:23 (Feb. 15, 1890)–4:26 (Mar. 31, 1890)

Publication Information: F. Q. Stuart, Denver, Colo., 4:5 (July 13, 1889)–4:26 (Mar. 31, 1890); Individualist Publishing Co., Denver, Colo., 4:27 (Apr. 26, 1890)–4:28 (May 10, 1890) and Highlands, Colo., 5:30 (June 16, 1890)–5:36 (Sept. 24, 1890)

Frequency: Fortnightly


OCLC Number: 9541165

SELECTIONS


“Individualism and Anarchism.” 4:10 (Sept. 21, 1889).


F. Q. Stuart. “Socialist or Anarchist, Which?” 4:15 (Dec. 14, 1889). Stuart answers, “Neither. I am a little of both and not much of either. I am an individual, but at the same time an eminently social individual; a gregarious egoist and an individualistic altruist; a conservative radical, or, if you please, a radical conservative.”

“The New Abolition.” 4:15 (Dec. 14, 1889). Article calls for the abolition of titles to land other than the natural title of occupancy and use, laws for the collection of debt, laws that interfere in free trade, all charters, special privileges and franchises to corporations, all forms of compulsory taxation,
and all other laws and customs that in any way conflict with the law of equal freedom; and calling for the collective maintenance and control of all public works.

“Marie Louise on Anarchism.” 4:21 (Feb. 1, 1890).
“Politics, Anarchy, Pantarchy, etc.” 4:23 (Feb. 15, 1890).
“Attention Anarchist.” 4:26 (Mar. 31, 1890).
A.H.S. “Anarchy and the State.” 4:29 (May 29, 1890). A.H.S. responds to an assertion by Marie Louise that a person ceases to be an anarchist when he (or she) believes in the “right of one or several men to dictate, constrain, restrain, or condemn another.”

T. “The Difference between Anarchism and Nationalism.” 5:33 (July 26, 1890).

Dyer D. Lum. “Progress without Poverty.”

“Conclusion.” 4:14 (Nov. 30, 1889).

NOTES

“The Individualist is a Liberal and Reform Journal, advocating Social Regeneration and Industrial Emancipation. It is devoted to the rational exposi-
tion of the philosophy of Freedom—mental, moral, and physical; social, industrial, and sexual. . . . The Individualist is published for a purpose, and that purpose is the promulgation of scientific reform thought. To that end it fearlessly and vigorously opposes all schemes, hobbies, theories and isms that do not square with Herbert Spencer’s scientifically derived First Principle for the government of human social action.” 4:15 (Dec. 14, 1889).

Quotes Appearing at Head of Columns

“Every person has a natural right to do whatever he wills, provided that in the doing thereof he infringes not the equal rights of any other person.” Herbert Spencer.

“Has any race of men ever tried even the humblest experiment of freedom and found it fail?” Auberon Herbert.

Benjamin Tucker wrote: The Individualist “seems to be edited by many anarchists not completely agreed among themselves, and the consequence is that in every issue there are to be found contradictions and inconsistencies. This is just what popular government must result in, but is not the anarchistic plan.” 5:32 (July 12, 1890).

ENDNOTES

1. This statement of principles first appeared in Dyer Lum’s Alarm (1887–1889).

2. Detailed record of issues examined: 4:5 (July 13, 1889); 4:7 (Aug. 10, 1889)—4:24 (Mar. 1, 1890); 4:26 (Mar. 31, 1890)—4:28 (May 10, 1890); 5:30 (June 16, 1890)—5:36 (Sept. 24, 1890).

Instead of a Magazine (1915–1916)

Prospectus: Instead of a Magazine is not intended to “please the masses.” It is not published for profit, accepts no advertising, makes no promises, respects no prejudices. It is calculated to jar the sensibilities and to ruffle the temper of victims of “fixed” opinions, which includes pretty much everyone who “belongs” to any party, church, or cult.
Editor/Publisher: Herman Kuehn, Minneapolis, Minn.
Frequency: Semimonthly
OCLC Number: 31681083
Owning Libraries: University of Michigan, Hatcher Graduate Library, Serials and Microfilm; Harvard University, Houghton Library

SELECTIONS


Egoism and Altruism

Issue 21 (Aug. 15, 1915) Includes Supplementary Booklet:

John Beverley Robinson. “Ethics.”
Frederic Bastiat. “Protection.”
John Beverley Robinson. “Government.”

Margaret Sanger—Birth Control Case


NOTES

“Instead of a Magazine is an open forum. Criticism of the opinions of the contributors and of the editor are especially welcome.” 16 (June 7, 1915).
“I favor the allies because I love the French people, because I pity the Belgian people, because I admire the British influences that make for Liberty; because I feel some (tho [sic] I regret to say, a decreasing) concern for the future of the American people; because I have a considerable sympathy for the people of Russia, and because I hate and fear the German people as a nation of domineering brutes, bent on turning the whole world into a police-ridden paradise of the Prussian pattern.” Benjamin R. Tucker’s answer to why he favors the Allies in a letter to Joseph Labadie. 23 (Sept. 15, 1915).

“Instead of Magazine is devoted to no Cause or Cult. It is an open forum for the discussion of topics of sociologic import. Its editor frankly admits skepticism of the efficacy of every mooted substitute for voluntary cooperation.” 24 (Oct. 4, 1915).

The Kansas Liberal (1881–1883)

Prospectus: The Kansas Liberal is the Organ of no Sect—the Mouthpiece of No Organization. Its Object is to show that Liberty and Responsibility, like the Siamese twins, are Inseparable and that without these there can
be no true morality—no high Development of noble traits of Character either for Man or for Woman. The Mission of the Liberal is to preach the gospel of Self-Sovereignty as opposed to the doctrine of man’s Allegiance to a supposed Autocrat in the skies, or to an Earthly Despotism,—whether that despotism takes its authority from the King, Nobility, or from a Democratic Majority.


Managing Editor: Annie L. Diggs, 2:13 (May 18, 1882)–2:16 (June 22, 1882)

Assistant Editor: D. T. Ward, 2:24 (Oct. 18, 1882)


Frequency: Varied (Fortnightly)


Features/Subjects: Free Thought, Secularism, Kansas Liberal Union, Prohibition, Temperance, Woman’s Rights, Labor and Financial Reform, Spiritualism, Ezra Heywood—Obscenity Case

Preceding Title: Valley Falls Liberal (Valley Falls, Kans.)

Succeeding Titles: Lucifer, the Light Bearer (Valley Falls, Kans., Topeka, Kans., and Chicago); American Journal of Eugenics (Chicago and Los Angeles)

OCLC Numbers: 11910585, 25567950

SELECTIONS

“What We Demand for Woman.” 2:2 (Oct. 1, 1881). The editor demands that woman “be allowed the entire control of her own person. . . . In other words . . . not be compelled by law and custom to submit herself to the arbitrary will—to the ignorant, selfish, and often worse than brutal lustfulness of man. There! We have crossed the rubicon! We have thrown down the gauntlet and challenged to mortal combat one of the meanest, most hurtful, most cruel, most fiendish of despotisms that ever cursed the race of man.”


“Our Mission.” 2:8 (Apr. 13, 1882). The author reveals the mission of the Kansas Liberal as twofold: “iconoclastic or destructive” and “constructive or educational.”


Letter from E. C. Walker, secretary, Iowa State League. 2:11 (May 4, 1882). Walker argues that “security is not attained through the giving up of liberty. Only through the guarantee of perfect liberty is absolute security possible. And in proportion as the rights of each individual are protected is genuine order secured.”

A. C. Stowe. “Liberalism and the Labor Problem.” 2:16 (June 22, 1882). Stowe contends that “The church and corporations are linked as closely to rob labor of its reward in our own Republic, as king and priest ever were in other lands; and the sooner the workers know it the better.”


Moses Harman. “Our Object.” 2:25 (Dec. 1, 1882). Harman advocates, among other things, “the sovereignty of the individual or self-government. We would have every man and every woman to be the proprietor of himself or herself! Every individual should be a centerstance—not a circumstance!—a sun, not a satellite;—a body regulated and governed from within, not from without.”


“Era of Man” 39 (Jan. 12, 1883). The author states that the era of man begins in 1600 with the burning at the stake of Giordano Bruno, “a martyr to Science and the rights of man.”

Edwin C. Walker. “Liberty and Equality.” 47 (May 11, 1883). Walker states that “Liberty, Equality and Fraternity” is a grand motto, and a high aspiration, but Liberty is first, and of Liberty shall come the only true Equality, and of this Equality shall be born true Fraternity; for there can be neither Equality or Fraternity where Liberty is denied, whether by King William, Czar Alexander, or King Majority.”

Moses Harman. “Anarchy—What Is It?” 53 (Aug. 3, 1883). Harman suggests that “The sovereignty of the individual is [anarchy’s] cardinal plank instead of the sovereignty of a god, the king, the nobles, the majority or the figment called Society.”

Method of Propaganda

J. S. Brown. “Which Method?” 2:14 (May 25, 1882). Brown asks, “Shall we make a direct attack on the old fortress of error, superstition, bigotry, and a church of forms and creeds, or shall we go right forward with our affirmations of the truth.”

M. Harman. “Which Method.” 2:15 (June 1, 1882). Harman responds that “The ground must first be cleared of rubbish—of the rank growths of error before it is possible for the good seed to find a lodgment where it can grow and bring forth fruit.”

Ezra H. Heywood—Word—Obscenity Case


“The Heywood Case.” 51 (July 6, 1883). Reprinted from Word.

Kansas Liberal Platform

Moses Harman. “Free Homes.” 39 (Jan. 12, 1883). Harman explains that “our ‘idea’ of ‘free homes’ is supplementary to and conditioned upon that of Free Land.”

Moses Harman. “Free Marriage and Free Divorce.” 42 (Mar. 2, 1883). Harman contends that “every man and every woman of adult age and of sound mind should have the right to regulate his or her marital relations without interference from civil or ecclesiastical government.”

Moses Harman. “Free Mails.” 43 (Mar. 16, 1883). Harman argues that “without free mails, we cannot have a ‘free press,’ and without a free press we cannot have free government, and without free government we cannot long be a free people!”

**Obscenity**


**Communism**

R. E. La Fetra. “Communism.” 49 (June 8, 1883).

Edwin C. Walker. “Communism and Socialism.” 49 (June 8, 1883).


**NOTES**

**Irregular Dating of Paper**

Issues 2:1 (Sept. 1, A.N. 106)–2:6 (Feb. A.N. 106) are dated from the birth of the American Nation rather than the birth of Jesus Christ.

Issues 39 (Jan. 12, E.M. 283)–53 (Aug. 3, E.M. 283) are dated from the burning at the stake of Giordano Bruno (1600) rather than the birth of Jesus Christ

**“Our Platform”**

“Perfect Freedom of Thought and Action for every Individual so far and so long as he does not infringe upon the rights of others.” 2:1 (Sept. 1, 1881)–2:7 (Mar. 1882); 2:19 (July 20, 1882)–2:24 (Oct. 18, 1882).


Slogans Found in Title Block


ENDNOTE


Land and Liberty (1914–1915)

Prospectus: Ignorance is the mother of misunderstandings; of endless waste of time and effort; of constant endeavors to do what experience has proved impracticable. Thought must be rendered clear and strong, and as an effort toward that end we shall print a series of studies in which the basic positions of the Socialist, Anarchist, Single Tax, Syndicalist, I.W.W., and other divisions of the great army of discontent will be examined. For similar reasons we shall review in each issue some noted economic work. Our aim is not to think for others but to help them think, that they may become effective fighters in the great revolutionary struggle of which we are a part.

Examined: 1:1 (May 1, 1914)–1:15 (July 1915)
Subtitle: An Anti-Slavery Journal. 1:1 (May 1, 1914)–1:14 (June 1915)
Editor: William C. Owen
Publication Information: Land and Liberty Publishing Co., Hayward, Calif.¹
Frequency: Monthly
SELECTIONS

“Mexican Manifesto.” 1:3 (July 1914).

What’s What and Why

“No. 1 Socialism.” 1:1 (May 1, 1914).
“No. 3 the Single Tax.” 1:3 (July 1914).
“No. 5 the I.W.W.” 1:5 (Sept. 1914).

Great War (WWI)

William C. Owen. “Can We Stand Neutral [on the War in Europe]?” 1:7 (Nov. 1914).
William C. Owen. “Can We Stomach Conscription?” 1:10 (Feb. 1915).

NOTES

“Slavery Must Go.”
“War Pamphlet Number.” 1:15 (July 1915).
Land and Liberty took as its motto, “Slavery must go.” Thereby, it proclaimed its hostility to the invader; “for slavery is only oppression by the invader, acquiesced in, willingly or unwillingly, by the invaded. As a foe of the invader we make our fight.” 1:15 (July 1915).

ENDNOTE


**The Liberator (1905–1906)**

*Prospectus:* The editor does not necessarily endorse all views expressed by contributors, but as the Liberator is a free Forum we invite and welcome contributors upon all subjects pertaining to liberalism. Personalities will be rigidly excluded; we are working for the good of humanity at large.

*Examined:* 1:1 (Sept. 3, 1905)–1:30 (Apr. 15, 1906)

*Subtitle:* A Weekly Devoted to Revolutionary Propaganda along Lines of Anarchistic Thought

*Editor:* Lucy E. Parsons

*Publication Information:* Liberator Publishing Group, Chicago, Ill.

*Frequency:* Weekly

*Contributors:* Elizabeth B. Butler, William E. Curtis, Lizzie M. Holmes, Charles L. James, Andrew Klemencic, Emil W. Lingg, Max Nordau, Helen Oldfield, Rex (possibly Jay Fox), Fabius Silvain, Jean E. Spielman

*Features/Subjects:* Industrial Workers of the World (IWW), Labor Movement, Woman’s Rights, Science, Child Labor, Russian Revolution (1905), General Strike, Haywood-Moyer-Pettibone—Murder Conspiracy Case

*OCLC Numbers:* 30761236, 10060873, 27455748

**SELECTIONS**


C. L. James. “What Is Anarchy?” 1:1 (Sept. 3, 1905); 1:3 (Sept. 17, 1905); 1:6 (Oct. 8, 1905); 1:8 (Oct. 22, 1905); 1:22 (Jan. 28, 1906); 1:26 (Mar. 18, 1906); 1:29 (Apr. 8, 1906)–1:30 (Apr. 15, 1906).


“Address by Clarence S. Darrow. Delivered to the Prisoners in the County Jail.” 1:8 (Oct. 22, 1905)–1:9 (Oct. 29, 1905).

“Russia to Be Free! The General Strike Proves to Be the Most Important Weapon in the Hands of the Workers.” 1:9 (Oct. 29, 1905).

L.M.H. “The Right to Live. Does Labor Possess This Right?” 1:10 (Nov. 5, 1905).


Lucy E. Parsons. “Labors Long Struggle with Capital.” 1:10 (Nov. 5, 1905); 1:12 (Nov. 19, 1905); 1:14 (Dec. 3, 1905); 1:22 (Jan. 28, 1906)–1:27 (Mar. 25, 1906); 1:29 (Apr. 8, 1906).


Issue 1:11 (Nov. 11, 1905) dedicated to the martyred Chicago anarchists.


**Child Labor**


**Famous Women of History**

Wonders of Science

Enrico Ferri. “Science and Life.” 1:10 (Nov. 5, 1905); 1:12 (Nov. 19, 1905).
Translated by Odon Por.

Martyred Chicago Anarchists—Trial Speeches


Haywood-Moyer-Pettibone—Murder Conspiracy Case

Note: On December 30, 1905, a bomb killed former Idaho governor Frank Steunenberg. Western Federation of Miners leaders Bill Haywood, Charles Moyer, and George Pettibone were apprehended in Denver, Colorado, and extradited to Idaho to stand trial for the murder.

Johann Most Memorial

“John Most Gone, but Not Dead.” 1:27 (Mar. 25, 1906).

NOTES

Issued under the label of the IWW.
“Comrades, Let Us All Unite.”

ENDNOTES


 Libertarian Views (1941)

Prospectus: The purpose of this modest magazine is to serve as a connecting link between the various libertarian groups and individuals in this country. These are catastrophic times, and only by joint action arising from mutual understanding may we hope to accomplish anything. It is to the cause, therefore, of this mutual understanding that this publication is devoted.

Examined: 1 (Mar. 1941)

Editors: Sidney and Clara Solomon

Publication Information: Vanguard, New York, N.Y.

Contributors: Melvin Grieg (pseud. Wat O’Connell), Peter Groot

Features/Subjects: Libertarianism, Pacifism, Fascism, World War II

OCLC Numbers: 30373808, 31680890

Owning Libraries: Northwestern University, Deering Library, Special Collections; University of Wisconsin, Milwaukee, Fromkin Memorial Collection; University of Michigan, Labadie Collection and Hatcher Graduate Library—Serials and Microforms
SELECTIONS

Editorial. “The Meaning of Libertarian Communism.” The editors define libertarian communism, in part, as the quest for liberty, equality, and fraternity through federalism, decentralization, and democracy.

Ninu Kab. “Why This Is an Imperialist War.” Kab offers the slogan: “socialism in the rear before we turn to fight fascism.”

S. Morrison. “Hitler Must be Stopped!”

Wat O’Connell. “Revolutionary Ascendancy or Revolutionary Bankruptcy?”

_Libertarians and the War: A Symposium of Libertarian Views on the Nature and Significance of the Present War_


Peter Groot. “Class War and this War.”

NOTES

“A libertarian communist publication.”

“So long as Hitler’s secret police, his armed forces, and his infectious ideological poison of hatred and blind obedience still prevail, so long as this consummate reaction succeeds in its plan of making Europe one vast prison camp, there will be no possibility of the weakening of the super-state.” Excerpt from S. Morrison, “Hitler Must be Stopped!”

ENDNOTES

1. No editors were identified in the issue that I examined, but according to Paul Avrich, Sidney and Clara Solomon served as editors. Paul Avrich, _Anarchist Voices: An Oral History of Anarchism in America_ (Oakland, Calif.: AK Press, 2005), 531. Avrich also reveals that Sidney Solomon used the pen name S. Morrison. Avrich, _Anarchist Voices_, 446.

2. Avrich, _Anarchist Voices_, 455.
\textbf{Liberty (1881–1908)}\textsuperscript{1}

Prospectus: Monopoly and privilege must be destroyed, opportunity afforded, and competition encouraged. This is Liberty's work, and “Down with Authority” her war cry.

Examined: 1 (Aug. 6, 1881)–403 (Apr. 1908)\textsuperscript{2}

Subtitle: Not the Daughter but the Mother of Order, 1 (Aug. 6, 1881)–390 (Nov. 1905)

Editor/Publisher: Benjamin R. Tucker: Boston, Mass., 1 (Aug. 6, 1881)–218 (Feb. 13, 1892); New York, N.Y., 219 (Apr. 30, 1892)–403 (Apr. 1908)

Associate Editors: Alan P. Kelly,\textsuperscript{3} 42 (May 17, 1884)–124 (May 12, 1888); Victor Yarros, 159 (June 7, 1890)–218 (Feb. 13, 1892)

Frequency: Varied (Fortnightly)


\textit{OCLC Numbers}: 1755832, 2391228, 16852220, 4675686, 10080221, 145153306

\textbf{SELECTIONS}

“Michael Bakounine.” 9 (Nov. 26, 1881).
“Emerson, the Reformer.” 20 (May 13, 1882).
Lysander Spooner. “A Letter to Thomas F. Bayard, Challenging His Right—And That of All the Other So-Called Senators and Representatives in Congress—To Exercise Any Legislative Power Whatever over the People of the United States.” 21 (May 27, 1882).
Benjamin R. Tucker. “Michael Davitt and His Seducer.” 23 (June 24, 1882).
Lysander Spooner. “A Second Letter to Thomas F. Bayard, Challenging His Right—And That of All the Other So-Called Senators and Representatives in Congress—To Exercise Any Legislative Power Whatever over the People of the United States.” 42 (May 17, 1884).

H. “Liberty and Wealth.” 43 (May 31, 1884)–50 (Sept. 6, 1884).


Josephine D’aujourd’hui. “Then and Now: Or, the Travels through Time of Miss Josephine D’aujourd’hui as Told by Herself.” 46 (July 12, 1884)–72 (Dec. 26, 1885).

X. “Anarchism, True or False.” 50 (Sept. 6, 1884).

K. “Masters and Slaves.” 51 (Sept. 20, 1884).


“The Death of Chinese Gordon.” 59 (Feb. 28, 1885).


Lysander Spooner. “A Letter to Grover Cleveland: On His False, Absurd, Self-Contradictory, and Ridiculous Inaugural Address.” 63 (June 20, 1885)–81 (May 22, 1886).

J. Wm. Lloyd. “Confessions of a Convert.” 63 (June 20, 1885). Lloyd concludes with “in my arm-full embrace of Freedom, I don the red cap of liberty. I become an anarchist.”


J. Wm. Lloyd. “Anarchy and Reform.” 66 (Sept. 12, 1885).


Emile Zola. “Germinal and the Censors.” 70 (Nov. 28, 1885).


“[Nicholas] Tchernychewsky’s Life and Trial.” 82 (June 19, 1886)–85 (July 31, 1886). Translated by Victor Yarros.


John F. Kelly. “[Henry] George’s ‘Protection or Free Trade.’” 90 (Dec. 11, 1886).


Gertrude B. Kelly. “Proudhon and the Woman Question.” 95 (Mar. 12, 1887).

Tak Kak. “Egoism.” 97 (Apr. 9, 1887).


David A. Andrade. “What Is Anarchy?” 100 (May 28, 1887). Lecture originally delivered in Melbourne, Australia.


“Attempt to Kill Louise Michel.” 118 (Feb. 11, 1888). Pierre Lucas attempted to assassinate Michel on January 22, 1888, after she had addressed workers in the Gaiety Music Hall in Le Havre, France.


Florence Finch Kelly. “The Sexual Freedom of Women.” 120 (Mar. 10, 1888). Kelly declares that economic freedom is the only way for women to escape “The bondage of conventional marriage, which, according to the confessions of women themselves, is a condition which could have given Dante points for the inferno.”


Zelm. “Love and Ideas, and Ideas about Love.” 130 (Aug. 4, 1888). Zelm notes that “Free love is natural only as anarchy is natural; both mean revolution. Both mean the overthrow of existing tyranny, and both may mean great and prolonged struggle. We do not become free lovers simply by letting ourselves be. Believing in freedom, we love, and we believe ourselves to be free in that love.”

Vilfredo Pareto. “Letters from Italy.” 134 (Sept. 29, 1888); 137 (Nov. 10, 1888); 140 (Jan. 5, 1889); 151 (Oct. 5, 1889); 171 (Nov. 15, 1890); 179 (Mar. 7, 1891).

Victor Yarros. “Passive Resistance.” 135 (Oct. 13, 1888). Yarros contends that “The best method of resistance is that which secures fully the rights of the injured without causing any unnecessary harm to the guilty. Unnecessary harm is invasion, and is sure to provoke resistance on the part of (immediately) disinterested witnesses.”


A lecture read before the Manhattan Liberal Club.


Reprinted from the Pittsburg Truth.


Hugo Bilgram. “State Banking versus Mutual Banking.” 155 (Feb. 15, 1890).


William Bailie. “Bursting a Bubble.” 227 (June 25, 1892). This article addresses the self-abnegating revolutionary.
“Zola and Dynamite.” 247 (Nov. 26, 1892).
“Extracts from the Works of Nietzsche.” 250 (Dec. 17, 1892). Translated by George Schumm.
William Bailie. “Problems of Anarchism.” 253 (Jan. 7, 1893)–267 (Apr. 15, 1893); 271 (May 13, 1893)–272 (May 20, 1893); 276 (June 17, 1893); 279 (Aug. 1893). Bailie aims with this series to dissipate the “hopeless confusion,” expressed by some anarchists, in their economic ideas.
“Extracts from Nietzsche’s Works.” 286 (May 5, 1894). Translated by George Schumm.
Excerpt from Bimetallism: A Tract for the Times.
Robinson concludes that “On the rainbow that hangs over the path to liberty is inscribed, ‘Neither master, nor God!’”
Yarros comments on an article by George MacDonald in Truth Seeker (New York).
“Hill’s Anti-Anarchist Bill.” 300 (Nov. 17, 1894).
Benjamin R. Tucker. “Another Liberty Gone.” 303 (Dec. 29, 1894). Tucker examines the legal opinion in U.S. v. Debs, 64 F. 724 (C.C.II., 1894), which criminalized the boycott as an illegal restraint on trade. He concludes, “One by one the authorities are stripping the laborers of all their non-invasive weapons, determined to leave them only the ballot and the bomb, both of which are weapons of invasion and neither of which can help them in the slightest.”
Lillian Harman. “‘An Age-of-Consent’ Symposium.” 306 (Feb. 9, 1895); 314 (June 1, 1895).
Triennial meeting of the National Council of Women.
Victor Yarros. “Jury Reform.” 314 (June 1, 1895).
“An Undelivered Speech.” 359 (Jan. 1899). This article features an exchange between the Alexander Berkman Defense Association (Justus Schwab, Emma Goldman, and Edward Brady) and Benjamin R. Tucker on soliciting the aid of Andrew Carnegie to gain Berkman’s release from prison.
Steven T. Byington. “Passive Resistance To-day,” 373 (July 1903).
Moustafa Kamel Pasha. “To the English Nation and the Civilized World!” 394 (Aug. 1906). Pasha reports the execution, flogging, and humiliation endured by the villagers of Denshawai, Egypt, that resulted from a confrontation with British soldiers on a pigeon shoot.
Steven T. Byington. “Pre-Darwinianism.” 399 (Sept. 1907).

*Charles Guiteau’s Assassination of James A. Garfield*

“Distressing Problems.” 7 (Oct. 29, 1881).
“Guiteau’s Malice.” 10 (Dec. 10, 1881).
“Guiteau’s Wit.” 11 (Dec. 24, 1881).
“Guiteau the Fraud-Spoiler.” 13 (Jan. 21, 1881).

Anarchist Trials in Lyons and Paris, France (1883)

“The Arrest of Kropotkine [sic].” 32 (Jan. 20, 1883). Kropotkin was arrested for belonging to the International Workingmen’s Association.
“The Trial of the Anarchists at Lyons.” 33 (Feb. 17, 1883). Kropotkin was sentenced to five years in prison. This article features excerpts from the trial transcript.
“Blind as Well as Brutal.” 33 (Feb. 17, 1883).
“The Trial of Louise Michel.” 38 (July 21, 1883). Michel was charged with leading a demonstration of looters and was sentenced to six years in prison. This article features excerpts from the trial transcript.

Chinese Exclusion

Max. “Not the Chinese, but the Land Thieves.” 34 (Mar. 17, 1883).
Patrick J. Healy. “‘Max,’ the Chinese and Liberty.” 36 (May 12, 1883).

Mormons and Polygamy

X. “God and the State Hunting Mormons.” 72 (Dec. 26, 1885).
Dyer D. Lum. “Mormon Co-operation.” 83 (July 3, 1886).

Johann Most and Arson

Tucker ridicules Johann Most for his alleged refusal to repudiate a series of arsons committed by his followers to defraud insurance companies.
Haymarket Affair

Benjamin R. Tucker. “Liberty and Violence.” 81 (May 22, 1886). Tucker asserts that “The right to resist oppression by violence is beyond doubt; it is only the policy of exercising this right that Anarchists at this juncture have to consider. In Liberty's view but one thing can justify its exercise on any large scale,—namely, the denial of free thought, free speech, and a free press. Even then its exercise would be unwise unless suppression were enforced so stringently that all other means of throwing it off had become hopeless.”

X. “The Boston Anarchists.” 81 (May 22, 1886). The author exclaims that “The Boston Anarchists are ready to denounce the savage Communists of Chicago, who, falsely sailing under anarchistic colors, commit murder, arson, and mob violence, they yet wish to press most emphatically the fact that the so-called government is committing these very crimes everyday; has always committed them; and always intends to commit them.”


“Mr. [Dyer D.] Lum Finds Liberty Wanting.” 82 (June 19, 1886). Tucker replies that “The Chicago Communists have chosen the violent course, and the result is to be foreseen. Their predicament is due to a resort to methods that Liberty emphatically disapproves. As between them and the State Liberty's sympathies are with them. But as they by their folly are doing their utmost to help the State, Liberty cannot work with them or devote much energy to their defense.”


O. “Confession of an Atrocious Crime against the Anarchists Tried in Chicago.” 87 (Sept. 18, 1886).


O. “Chicago Anarchists.” 90 (Dec. 11, 1886).

Dyer D. Lum. “Pen-Pictures of the Prisoners.” 93 (Feb. 12, 1887).


Benjamin R. Tucker. “To the Breach, Comrades!” 112 (Nov. 19, 1887). Tucker remarks that “Of a deed so foul perpetrated upon men so brave, what words are not inadequate to paint the blackness on the one hand and the glory on the other? My heart was never so full, my pen never so halt. . . . The labor movement has had its Harper’s Ferry; when will come its Emancipation Proclamation?”


J. Wm. Lloyd. “Vengeance: An Open Letter to the Communist-Anarchists of Chicago.” 116 (Jan. 14, 1888). Lloyd cautions, “I tell you, Communists of Chicago, that your eight martyrs have done more to advance your cause than would the sacking of eight cities like Chicago. But I tell you again that the blood of the first man you assassinate by way of revenge will wipe out half of their work, and when the first dynamite bomb thrown by your revengeful hands enters a drawing-room window and tears the tender flesh of innocent women and babes, the whole of it will be undone.”

**Malthusians**

Gertrude B. Kelly. “Mr. Walker’s Neo-Nonsense.” 82 (June 19, 1886).
C. L. James. “A Plea for Parson Malthus.” 84 (July 17, 1886).
C. L. James. “Malthus’s ‘Main Principle.’” 86 (Aug. 21, 1886).

**Children under Anarchy**

T. “A Sound Criticism.” 316 (June 29, 1895).

**Crowley v. Christensen, 137 U.S. 86 (1890)**

*Note:* This case involves the regulation of liquor sales.

“Beauty of Government.” 172 (Nov. 29, 1890).
Victor Yarros. “Supreme Imbecility.” 172 (Nov. 29, 1890).

**Copyright**

J. Wm. Lloyd. “Copyright.” 177 (Feb. 7, 1891).
Tak Kak. “The Question of Copyright.” 179 (Feb. 21, 1891)–180 (Mar. 21, 1891); 185 (May 30, 1891).

Prohibition


Alexander Berkman’s Attempted Assassination of Henry C. Frick

Benjamin R. Tucker. “Save Labor from its Friends.” 231 (July 30, 1892).
Tucker concludes that “If the revolution comes by violence and in advance of light, the old struggle will have to be begun anew. The hope of humanity lies in the avoidance of that revolution by force which the Berkmans are trying to precipitate. No pity for Frick, no praise for Berkman, such is the attitude of Liberty in the present crisis.”

Colonization

J. Wm. Lloyd. “Shall We Colonize?” 259 (Feb. 18, 1893).

Capital Controversy—Debating Whether Money Is Capital

The Case of Auguste Vaillant

Note: Auguste Vaillant was a French anarchist who threw a bomb into France’s Chamber of Deputies on December 9, 1893. Although no one had been killed, Vaillant was condemned to death and executed.

“The Vaillant Trial.” 281 (Feb. 24, 1894).

Compulsory Vaccination

“The Vaccination Outrage.” 288 (June 2, 1894).

Sante Caserio

Note: Italian anarchist Sante Caserio assassinated French President Sadi Carnot in Lyons, France, on June 24, 1894.

Pullman Strike, the American Railway Union, and the Debs Case

T. “Another Liberty Gone.” 303 (Dec. 29, 1894).
The White Flag

Lloyd argues that “Red has always been the color of piracy, war, blood, fire, and hate” and proposes that “instead of a red flag we have a white flag with a red heart in the centre. And over the heart, our watchword, Equal Liberty; beneath the motto, ‘The world is our country,’ in letters of green.”

F.D.T. “Reds We Remain.” 298 (Oct. 20, 1894).

Oscar Wilde's Case

Note: Wilde was charged with multiple counts of conspiracy to commit gross indecency and sodomy and was sentenced to two years' hard labor.
Reprinted from Le Journal (Lyon, France).

Municipal Theater and Public Enterprise


Boycott

Joseph Labadie. “Why They Hate the Boycott.” 368 (Feb. 1903). Reprinted from Detroit To-day. Labadie reasons that the exploiting classes hate the boycott because the boycott is noninvasive, and authoritarians do not know how to deal with weapons that do not need force or violence to be effective.

Freelanders and the Freeland Colony in Bow, Washington

Horr’s preference for the label “anticrat” rather than “anarchist.”

NOTES

“For always in thine eyes, O Liberty! Shines that high light whereby the world
is saved. And though thou slay us, we will trust in thee.” John Hay. 1
(Aug. 6, 1881)—391 (Feb. 1906).
“A free man is one who enjoys the use of his reason and his faculties; who is
neither blinded by passion, nor hindered or driven by oppression, nor de-
ceived by erroneous opinions.” Pierre J. Proudhon. 1 (Aug. 6, 1881)—85
(July 31, 1886).
“In abolishing rent and interest, the last vestiges of old-time slavery, the Rev-
olution abolishes at one stroke the sword of the executioner, the seal of
the magistrate, the club of the policeman, the gauge of the exciseman, the
erasing-knife of the department clerk, all those insignia of Politics, which
young Liberty grinds beneath her heel.” Pierre J. Proudhon. 86 (Aug. 21,
1886)—391 (Feb. 1906).

ENDNOTES

1. In 1908, when Benjamin Tucker’s printing press was destroyed in a ware-
house fire, effectively ending his publishing career, Liberty was “still recog-
nized in philosophic and progressive circles as the ablest and most author-
itative champion of anarchism, both in Europe and America.” New
2. The full run of *Liberty* is browsable and full-text searchable from Proquest, American Periodicals Series Online.


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**Liberty (1902–1903)**

*Prospectus*: *Liberty* advocates an increasing war against Capitalism and Governmentalism, by any and every means... We are firmly convinced that the economic basis of Society is responsible for its political condition and that, therefore, the first act of the Revolutionist is to destroy the eco-
nomic support that the present society has: Capitalism. This can be best
done by permeating the ranks of organized labor, and by showing them
the inequities committed by their bosses, induce them to go in for coop-
ervative endeavor.

Examined: 1:1 (Apr. 1, 1902)–1:11 (Mar. 1903)
Subtitle: A Weekly Revolutionary Paper. 1:5 (Dec. 6, 1902)–1:10 (Jan. 24,
1903)
Editors: William MacQueen, 1:1 (Apr. 1, 1902)–1:6 (Dec. 13, 1902); Inter-
national Propaganda Groups of America, 1:10 (Jan. 24, 1903)
Publication Information: William MacQueen, New York, N.Y., 1:1 (Apr. 1,
1902); International Propaganda Groups of America, New York, N.Y.,
and Paterson, N.J., 1:5 (Dec. 6, 1902)–1:11 (Mar. 1903)
Frequency: Weekly
Contributors: Jay Fox, William MacQueen, Redcap
Features/Subjects: Silk Workers’ Strike—Paterson, New Jersey, Labor Move-
ment
OCLC Number: 27209634

SELECTIONS

Fox warns that “An arbitration-law is a trick to destroy the worker’s only
weapon of defense—the strike.”
from Murder and Liberty.
MacQueen Family Relief Committee. “The Deporting of MacQueen’s Fam-
ily.” 1:10 (Jan. 24, 1903). MacQueen’s wife and children arrived in the
United States, January 3, 1903, aboard the S.S. Umbria, were arrested as
undesirable persons, and deported.
Redcap.

Silk Workers’ Strike—Paterson, New Jersey

William MacQueen. “Justice Is Satisfied.” 1:5 (Dec. 6, 1902). MacQueen was
arrested with Luigi Galleani and Rudolf Grossman for “inciting a riot”
during a silk workers’ strike in Paterson, New Jersey. MacQueen was sentenced to five years’ hard labor.


NOTE

“But what should be our idea about the [assassination of President McKinley], as Anarchists,—revolutionists? We don’t advocate murder—the shedding of human blood is an anti-social act. It has no place in anarchistic ideas. But, we can remember the old saying—he who lives by the sword shall die by the sword and say frankly, ‘If McKinley was murdered, it was because of his doctrine and use of murder.’ Dirt always requires a broom. Irrespective of right or wrong we compare the characters of the two, and say with all our hearts, ‘Our respect for you, Leon, is only equaled by our detestation of the Irish American boodle hunting vulture, over whose grave so many crocodile tears are shed.’” William MacQueen. 1:11 (Jan. 24, 1903).

ENDNOTE

1. Detailed record of issues examined: 1:1 (Apr. 1, 1902); 1:5 (Dec. 6, 1902); 1:6 (Dec. 13, 1902); 1:10 (Jan. 24, 1903); 1:11 (Mar. 1903).

Liberty Library (1896–1897)

Prospectus: Liberty Library is a monthly publication, the literature of which is devoted to radical investigation and criticism of prevalent superstitions and existing institutions; and to the exposition of theories pertaining to the welfare of human society.

Lucifer, the Light Bearer (1883–1907)

Prospectus: In short, *Lucifer* stands for Light against Darkness, for Liberty against Despotism, for Equality against Privilege; it stands for Human Solidarity, that is, for the Oneness, for the Common Interests, of the Race, against all forms of Exclusiveness,—domestic, religious, commercial and political—and therefore it has no sympathy with the prejudices and the slogans of clans and of churches, of monopolies and of nations, and it stands for Mental Honesty against the everywhere creeping and crawling Hypocrisy which is the deadliest foe of Truth and Justice that remains to us To-day as a heritage from the time when an anti-natural and proscriptive Church ruled the world with a merciless cruelty without parallels in the annals of Man. To scatter the seeds of Truth, to spread the light of Liberty, to establish the order of Justice—this is the work which *Lucifer*, according to its ability and power, essays to do. Will you help?

Examined: 54 (Aug. 24, 1883)–1074 (Sept. 13, 1906)

Editors: Moses Harman;3 Edwin C. Walker, 54 (Aug. 24, 1883)–93 (Apr. 3, 1885); 130 (Jan. 1, 1886)–248 (Apr. 27, 1888); Lois Waishbrooker, 1892–1893

Assistant Editor: Lillie D. White, 453 (Nov. 25, 1892)–462 (Jan. 27, 1893)

Publication Information: M. Harman and Edwin C. Walker, Valley Falls, Kans. 54 (Aug. 24, 1883)–93 (Apr. 3, 1885); Moses Harman, Valley Falls, Kans. 94 (Apr. 10, 1885)–103 (June 12, 1885); Moses Harman and Geo. S. Harman, Valley Falls, Kans. 119 (Oct. 9, 1885)–248 (Apr. 27, 1888); Moses Harman, Valley Falls, Kans. 263 (Aug. 10, 1888)–338 (Feb. 28, 1890); Moses Harman, Topeka, Kans. 406 (Oct. 2, 1891)–452 (Nov. 18, 1892); Moses Harman and Lillie D. White, Topeka, Kans. 453 (Nov. 25, 1892)–462 (Jan. 27, 1893); Moses Harman, Topeka, Kans. 478 (May 19, 1893)–604 (Apr. 17, 1896) and Chicago, Ill. 605 (May 8, 1896)–1074 (Sept. 13, 1906)
Frequency: Varied (Weekly)


Preceding Titles: Valley Falls Liberal (Valley Falls, Kans.); Kansas Liberal (Valley Falls, Kans.)

Succeeding Title: American Journal of Eugenics (Chicago and Los Angeles)

OCLC Numbers: 16507761, 11910543, 2759905, 31083987

SELECTIONS

Moses Harman. “The Comstock Laws.” 56 (Sept. 28, 1883). Harman argues that “A censorship of the mails, such as [the Comstock] laws authorize, is a step towards establishing a national code of morals, and since Christian morals are founded upon Christian creeds, it follows that the establishment of Christian morality by the U.S. Government is a step towards the establishment of the Christian religion by the same authority.”

Edwin C. Walker. “Morals and Rights.” 58 (Nov. 2, 1883). Walker contends that “As to what a man’s physical and moral habits may be the State has no right of inquiry.”


Edwin C. Walker. “Heywood, [Frank] Tousey, the Postal Statutes.” 68 (Mar. 21, 1884). Walker reports on the proposal before Congress to exclude from the mails all newspapers that contain advertisements or notices of lotteries or of patent medicines.


Moses Harman. “Marriage.” 74 (June 13, 1884). Harman clarifies that he does not oppose marriage or monogamy as such, but rather state enforcement or interference with what should be strictly a private and personal matter.


Moses Harman. “The Dynamite Question.” 89 (Feb. 13, 1885). Harman condemns the Fenian’s bombing of the House of Parliament in London “because the lives of hundreds of innocent persons were, without warning, put in jeopardy,” while respecting the Russian nihilist who “issued their declaration of war, thereby giving fair warning to all to keep at a safe distance from the object of their destructive missiles.”

Moses Harman. “A Word to Strikers and Wage Workers Everywhere.” 90 (Feb. 27, 1885). Addressing the miners of Hocking Valley in particular, and strikers in general, Harman concludes, “Stand up! Be men, not spaniels! Allow no man, no corporation, no government to stand between you and your natural right to the soil and to what the soil covers. Pre-empt your claim to your birthright, and if any man, any corporation, any government attempts to drive you from that claim then meet force with force!”

Edwin C. Walker. “Comstock, the Censor.” 91 (Mar. 13, 1885). Walker describes the Vice Society as a “moral smelling club composed partly of hypocrites and partly of ignoramuses.”


L.P. “Theology, Alias Mythology.” 104 (June 19, 1885)–108 (July 17, 1885).

“The Chinese.” 110 (July 31, 1885). The author supports an immigration policy that “invites all without distinction of race or color to come and aid us in making America a paradise for all who will work, and to get rid of the idlers and loafers who now infest the hives of industry for the purpose of stealing from the industrious workers, through rent, interest, and profits.”

Henri B. Armand. “Chinesephobia.” 127 (Dec. 11, 1885). Armand argues that “The opposition to the Chinese has its root in race prejudice, just as the Irishman in America once hated the ‘naygur’ and the Eastern laborer is now aroused against the Pole and the Hungarian.”


Elizabeth Cady Stanton. “The Christian Church and Women.” 144 (Apr. 9, 1886); 148 (May 7, 1886); 151 (May 28, 1886)–153 (June 11, 1886); 155 (June 25, 1886); 159 (July 23, 1886). Reprinted from Index (Boston).


“Evolution of Marriage. Old Institutions Are Passing Away—New Light Changing Beliefs—The Hope of the Civilized People Rests in a Woman Recovering the Place Lost to Her—Her Right of Selection—False Education and False Ideas of Modesty.” 558 (May 3, 1895)–559 (May 17, 1895).


Elmina D. Slenker. “Dianism.” 631 (Oct. 30, 1896); 634 (Nov. 20, 1896); 637 (Dec. 11, 1896); 654 (Apr. 14, 1897); 661 (June 2, 1897); 820 (June 30, 1900). Slenker starts with a definition of Dianism as “love, affectionateness, sympathy and comradeship, reserving the sex-act for parentage alone. It is being socially free to caress, embrace, and fondle each other, with no expectation, and as little desire as possible for further association, unless children are wished for.”
Moses Harman. “The Gospel of Discontent.” 653 (Apr. 7, 1897). Harman notes that Lucifer is not an organ of any sect or “ism,” and that its most important work is to “preach the gospel of discontent.”
Jonathan Mayo Crane. “The Case of Joseph R. Dunlop.” 658 (May 12, 1897). Crane reports how Dunlap, editor of the Dispatch (Chicago), was sentenced to two years in prison for circulating obscene literature.
E. B. Foote. “One or Many Loves.” 663 (June 16, 1897)–666 (July 7, 1897).
Orford Northcote. “Contagious Diseases and Governmental Remedies.” 667 (July 14, 1897)–669 (July 28, 1897).
Kate Austin. “Is Woman Man’s Inferior?” 744 (Jan. 7, 1899).
Edwin C. Walker. “Medical Ethics as Related to Abortion and Prevention.” 753 (Mar. 11, 1899).
Kate Austin. “What Shall We Do with the Children?” 759 (Apr. 29, 1899).
Moses Harman. “Plain Words on the Woman Question.” 851 (Feb. 9, 1901).
C. L. James. “Great Spirits Gone.” 855 (Mar. 9, 1901)–856 (Mar. 16, 1901).
Tribute to Friedrich Nietzsche, Robert Ingersoll, and Oscar Wilde.
“Elizabeth Cady Stanton.” 942 (Nov. 6, 1902). A memorial reprinted from the Chicago Inter-Ocean.
“Mrs. Stanton's Last Plea for Women.” 946 (Dec. 4, 1902). Intended as a contribution to the “symposium for the discussion of how to solve the divorce problem” running in the Hearst newspapers.
Flora W. Fox. “Liberals, Be Consistent.” 956 (Feb. 12, 1903). Fox suggests that if there is to be hero worship in the form of a day of recognition for Thomas Paine, then there should also be a “little she-ro worship” by setting aside a day to recognize Mary Wollstonecraft.


Hugh O. Pentecost. “Comstock and His Methods.” 1067 (June 7, 1906).


Haymarket Affair

Moses Harman. “The Chicago Riots.” 148 (May 7, 1886). Harman suggests that the Chicago anarchists had betrayed and crucified the cause of labor, and credits Wendell Philips with saying, “So long as free speech and free press is allowed, we have no use for dynamite as a revolutionary weapon.”


Dyer D. Lum. “Lum to Plumb-Line.” 154 (June 18, 1886).


“[Albert] Parsons Speaks.” 159 (July 23, 1886)–160 (July 30, 1886).


M. M. Trumbull. “Was It a Fair Trial? An Appeal to the Governor of Illinois.” 224 (Nov. 11, 1887)–225 (Nov. 18, 1887).

Edwin C. Walker and Lillian Harman—Felonious Cohabitation Case

“Autonomistic Marriage Practicalized.” 169 (Oct. 1, 1886). This article features the statements of M. Harman, E. C. Walker, and Lillian Harman made during their autonomistic marriage ceremony.


David Overmyer. “In the Supreme Court of Kansas.” 183 (Jan. 28, 1887). Meyer was Walker and Harman’s attorney.


“Six Months in Jail.” 190 (Mar. 18, 1887).


Moses Harman—Lucifer—Obscenity Cases

“Comstock in the West.” 191 (Mar. 25, 1887).

Moses Harman. “Our Offense.” 205 (July 1, 1887). In this article, Harman speculates that the charge of mailing an obscene publication refers to the publication of a letter by W. G. Markland that strongly condemned the “crime of legalized rape.”


“Comstockism vs. Lucifer.” 291 (Mar. 8, 1889).


Celia B. Whitehead. “Open Letter to Judge Foster.” 305 (June 14, 1889).


“Freedom of Speech and of Press. Extract from the Speech of Hon. David Overmyer before Judge Foster, on Motion to Quash the Indictments against Lucifer.” 308 (July 5, 1889)–309 (July 12, 1889).

“A Summary of the Moses Harman Case.” 430 (May 20, 1892).
Reprinted from Twentieth Century.
“From the Editor in Prison.” 563 (June 21, 1895).
“What They Say of the Persecution.” 567 (July 19, 1895).

Lum Smith—Criminal Libel Case

Smith was sentenced to six months in jail for calling Anthony Comstock, among other things, a smut-bag, a fraud, and a hypocrite.
“The Smith-Comstock Trial.” 327 (Dec. 6, 1889).

The Firebrand—Obscenity Case


Spanish-American War

Charles Gano Baylor. “Cuba Shares the Same Fate of Poland—The Holy Alliance Renewed in the New World.” 706 (Apr. 13, 1898).


Moses Harman. “Some Inequalities of War.” 717 (July 2, 1898).


“Revolution.” 728 (Sept. 17, 1898).

George Bedborough—Obscenity Case

Note: Editor of the Adult (London), secretary of the Legitimation League, and London representative of Lucifer, Bedborough was arrested for attempting to “corrupt the morals of Her Majesty’s subjects” by publishing and selling Havelock Ellis’s book *Studies of Psychology of Sex—Sexual Inversion*.

Sidney Holmes. “A Victim of Social Degenerates.” 715 (June 18, 1898).

“Comstockism at Work in England.” 715 (June 18, 1898). This article includes Lillian Harman’s account of Bedborough’s arrest.

“The Arrest of George Bedborough.” 716 (June 25, 1898). This article includes a letter from Henry Seymour.

Sidney Laytine. “Our English Comrades—George Bedborough.” 716 (June 25, 1898). Laytine contends that without Bedborough there would be no English free-love movement.

“Sir John Bridge and His Justice.” 718 (July 9, 1898).


“Letter from George Bedborough.” 720 (July 23, 1898).


“Who Is the Coward?” 737 (Nov. 19, 1898). The author discusses Bedborough’s decision to plead guilty to three counts of obscenity in the indictment against him.


Race Question—Lynching of Sam Hose—Miscegenation

Lillian Harman. “The Race Question.” 764 (June 3, 1899). Harman notes that “If every white man who had ever outraged a black woman had met
the fate of Sam Hose, many of the men who burn Negroes would not be alive today—many of them would have never been born.”
Moses Harman. “Personal and Impersonal.” 784 (Oct. 21, 1899). Noting that the “Negro question” has taken up considerable space in _Lucifer’s_ columns over the past few months, Harman reminds his readers that “The race question, or color line, is a side issue rather than a principal one in our work.”

_Anglo–Boer War_


_Children under Anarchy_

Kate Austin. “Are Children Human Beings?” 818 (June 16, 1900).
Kate Austin. “Liberty vs. Property Rights.” 825 (Aug. 4, 1900).

_Charles L. Govan—Discontent—Obscenity Case_

*Note:* Govan was arrested for mailing a Henry Addis article, pled guilty to an obscenity charge, and was fined $75.

**Should Love Die?**

Harman begins with a letter from May Huntley that explains the “tragic ending” in her story, “Nature and the Law.”
Helen Webster. “Why Should Love Die?” 867 (June 1, 1901).
Voltairine de Cleyre. “The Death of Love.” 883 (Sept. 21, 1901). De Cleyre concludes that “Love—when free—dies in its due season. It dies to make way for other activities, equally imperative in the building up of character. Don’t seek to prolong the agony; let it die in peace.”

**Vaccination and Vivisection**

C. L. James. “Symposial.” 867 (June 1, 1901).
Moses Harman. “Vaccination and Vivisection.” 867 (June 1, 1901).
C.E.W. “A Physician’s Testimony.” 873 (July 13, 1901).

**Twenty-First Anniversary of Lucifer, Commemoration Issue.**

880 (Aug. 31, 1901)

Edwin C. Walker. “Two Decades and a Year.”
Moses Harman. “Lucifer Coming of Age.”
Leon Czolgosz’s Assassination of William McKinley

Moses Harman. “The Lesson of the Hour.” 883 (Sept. 21, 1901). Harman concludes that “If [Czolgosz’s] aim had been the exact opposite of what he said it was; if he had desired to defeat the purposes of anarchism as taught by its logical thinkers and reasoners . . . if Czolgosz had desired to strengthen the power of the Trusts, and consolidate and perpetuate the rule of the few over the many, he could have done nothing better for his purpose than to slay the president of the United States.”

Suppressing Anarchism—Free Society Group, Emma Goldman

“Jane Addams and the Imprisoned Anarchists.” 883 (Sept. 21, 1901).
Lillian Harman. “From My Point of View.” 885 (Oct. 5, 1901). Harman comments on the editor of Free Thought magazine (Chicago), H. L. Green’s suggestion that all anarchists and free lovers be banished to a Pacific island.
“Emma Goldman Denied a Hearing.” 886 (Oct. 12, 1901). This article reports the city of Chicago’s decision to prohibit Goldman from delivering her lecture on the “Modern Phases of Anarchy,” which had allegedly incited Czolgosz to assassinate McKinley.

Suppressing Anarchism—Home Colony—Obscenity Cases and Post Office Closure

“Another Arrest.” 885 (Oct. 5, 1901).

Moses Harman. “The [Lois] Waisbrooker and [Mattie D.] Penhallow Case.” 929 (Aug. 7, 1902). Waisbrooker was arrested for publishing “The Awful Fate of Fallen Women” in her paper *Clothed with the Sun*, while Penhallow, the postmistress of Home, was arrested for mailing the paper. Ultimately, Waisbrooker was fined $100, and, although Penhallow was acquitted, as a punitive measure, the federal government closed Home’s post office.

**Suppressing Anarchism—Johann Most—Free Speech Case**

*Note:* Most was charged with endangering the public peace and sentenced to one year in prison for publishing a fifty-year-old article by Carl Heinzen that advocated the assassination of political rulers. See *People v. Most*, 75 NYS 591 (1902).


**Ida C. Craddock—Obscenity Case**

*Note:* Ida was sentenced to five years in prison for distributing “The Wedding Night” through the mail.


Herman Helcher’s Attempted Assassination of Voltairine de Cleyre


Robert G. Ingersoll

“Clarence Darrow on the Inconsistencies of Ingersoll.” 975 (June 25, 1903).
Xelda. “Ingersoll’s Last Words on Woman.” 979 (July 23, 1903).

Free Thought

Lucifer and the Postal Censors—Moses Harman—Obscenity Case

Note: In 1905, at the age of seventy-five, Moses Harman was sentenced to one year of hard labor breaking rocks at Joliet prison.

Seymour Stedman. “From a Lawyer’s Standpoint.” 1043 (July 6, 1905).

George Bernard Shaw


NOTES

“Late Kansas Liberal.” 54 (Aug. 24, 1883)–92 (Mar. 27, 1885).
“A weekly journal devoted chiefly to woman’s emancipation from sex slavery, by and through a better understanding of sexology—including heredity and stirpiculture—and by and through a radical reorganization of our industrial and economic systems.” 406 (Oct. 2, 1891).
“Our Platform . . . Perfect freedom of thought and action for every individual so long as he does not infringe upon the rights of others. Self-government
the only true government. Liberty and responsibility the only basis of morality.” 54 (Aug. 24, 1883)–56 (Sept. 28, 1883).

**Slogans Found in Title Block**

“Total Separation of the state from supernaturalism,” “Perfect equality before the law for all men and women,” “No privileged Classes or Orders.” 54 (Aug. 24, 1883)–56 (Sept. 28, 1883).


**ENDNOTES**


2. Scattered issues of *Lucifer* are browsable and full-text searchable through the Readex Database: American Historical Newspapers, 1690–1922. Detailed record of issues examined: 54 (Aug. 24, 1883)–81 (Oct. 17, 1884); 83 (Nov. 21, 1884); 85 (Dec. 19, 1884)–12 [sic] (Sept. 18, 1885); 118 (Oct. 2, 1885)–174 (Nov. 12, 1886); 177 (Dec. 3, 1886)–186 (Feb. 18, 1887); 188 (Mar. 4, 1887)–194 (Apr. 15, 1887); 200 (May 27, 1887)–203 (June 17, 1887); 205 (July 1, 1887)–211 (Aug. 12, 1887); 213 (Aug. 26, 1887)–225 (Nov. 18, 1887); 248 (Apr. 27, 1888); 256 (June 22, 1888); 263 (Aug. 24, 1888); 268 (Sept. 14, 1888); 280 (Dec. 14, 1888)–295 (Apr. 5, 1889); 297 (Apr. 19, 1889); 299 (May 3, 1889)–303 (May 31, 1889); 305 (June 14, 1889)–320 (Sept. 27, 1889); 322 (Oct. 11, 1889)–323 (Nov. 8, 1889); 327 (Dec. 6, 1889); 337 (Feb. 28, 1890); 406 (Oct. 2, 1891); 427 (Apr. 22, 1892); 430 (May 20, 1892); 446 (Oct. 7, 1892); 449 (Oct. 28, 1892); 451 (Nov. 11, 1892); 453 (Nov. 25, 1892)–454 (Dec. 2, 1892); 460 (Jan. 13, 1893); 462 (Jan. 27, 1893); 478 (May 19, 1893); 482 (June 16, 1893); 485 (July 14, 1893); 538 (Oct. 26, 1894); 549 (Feb. 15,
3. Emma Goldman hailed Moses Harman as the pioneer of the free motherhood movement in America, while Margaret Marsh has qualified Harman as the “most important male feminist among the anarchists.” Richard Drinnon, Rebel in Paradise: A Biography of Emma Goldman (Chicago: University of Chicago Press, 1961), 167; Marsh, Anarchist Women, 55.


5. According to Paul Avrich, Voltairine de Cleyre used “Flora W. Fox” as a pseudonym to write this article. However, Avrich does not specify whether other articles appearing in Lucifer and signed “Flora W. Fox” were also written by de Cleyre. Paul Avrich, An American Anarchist: The Life of Voltairine de Cleyre (Princeton, N.J.: Princeton University Press, 1978), 159, n.34.

**Man! (1933–1940)**

*Prospectus:* *Man!* has and shall have ideas to place before those who are willing to face the truth, and act for themselves. If it aims at anything at all—it is—for Man to regain confidence in himself, in his own great power to achieve liberation from every form of slavery that now encircles him. *Man!* is a journal of the Anarchist Ideal and movement. Every social question will be met consistently, without offering any quarter to compromise, the doom of so many ideals and idealists.

**Examined:** 1:1 (Jan. 1933)–8:4 (Apr. 1940)

**Subtitle:** A Journal of the Anarchist Ideal and Movement

**Editors:** Marcus Graham,1 1:1 (Jan. 1933)–4:7 (July 1936) and 5:5/6 (July–Aug. 1937)–8:4 (Apr. 1940); Hippolyte Havel, 4:8/9 (Aug.–Sept. 1936)–5:4 (June 1937)


**Frequency:** Monthly


**Features/Subjects:** Spanish Revolution, International Anarchist Movement, Bolshevism, Fascism–Nazism–Hitlerism, Burning of the Reichstag, Dominick Sallitto, Vincenzo Ferrero, and Marcus Graham—Deportation Cases, Anarchist Profiles, Art and Literature, Book Reviews, Labor Strikes

**OCLC Numbers:** 3930443, 12561939, 5359330, 5796168, 9165109, 7894541, 32357612, 30367528

**SELECTIONS**


M. Acharya. “Nationalism in India.” 1:7 (July 1933).


“Government’s Foul Conspiracy to Destroy Man!” 2:5 (May 1934).

Kate Austin. “Is Woman Doomed by Natural Law to Be the Mental Inferior of Man?” 2:6/7 (June–July 1934). Previously unpublished, this essay was copied from the original manuscript in the Labadie Collection, Ann Arbor, Michigan.


Harold Preece. “Georgia—A Symbol of Injustice to the Negro.” 3:9 (Sept. 1935). Preece tells the story of Angelo Herndon, leader of hunger marches and a sharecropper organizer, whose effectiveness drew the attention of the authorities, an arrest for “attempting to incite insurrection,” and a sentence of eighteen to twenty years on the chain gang. See Herndon v. State, 174 S.E. 597 (Ga., 1934), Herndon v. State, 176 S.E. 620 (Ga., 1934), Lowry v. Herndon, 186 S.E. 429 (Ga., 1936).

Hippolyte Havel. “Japanese Martyrs.” 5:1 (Jan. 1937). This article includes letters from Denjiro Kotoku.

**Anarchists Profiles**

M.S. “Severino Di Giovanni.” 1:2 (Feb. 1933). Di Giovanni was an Italian anarchist living in Buenos Aires, the editor of *Culmine Anarchia*, and was executed by the Uriburu dictatorship in Argentina.

Michael Schirru

Note: Michael Schirru was an Italian anarchist executed by the Mussolini dictatorship.

Marinus Van Der Lubbe—Burning of the Reichstag

“Correspondence: Rudolf Rocker and Marinus Van Der Lubbe.” 2:4 (Apr. 1934).

Spain’s October Revolution

Note: Issue 3:3 (Mar. 1935) features the following articles on Spain’s “October Revolution”:
Tranquillo. “What Happened in the Last Uprising of Spain?”
Peninsular Committee. “Statement of the Iberian Anarchist Federation.”
Louis Raymond. “An Appeal.”
Dominick Sallitto and Vincenzo Ferrero—Deportation Case

Note: Sallitto and Ferrero were arrested as alien anarchists and threatened with deportation. Nationwide protest led to Sallitto’s release; however, Ferrero, facing deportation to fascist Italy and the prospect of execution, jumped bail and went underground.

“Resisting Attempt to Throttle Freedom of Thought.” 3:7/8 (July–Aug. 1935). This article features letters of support, including a letter from Charles Erskine Scott Wood.

Scottsboro Case


Marcus Graham—Deportation Case

Note: Beginning in 1919, the government sought to deport Graham as an alien anarchist. His case lay dormant until 1936 when he was ordered to present himself to the Immigration Department of San Francisco.
“Resistance to Attack on Freedom.” 5:9 (Nov. 1937). This article includes a letter from Roger Baldwin.
“Anarchy on Trial in United States Court.” 6:1 (Jan. 1938). Speech of Marcus Graham before being ordered jailed for six months or until he voluntarily
agreed to answer immigration inspectors’ questions regarding his age and birthplace.


“Protesting Voices on Behalf of Freedom.” 6:3 (Mar. 1938). This article features protests from Guy A. Aldred, Steven T. Byington, and others.


“Judge Leon R. Yankwich and Freedom of Thought.” 7:2 (Feb. 1939). This article features an exchange of letters between the Marcus Graham Freedom of the Press Committee and Judge Leon R. Yankwich.

“Graham Sentenced.” 7:7 (July 1939).

Spanish Revolution


Libertarian Socialism
Libertarian Socialist League. “Manifesto of Libertarian Socialist League.” 6:12 (Dec. 1938). This manifesto is signed by Harry Kelly and was drafted at a conference held at the Mohegan Colony in New York, Sept. 5–12, 1938.

NOTES
“Man Is the Measurement of Everything.”
“If there is anything that Cannot Bear Free Thought—Let it Crack!—Wendell Phillips,” 5:5/6 (July–Aug. 1937)–8:4 (Apr. 1940).

ENDNOTES


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**Modern School (1912–1922)**

*Prospectus:* The *Modern School* has never been spectacular or melodramatic and, as we live in an age where these superficialities abound, its circulation has been limited and its influence circumscribed. Unmoved by the roar and clamor around us and frantic appeals “To do something”—which in reality means “Talk about something”—the handful of men and women who have conducted this little publication and the school it stands for are doing nothing strikingly picturesque except trying to create a free society by creating free children that will make such a society possible and lasting.

*Examined:* 1:1 (Feb. 1912)–9 (Sum. 1922)

*Subtitles:* A Monthly Bulletin. 1:3 (Mar. 1, 1914)–1:10 (Oct. 1, 1914); A Monthly Magazine Devoted to Advanced Ideas in Education. 3:1 (May 1916)–3:12 (May 1917); A Monthly Magazine Devoted to Libertarian Ideas in Education. 4:1 (June–July 1917)–Sum. 1921; A Quarterly Magazine Devoted to Libertarian Ideas in Education. 8:4 (Oct.–Dec. 1921)–9 (Sum. 1922)


*Associate Editors:* Harry M. Kelly, no. 3 (Win. 1913)–no. 4 (Spr. 1913), and 2:2/3 (Feb.–Mar. 1915)–2:7/8 (July–Aug. 1915); Manuel Komroff, no. 3 (Win. 1913)–no. 4 (Spr. 1913); Adolf Wolff, no. 4 (Spr. 1913)


**Frequency:** Varied (Monthly)

**Contributors:** Leonard D. Abbott, William Thurston Brown, Ananda Coomavaswamy, Will Durant, Elizabeth Byrne Ferm, Rose Florence Freeman, Delia D. Hutchinson, Robert H. Hutchinson, Harry M. Kelly, Manuel Komroff, Scott Nearing, Margaret H. Sanger, Margaretta Schuyler, Bernard Sexton, Cora Bennett Stephenson, John Weichsel, Carl Zigrosser

**Features/Subjects:** Ferrer Modern School, Libertarian Education, Poetry, “Readings in Libertarian Education,” Book Reviews

**OCLC Numbers:** 3372733, 19333138, 227505290

**SELECTIONS**

Harry Kelly. “What Is a Modern School?” no. 3 (Win. 1913).
“The Lexington Avenue Explosion.” 1:8 (Aug. 1, 1914). Arthur Caron, Charles Berg, and Carl Hanson were killed when a bomb they were assembling, in order to assassinate John D. Rockefeller, prematurely exploded.


Cohen commemorates the opening of the Country School.


Education in Russia


NOTE

Two numbers issued as 8:4: “Convention Number.” (Sept. 1921) and (Oct.–Dec. 1921).
ENDNOTE

1. Detailed record of issues examined: 1:1 (Feb. 1912); no. 3 (Win. 1913)–no. 5 (Autumn, 1913); 1:3 (Mar. 1, 1914)–2:7–8 (July–Aug. 1915); 3:1 (May 1916)–7:4–6 (Apr.–June 1920); 7:?: (Oct. 1920); Sum. No. 1921; 8:4 (Sept. 1921); 8:4 (Oct.–Dec. 1921); 9 (Mid-Win. 1922); 9 (Sum. 1922).

Mother Earth (1906–1917)

Prospectus: Mother Earth will endeavor to attract and appeal to all those who oppose encroachment on public and individual life. It will appeal to those who strive for something higher, weary of the commonplace; to those who feel that stagnation is a deadweight on the firm and elastic step of progress; to those who breathe freely only in limitless space; to those who long for the tender shade of a new dawn for a humanity free from the dread of want, the dread of starvation in the face of mountains of riches. The Earth free for the free individual!

Subtitle: Monthly Magazine Devoted to Social Science and Literature
Frequency: Monthly
Succeeding Title: Mother Earth Bulletin (New York)
OCLC Numbers: 1715211, 4678851, 7034867, 28383233, 12358890, 27141795, 32804685, 6600103, 7246015, 64221583, 145160902

SELECTIONS

John Russell Coryell. “Marriage or Free Union; Which?” 2:12 (Feb. 1908).


Alexander Berkman. “The Pennsylvania Constabulary and the McKees Rocks Strike.” 4:7 (Sept. 1909). Berkman describes the strikers as “unorganized, without friends or money, these despised ‘foreigners’ have single-handedly fought the rich and powerful Steel Car Company, with its private police, State Constabulary, strike-breakers, and—last, but not least—its subsidized press.”


Emma Goldman. “October the Twenty-Ninth, 1901.” 6:8 (Oct. 1911). Ten years after the execution of Leon Czolgosz, Goldman recollects, “Not... the knavish soul of the newspaper clique, nor yet the brutal soul of the police; nor even the mob soul, so appalling in its massiveness. But more than all else, it was the soul of the so-called radicals, manifesting itself in such contemptible cowardice and moral weakness, that impressed me with never-to-be-forgotten vividness.”


Issue 7:9 (Nov. 1912) commemorates the twenty-fifth anniversary of the execution of the Chicago anarchists.
Issue 7:10 (Dec. 1912) commemorates Peter Kropotkin’s seventieth birthday.

Issue 9:5 (July 1914) features coverage of the “Free Speech Fight” in Tarrytown and the Lexington Avenue explosion that killed Arthur Caron, Charles Berg, and Carl Hanson when a bomb they were assembling, in order to assassinate John D. Rockefeller, prematurely exploded.

The “Broad Street Riot”

Note: The Broad Street riot occurred in Philadelphia on February 20, 1908, following an unemployment demonstration at New Auditorium Hall.
Voltairine de Cleyre. “The Philadelphia Farce.” 3:5 (July 1908). This article includes the trial transcript.

William Buwalda Case

Note: Buwalda was court-martialed and sentenced to five years in military prison for attending an Emma Goldman lecture in San Francisco and shaking her hand. Buwalda later returned a medal awarded to him for service in the Philippines.

Free Speech Fight in Philadelphia


Anarchist Symposium

Note: “Excerpts from the world’s greatest thinkers and writers on the subject of anarchism.”
“Peter Kropotkin.” 5:7 (Sept. 1910).

Philadelphia—General Strike


Martyred Japanese Anarchists

Hippolyte Havel. “The Kotoku Case.” 5:10 (Dec. 1910). Denjiro Kotoku founded the radical monthly Tatsu Kwae, translated the writings of Karl Marx, Leo Tolstoy, and Peter Kropotkin; was known as the leader of the “Kropotkinists”; and was arrested with twenty-five other Japanese radicals for allegedly conspiring to assassinate the emperor of Japan and the royal family.
Toshihiko Sakai and Tokijiro Kato. “Voices from Japan.” 6:5 (July 1911).

**Mexican Revolution**

Wm. C. Owen. “Mexico’s Hour of Need.” 6:4 (June 1911).

**Memorial to Charles Leigh James (1846–1911)**


**Jesus Rangel and Charles Cline et al.—Constructive Murder Case**

Ludlow Massacre


Great War (WWI)

“If We Must Fight, Let Us Fight for the Social Revolution.” 9:8 (Oct. 1914).
“International Anarchist Manifesto on the War.” 10:3 (May 1915).
Emma Goldman. “Preparedness, the Road to Universal Slaughter.” 10:10 (Dec. 1915).

Rebecca Edelsohn—Hunger Strike

Margaret H. Sanger—Birth Control Case


L.A. Times Explosion (1910)—Cases of Matt A. Schmidt and David Caplan

Eric the Red.4 “Caplan and Schmidt.” 10:7 (Sept. 1915).
“Address of Matthew Schmidt.” 10:12 (Feb. 1916).

Emma Goldman—Birth Control Case


Magón Brothers—Regeneración—Incitement Case


San Francisco Preparedness Day Bomb (1916)


Russian Revolution (1917)


ENDNOTES


Mother Earth (1933–1934)

*Prospectus:* Present Purposes: (1) To call all Americans into action against the money power; (2) to spread the Farmers’ Holiday Movement especially
in the Eastern States; (3) to promote decentralization of population, simplification of life, and the love of mother earth; (4) to teach the meaning and value of liberty. . . . How our present liberties may be kept. . . . How further liberties may be gained and to show that liberty of the individual is the foundation of any JUST social order. By Liberty we mean especially freedom from the State, from rulers, and from manmade laws, all of which hinder individual development.

Examined: 1 (Apr. 1933)–17 (Oct.–Dec. 1934)

Subtitles: Libertarian Farm Magazine, 3 (June 1933)–4 (July 1933); Libertarian Farm Paper, 5 (Aug. 1933)–8 (Nov. 1933); Libertarian Farm Paper Devoted to the Life of Thoreauvian Anarchy, 9 (Dec. 1933)–17 (Oct.–Dec. 1934)

Editors: John G. Scott, 1 (Apr. 1933)–17 (Oct.–Dec. 1934); Jo Ann Wheeler, 1 (Apr. 1933)–13 (Apr. 1934); 16 (Sept. 1934)–17 (Oct.–Dec. 1934)


Frequency: Irregular


OCLC Numbers: 5844479, 5359319, 62315610, 32533894

SELECTIONS

T. H. Bell. “A Declaration of Independence.” 2 (May 1933). Bell declares that “We put our faith not in any politics or politicians, but in a people disillusioned and aroused, finally taking hold of its own affairs. We are not governmentalists but Libertarians. We want no dictatorships, no Stalin, no Mussolini or Hitler, no Morgan or Rockefeller. We are for free speech, individual liberty, voluntary association, genuine solidarity. No brutality or cruelty. No tyranny . . . Communist, Fascist, or Financial. A free people is a free country.”


Ewing Baskette. “Ray Becker, No. 9413.” 14 (May 1934). Becker was imprisoned for his defense of an IWW hall in Centralia, Washington, against a raid by the Centralia Legionnaires on November 11, 1919.
“Thoreauvian Anarchy.” 16 (Sept. 1934). The author defines Thoreauvian anarchists as anarchists who oppose the state, teach the duty of civil disobedience, and advocate personal revolution as the means to accomplishing a free society.

NOTE

“Proclaim Liberty throughout the Land!”

Mother Earth Bulletin (1917–1918)

Prospectus: This is the wee Babe of Mother Earth. It was conceived during the greatest human crisis—born into a tragic, disintegrating world. To give it life, Mother Earth had to choose death, yet out of Death must come life again. The Babe is frail of body, but it comes with a heritage of strength, determination, and idealism to be worthy of her who gave it birth. To bring a child into the world these days is almost an unpardonable luxury. But the child of Mother Earth comes to you for a share of the beautiful love and devotion you gave its mother. Assured of that, it will make a brave effort to Live and Do.

Examined: 1:1 (Oct. 1917)–1:7 (Apr. 1918)

Editor: Emma Goldman

**Frequency:** Monthly

**Contributors:** Leonard D. Abbott, Alexander Berkman, Helen Keller, David Leigh, Louise Olivereau, Ben L. Reitman, Harry Weinberger

**Features/Subjects:** Free Speech, Russian Revolution (1917), Political Repression, Industrial Workers of the World, Draft Act, Political Amnesty League

**OCLC Numbers:** 4678851, 1758760, 11820699, 7246015, 12376211, 6600103, 28383265, 32805123, 64221583, 219830983, 37999297, 38050987, 145160902

**SELECTIONS**


**Russian Revolution (1917)**


**ENDNOTE**


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**The Mutualist (1925–1928)**

*Prospectus:* The Mutualist advocates the maximum of liberty compatible with equality of liberty, and holds that all the affairs of men should be managed by individuals, or by voluntary associations instead of coercive organizations; and to this end it favors the extension of liberty and the curtailment of the powers of authority over the noninvasive individual, until the most highly satisfactory form of society possible is attained.

*Examined:* 49 (Oct. 1925)–58 (Mar.–Apr. 1927); 69 (Nov.–Dec. 1928)

*Editor/Publisher:* Edward H. Fulton: Clinton, Iowa, 49 (Oct. 1925)–58 (Mar.–Apr. 1927); Peoria, Ill., 69 (Nov.–Dec. 1928)

*Frequency:* Varied (Bimonthly)

*Contributors:* R. Jacob Baker, James R. Bann, Steven T. Byington, Henry Cohen, John K. Freeman, Joseph A. Labadie, Clarence Lee Swartz

*Features/Subjects:* Mutual Banks, Land Question, Free Thought

*Preceding Titles:* New Order (Clinton, Iowa), 1776 American (Clinton, Iowa), Ego (Clinton, Iowa), Egoist (Clinton, Iowa)

*OCLC Numbers:* 3963484, 36275788
SELECTIONS

A letter from Brokaw followed by criticism, answer, and rejoinder.
Wm. B. Greene. “Communism vs. Mutualism.” 54 (Sept. 1926). Excerpt from Communism, Mutualism, etc. (1875).

NOTES

“Advocating Free Political and Economic Institutions.” 49 (Oct. 1925)–50 (Nov. 1925); 69 (Nov.–Dec. 1928).
“For the Abolition of all Monopoly Maintaining and Liberty Infringing Laws.” 51 (May 1926).
“Stands for Non-Governmental Society.” 51 (May 1926).
“The Affairs of Men Should Be Managed by Individuals or Voluntary Associations.” 52 (July 1926).
The New Era (1897)\footnote{New Era was the first newspaper issued from Home, Washington, “printed on a used, hand-operated job press that covered only half a page at a time,” and “freely distributed throughout radical circles.” Charles Pierce LeWarne, *Utopias on Puget Sound, 1885–1915* (Seattle: University of Washington Press, 1975), 173.}

*Prospectus:* The columns of this paper will be open to the discussion of any topic that tends to better mankind’s condition, and to give them the absolute freedom that is theirs by right, and that no generation, of the past, present, or future, may in any manner abridge.

*Examined:* 1:1 (Mar. 1897)–1:3 (May 1897).

*Editor/Publisher:* Oliver A. Verity, Lakebay, Wash.

*Frequency:* Monthly

*OCLC Number:* 28282717

*Owning Library:* University of Michigan, Labadie Collection

**SELECTIONS**

“Proposed Articles of Incorporation and Agreement of the Mutual Home Association.” 1:1 (Mar. 1897). Agreement ensures that “The freedom of the individual in all things is maintained, the association does not interfere in any way with the religious, political, or private belief of its members.”


**ENDNOTE**


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The New Order (1919)

*Prospectus:* [S]tands for: Noninvasive liberty as a paramount individual right. Voluntary society versus compulsory forms. The management of all the affairs of men by individuals, or voluntary associations, each person or group having no power over the noninvasive acts or pursuits of others.
Nonintervention, by aggressive force or violence, in the affairs or liberties of individuals or voluntary associations, irrespective of their nature in other than invasive ways. The use of force justifiable only in repression of absolute crime. Denial of the right of mastery to all-imposing states as well as to individual enslavers, and opposition to every doctrine, theory, institution, or policy based on the principle of absolute authority or compulsion; or that does not recognize the higher and independent right of non-invasive individual freedom.

Examined: 1:1 (July 1919); 1:3 (Sept. 1919).

Editor/Publisher: Edward H. Fulton, Clinton, Iowa

Contributor: Steven T. Byington

Features/Subjects: Society of the New Order, Excerpts: Edmund Burke, Benjamin R. Tucker, Henry David Thoreau

Frequency: Monthly

OCLC Number: 3960043

Owning Libraries: University of Michigan, Labadie Collection; University of Illinois at Urbana-Champaign Library, Rare Book and Manuscript Library

SELECTIONS

“What This Magazine Stands For.” 1:3 (Sept. 1919).

Succeeding Titles: 1776 American (Clinton, Iowa), Ego (Clinton, Iowa), Egoist (Clinton, Iowa), Mutualist (Clinton, Iowa).

New Trends (1945–1946)

Prospectus: Our motto is Freedom—one and indivisible. We will remain true to it and will oppose any attempt to split it up into four, ten, or a hundred little freedoms—for everyone to pick and choose from. Freedom for all—or else we shall have four, ten, or a thousand and one forms of slavery. We are not attached to any political party—whether behind us, or in front of us. Let us repeat this as emphatically as we can: we have no party shielding us from behind. We trust no party. Because we trust neither power nor capture of power,—whether for ourselves or for others. We
have no strings attached to our pen. Criticism will be distributed equally
to friend or foe, so long as we consider such criticism well merited. Nei-
ther fear nor favoritism will dictate our written word.

Examined: 1:1 (Sept. 1945)–1:10 (Aug. 1946)
Subtitle: A Magazine of Modern Thought and Action
Editor: Alexander Shapiro
Frequency: Monthly
Contributors: John N. Beffel, Pierre Besnard, Glenn Carrington (pseud.
George Creighton), Eric Duane, Joseph Harap, Gabriel Javsicas, George
Michel, Sidney Solomon (pseud. Sidney Morrison), Jack Schlesinger
(pseud. Jack White)
Features/Subjects: Libertarian Movement, Anarcho-Syndicalism, Fascist Spain,
Spanish Government in Exile, Totalitarian Russia, Assassination of Carlo
Tresca
OCLC Numbers: 1759985, 9367035, 6655168

SELECTIONS

John N. Beffel. “Warning from Texas.” 1:2 (Oct. 1945). Beffel examines Tex-
ans’ attitudes towards fair employment laws and highlights Jim Crow
conditions in the South.
“Spanish Libertarians Adopt New Program.” 1:3 (Nov. 1945).
The concluding chapter from Pioneers of American Freedom.
National Alliance of Democratic Forces. “Text of the Manifesto.” Issued Sep-
tember 1945 from “Somewhere in Spain.” Reprinted from the Novem-
ber 10, 1945, issue of Solidaridad Obrera (Mexico City). 7:1 (Apr.
1946).
Creighton asks, “Is every member of an oppressed group morally or oth-
ewise obligated to be eternally concerned with problems of discrimina-
tion against his group?”
Rudolph Rocker. “Objectives of Anarcho-Syndicalism.” 1:8 (May 1946)–1:9
(June 1946). Excerpt from Anarcho-Syndicalism.

**Assassination of Carlo Tresca**


**Issue 1:5/6 (Feb.–Mar. 1946)**

*Note:* This issue features articles addressing the question of whether the CNT should collaborate with the Spanish government in exile in order to “uproot Franco.”
“Unite for the Defense of Spain.” Reprinted from the November 24, 1945, issue of Solidaridad Obrera (Mexico City).
“Youth and Terror.” Reprinted from the December 8, 1945, issue of Solidaridad Obrera (Mexico City).

**NOTE**


**ENDNOTES**

1. No editor was identified in the issues I examined, but according to Paul Avrich, Alexander Shapiro was the editor of New Trends. See Paul Avrich, Anarchist Voices: An Oral History of Anarchism in America (Oakland, Calif.: AK Press, 2005), 532.
3. Avrich, Anarchist Voices, 446.
Open Vistas (1925)

Prospectus: It will give us great satisfaction to offer to the readers in Open Vistas the views of some of the great iconoclasts on social life: views subversive of the present order and emphasizing the necessity for a complete social transformation. Art and Revolution, the two inseparable twins.

Examined: 1:1 (Jan.–Feb. 1925)–1:6 (Dec. 1925)

Subtitle: A Bi-Monthly of Life and Letters

Editors: Hippolyte Havel and Joseph J. Ishill


Frequency: Bimonthly

Contributors: Gustave Brocher, Maurice Duvalet, Elie Faure, Rose Florence Freeman, Isaac Goldberg, Richard Jefferies, Henry S. Salt, Marguerite Tracy


OCLC Numbers: 31160447, 31680918

SELECTIONS


Hippolyte Havel. “Art and the Social Life.” 1:2 (Mar.–Apr. 1925). Havel contends that “It is the discontented intellectuals who are the leading spirits in the struggle.”


Our New Humanity (1895–1897)

Prospectus: Our New Humanity hopes to unify, harmonize, and coordinate the various phalanxes of the now disunited army of reform. Our finance reformers will work more earnestly, more intelligently and effectively because they know that only under a just financial system can mothers give birth to children so well endowed that life will be a blessing to them and not a curse. Our land reformers will work more diligently, more rationally and hopefully when they see and know that the “free home”—the untaxed home, is one of the necessary conditions under which motherhood can do its perfect work. Our marriage and divorce reformers will receive new inspiration when they fully realize that our present laws and customs regarding marriage are the most prolific source of crime, vice and imbecility, through prenatal impression. And so on to the end of the chapter of reforms.

Examined: 1:1 (Sept. 1895)–2:3 (Apr. 1897)

Editor: Moses Harman


Frequency: Quarterly


Features/Subjects: Free Motherhood, Free Love, Marriage Question, Free Thought, Poetry

OCLC Numbers: 1761587, 19333297

SELECTIONS


“Prostitution within the Marriage Bond.’ An Epoch-Making Article.” 1:1 (Sept. 1895). The author reviews Benjamin O. Flower’s article published in the June 1895 issue of Arena (Boston).

“Persecutions of Moses Harman.” 1:1 (Sept. 1895). This article provides a complete history of Harman’s persecution under the Comstock laws. Reprinted from Advertiser’s Guide.

Rachel Campbell. “Prodigal Daughter; Or, the Price of Virtue.” 1:2 (Dec. 1895). An essay read before the New England Free Love League in Science Hall Boston, February 1881. Campbell observes that “Organized oppression is well aware of our aim and purpose to effectually overthrow and destroy every form of tyranny and injustice and to break every yoke and fetter that cripples the growth or hinders the happiness of humanity.”

X. “Marriage—What It Was and Is. Will the Coming Woman Marry?” 1:2 (Dec. 1895). X states that “It may perhaps be objected that it is not marriage itself but the abuses of marriage that should be eliminated or reformed, and that the coming woman will accept marriage minus its abuses. Let us not deceive ourselves in a matter so fearfully important. Careful investigation will show us that, as Burke said of ‘government’—‘the thing, the thing itself, is the abuse!’ To reform the abuses of marriage then is to abolish marriage!”

Lizzie M. Holmes. “The ‘Unwomanly’ Woman.” 1:3 (Mar. 1896). An address delivered before the New Century Club, Chicago. Holmes explains that “The true woman . . . is not asking to be a ruler, she is not asking for the privilege to be coarse, masculine, boisterous, rude, [or] pugnacious. She is not asking to be useless, idle, hard, childless, [or] loveless. What she asks and all she asks is the right to own herself; to be recognized as an individual with an equal right with everyone else to do exactly as she pleases limited only by natural obstacles and the equal rights of others. . . . It means that woman shall be considered—as she never has in the history of the world—as a human being—an individual—not alone as wife, mother, [or] sweetheart.”


Oscar Rotter. “Jealousy, the Foe of Freedom.” 2:1 (Sept. 1896). Rotter concludes that “Love to be true and noble, must be capable of welcoming happiness befalling its object, no matter through what or through whom it is bestowed. It must be free from envy and full of good will. Jealousy is on the other hand incarnate and tyrannical selfishness and therefore incompatible with and destructive to ideal Love.”
R. B. Kerr. “The Rights of Children.” 2:3 (Apr. 1897). Kerr contends that “The rights of children are two: 1. The right to be born as well as possible. 2. The right to be brought up as well as possible.”

NOTE


ENDNOTES

1. The Center for Research Libraries has made the full run of Our New Humanity freely available online at http://catalog.crl.edu/record=b1300643~S5.

The Peaceful Revolutionist (1833, 1848)

Examined: 1:2 (Feb. 5, 1833); 1:4 (Apr. 5, 1833); 2:1 (May 1848)
Editor/Publisher: Josiah Warren: Cincinnati, Ohio, 1:2 (Feb. 5, 1833)–1:4 (Apr. 5, 1833); Utopia, Clermont Co., Ohio, 2:1 (May 1848)
Correspondents: James Bayliss, E. G. Cubberley
Features/Subjects: Equitable Commerce, Individual Sovereignty
OCLC Number: 31932227
SELECTIONS

“Of Our State Difficulties.” 1:2 (Feb. 5, 1833). The author addresses the question of nullification.

NOTES

“Devoted to the Practical Details of Equitable Commerce.” 2:1 (May 1848).
“This paper may be considered the continuation of the Peaceful Revolutionist of 1833, of the ‘Gazette of Equitable Commerce’ and of the ‘Problem Solved’ of 1846. It will be devoted to the description of the practical details of Equitable Commerce as they have been or may be worked out.” 2:1 (May 1848).

The Periodical Letter (1854–1858)

Prospectus: Men have always been under or subordinate to their institutions, and have been required by authority of some kind to conform to them; but these new institutions or principles are subordinate to the judgment of each individual, singly, each being for himself the supreme deciding power, as to how far he is willing to regulate his business or movements by them. This is a practical novelty, but it is Liberty; and it is the regulator and harmonizer of the whole [Equity] movement.

Examined: 1:3 (Sept. 1854)–2:4 (July 1856); 2nd Series: 1:1 (Sept. 1856)–1:9 (July 1858)

Subtitles: On the Principles and Progress of the Equity Movement, 1:3 (Sept. 1854)–1:8 (Mar. 1855); On the Principles and Progress of Equity, 2:3 (Mar. 1856); On Principles and Progress, 2:4 (July 1856)–2nd 1:1 (Sept. 1856); Showing the Practical Applications of the Principles of Equity, 2nd 1:3 (Dec. 1856)–2nd 1:9 (July 1858)
Editor/Publisher: Josiah Warren: Long Island, N.Y., 1:3 (Sept. 1854)–1:8 (Mar. 1855); Boston, Mass., 2:3 (Mar. 1856)–2nd 1:3 (Dec. 1856); Long Island, N.Y., 2nd 1:5 (July 1857)–2nd 1:9 (July 1858)

Correspondents: Stephen Pearl Andrews, A. C. Cuddon, William Pare, La Roy Sunderland

Frequency: Varied (Monthly)

Features/Subjects: Equity Villages, Houses of Equity, Principle of Equivalents, Equitable Money, Individual Sovereignty, Equitable Commerce

OCLC Numbers: 34940379, 191223353, 191222642

SELECTIONS

“Equity Stores.” 2nd 1:3 (Dec. 1856).
“Money.” 2nd 1:3 (Dec. 1856); 2nd 1:6 (Sept. 1857)–2nd 1:7 (Jan. 1858).

NOTE

“To those who have not lost all hope of justice, order, and peace on earth.” 1:3 (Sept. 1854)–1:8 (Mar. 1855).

ENDNOTE

1. Detailed record of issues examined: 1:3 (Sept. 1854); 1:5 (Dec. 1854)–1:8 (Mar. 1855); 2:3 (Mar. 1856)–2:4 (July 1856); 2nd Series: 1:1 (Sept. 1856); 1:3 (Dec. 1856); 1:5 (July 1857)–1:9 (July 1858).
The Petrel (1904)

Prospectus: Our motto: “You will not bend, you will not break us!” Necessity is the mother of our methods: Force contra force! Our “Three qualities of success are, to dare, to dare, and again to dare!” Our conditions of surrender: To return and again renew the fight in the near future.

Examined: 1:1 (Feb. 1, 1904)–1:3 (Feb. 29, 1904)
Subtitle: An Anarchist-Communist Periodical, 1:1 (Feb. 1, 1904)
Editor/Publisher: 1 Samuel Mintz, San Francisco, Calif.
Contributors: Henry Glasse, Siegfried Nacht
Frequency: Semimonthly
Features/Subjctes: Labor Movement, Reprints: Errico Malatesta, Emile Zola, Peter Kropotkin
Owning Library: Harvard University, Houghton Library (Available on microfilm reel containing Land and Liberty)

SELECTIONS


ENDNOTE

1. Samuel Mintz is the only person identified as editor in the issues I examined. But according to Paul Avrich, Eugene Travaglio also served as editor of the Petrel. See Paul Avrich, Anarchist Voices: An Oral History of Anarchism in America (Oakland, Calif.: AK Press, 2005), 532.

Quarterly Letter (1867)

Examined: 1 (Oct. 1867)
Editor/Publisher: Josiah Warren, Cliftondale, Mass.
OCLC Number: 34979877
Owning Libraries: University of Michigan, Labadie Collection and Hatcher Graduate Library—Serials and Microforms; University of Wisconsin at Madison, Historical Society Library Pamphlet Collection

SELECTION


NOTES

Devoted Mainly to Showing the Practical Applications and Progress of “Equity.”
A Subject of Serious Importance to All Classes, but Most Immediately to the Men and Women of Labor and Sorrow!
By the Author of “Equitable Commerce,” “The Periodical Letter,” “True Civilization,” etc.

Radical Review (1877–1878)¹

Prospectus: The Radical Review, as its name implies, is a publication for the thorough, fearless, and impartial discussion of all sides of all subjects pertaining to human welfare, whether social, economic, scientific, literary, aesthetic, or religious. Although under radical management, or rather because under radical management, it shows no partiality to any particular school or special system of belief. Sincerity and earnestness of purpose, depth and subtlety of thought, ability and propriety of presentation—these, regardless of conclusions reached, are the principal qualifications essential in commanding admission to its pages.

Examined: 1:1 (May 1877)–1:4 (Feb. 1878)
Editor/Publisher: Benjamin R. Tucker, New Bedford, Mass.
Frequency: Quarterly
Contributors: Stephen Pearl Andrews, B. W. Ball, Ezra H. Heywood, Dyer D. Lum, Sidney H. Morse, Lysander Spooner, John Weiss
SELECTIONS


Money Monopoly


NOTE

Advertisement for P. J. Proudhon’s What Is Property? and Josiah Warren’s True Civilization appears on the back cover of each issue.

ENDNOTE

1. Radical Review has been described as the one organ in which the prominent pioneer expositors of American anarchism were united. James J. Martin, Men against the State: The Expositors of Individualist Anarchism in America, 1827–1908 (DeKalb, Ill.: Adrian Allen, 1953), 204. For a comprehensive index of Radical Review, see Wendy McElroy, “Index to the
The Rebel (1895–1896)\textsuperscript{1}

Prospectus: Our motto is: Educate, in order to understand our true value as workers in society; Agitate, in order to arouse our apathetic fellow workers; Organize, to overthrow the power of government, capitalism, and superstition, and thus pave the way for that bright future when the workers shall have free access to the means of life, and the world shall cease to know misery, poverty, and crime.

Examined: 1:1 (Sept. 20, 1895)–1:6 (Mar.–Apr. 1896)\textsuperscript{2}


Editors: Charles W. Mowbray, Harry M. Kelly, and Nahum H. Berman\textsuperscript{3}

Publication Information: Rebel Group, Boston, Mass.

Frequency: Monthly


OCLC Numbers: 1714446, 30654126, 5348816, 6567264, 145199493

SELECTIONS


equality? Solidarity. What is solidarity? Social order. What, then, is anar-
chy? SOCIAL ORDER!"  
(Mar.–Apr. 1896).  
Pietro Gori. “The Tyranny of the Ruling Class in Italy (An Open Letter to the
American Comrades).” 1:2 (Oct. 20, 1895).  
concludes that “The color line Confederate South, the Papacy, and capi-
talism constitute the hydra-headed monster which the American Negro as
well as the white wage slave has to face. This triple alliance of oppression
is aided by protestant plutocracy. This formidable union of barbarism, ec-
clesiasticism, and capitalism will in time surely wreck the Republic.”
“A Few Hints to an Enquirer.” 1:5 (Feb. 1896)–1:6 (Mar.–Apr. 1896). The
author provides a “living conception of the views and aspirations of
anarchists-communists.”
H. Edelmann, written for Solidarity.

International Socialists and Trade-Union Congress

flexing on the social democratic promoters of the Congress, Edelmann
notes that “social democracy is attractive to those who long for a new so-
ciety and would like to get it without paying the inevitable price of rev-
olution.”
“Manifesto Issued by the London Anarchist Alliance. The International So-
cialist Workers and Trade Union Congress 1896.” 1:2 (Oct. 20, 1895). The
manifesto denounces as treason to the cause of labor the exclusion of anarchists from the Congress due to their rejection of political action.

Eleventh of November

Ross Winn. “A Voice from Texas.” 1:2 (Oct. 20, 1895). Winn contends that
the martyrdom of the Chicago anarchists “was the real beginning of the
anarchist propaganda in America.”
**Labor Strikes**

Reprinted from *Le Plebien* (Dison, Belgium).

**Paris Commune**


**NOTE**

Printed by Union Cooperative Printing Society.

**ENDNOTES**

Regeneración (1910–1918)

Prospectus: Here we are again in the field, the torch of revolution in our right hand and the program of the liberal party in the left, and we declare war. We are not whining messengers of peace, we are revolutionists. Our ballots will be the bullets issuing from our rifles.

Examined: 1 (Sept. 3, 1910)–262 (Mar. 16, 1918)


Editors: Anselmo L. Figueroa, 1 (Sept. 3, 1910)–205 (Mar. 6, 1915); Enrique F. Magón, 206 (Oct. 2, 1915)–262 (Mar. 16, 1918)

Editors (English Section): Alfred Sanftleban, 1 (Sept. 3, 1910)–15 (Dec. 10, 1910); Ethel D. Turner, 19 (Jan. 7, 1911)–32 (Apr. 8, 1911); William C. Owen, 33 (Apr. 15, 1911)–114 (Nov. 2, 1912), and 125 (Jan. 25, 1913)–249 (Nov. 25, 1916)

Publication Information: Los Angeles, Calif.

Frequency: Varied (Weekly)


Features/Subjects: Mexican Revolution, Mexican Liberal Party, Neutrality Law Case, Zapatistas, L.A. Times Explosion (1910)—Case of James B. and John J. McNamara, Syndicalism, San Diego Free Speech Fight, Jesus Rangel, Charles Cline et al.—Constructive Murder Case, Unemployed, Great War (WWI), Suppression of Radical Papers

OCLC Numbers: 7107272, 17020547, 5661347, 33157263, 10611764, 213511485

SELECTIONS

“Platform of the Mexican Liberal Party.” 1 (Sept. 3, 1910). Concluding with the slogan “Reform, Liberty, and Justice,” the platform was originally issued by the Junta of the Liberal Party of Mexico, from St. Louis, Missouri, on July 1, 1906.


“Program of the Liberal Party and Manifesto to the Nation.” 6 (Oct. 8, 1910)–13 (Nov. 26, 1910). This manifesto was originally issued by the Junta of the Liberal Party of Mexico, from St. Louis, Missouri, on July 1, 1906.

Antonio I. Villaarreal. “Organize and Rise to Manhood. A Call to Mexicans in the United States.” 12 (Nov. 19, 1910). Villaarreal points out that “in this cosmopolitan republic no other race is more despised and lives under greater oppression than ours,” and encourages Mexicans to organize unions and to affiliate with the American Federation of Labor.


Eugene V. Debs. “Just a Word, Mr. President.” 16 (Dec. 17, 1910). Debs states that “The Mexican people . . . are rising against Diaz and his Wall Street administration of assassination in Mexico and they are going to overthrow that bloody despotism, based upon the robbery of the people, and maintained by force and murder, in spite of the aid and comfort and connivance of your administration in the United States.”


“Juárez Falls to Rebels.” 23 (Feb. 4, 1911).

“Gompers and Magón.” 31 (Apr. 1, 1911). This story features an exchange of letters between Samuel Gompers, president of the A.F. of L., and Ricardo F. Magón.

Organized Junta of the Mexican Liberal Party. “Manifesto to the Workers of the World.” 32 (Apr. 8, 1911). This manifesto requests “a world-wide protest against the interference of the powers in Mexican Affairs, class conscious workers determined to propagate the doctrine of social emancipation . . . and money for the support of the social revolution.”

William C. Owen. “Away with Shams.” 33 (Apr. 15, 1911). Owen suggests that the American press is deluded if it believes the Mexican peon’s economic revolution “against the absentee landlord and money leech . . . can be settled by giving Madero, or any other reformer, office.”


“Emma Goldman in Hearty Sympathy.” 34 (Apr. 22, 1911). Goldman denounces the enslavement of the Mexican people by absentee syndicates
and suggests that the Mexican Revolution transcends all “isms” and deserves sympathy, solidarity, and financial contributions from all wings of the great army of discontent.


“Four Weeks of Revolution.” 39 (May 27, 1911)–40 (June 3, 1911). A summary of events chronicled by Regeneración between April 29 and May 20, 1911.


Wm. C. Owen. “[Jose] Limantour Still the Power behind the Throne.” 62 (Nov. 4, 1911).

Voltairine de Cleyre. “Will the Struggle Be Drowned in Blood?” 63 (Nov. 11, 1911)–64 (Nov. 18, 1911). Reprinted from the Bohemian weekly, Volné Listy (New York).

Wm. C. Owen. “What Wall Street Means to Mexico.” 64 (Nov. 18, 1911).

Wm. C. Owen. “United States Intervention Again Threatened.” 65 (Nov. 25, 1911).

“Zapata Represents Aspirations of the Masses.” 65 (Nov. 25, 1911)–66 (Dec. 2, 1911). The editor announces that “we at Regeneración hail him as a comrade, for with all the force at his command he is encouraging and aiding his brother Indians, and the peasantry in general, to take back the land.”


Wm. C. Owen. “Reyes’ Military Program Comes to Utter Grief. Land Question Forges to the Front with Great Rapidity. Zapata Declares He Will Hang Madero within a Month.” 70 (Dec. 30, 1911).

“Progress and Outcome of Mexican Revolution.” 74 (Jan. 27, 1912), continued by “Mexico’s Struggle for Economic Freedom.” 76 (Feb. 10, 1912)–78 (Feb. 24, 1912); 82 (Mar. 23, 1912).


William Z. Foster. “Direct Action.” 97 (July 6, 1912). Foster argues that the A.F. of L. could be radicalized by the agitation of a militant minority within the old trade unions.


Enrique F. Magón. “Mexico’s Struggle as the Magóns Know It.” 98 (July 13, 1912)–102 (Aug. 10, 1912).


“What Zapata Stands For.” 143 (May 31, 1913). This article features a manifesto issued by Zapata and thirteen other leaders of independent forces.

“Free Speech Again Suppressed.” 144 (June 1913). The author reports the arrest of IWW organizers and striking silk workers in New York and New Jersey on charges of unlawful assemblage, rioting, and inciting hostility to the government.


Wm. C. Owen. “[Har] Dayal Arrested.” 183 (Apr. 4, 1914). Dayal, a well-known “Hindu revolutionist” and founder of the Bakunin Institute, was arrested at the instigation of the British government under the federal anti-anarchist law.


“Manifesto: The Organizing Junta of the Mexican Liberal Party. To the Workers of the United States.” 205 (Mar. 6, 1915).


Wm. C. Owen. “Surely Against Invasion All Must Unite.” 240 (July 12, 1916). Owen states that Zapata’s decision to join forces with Huerta to repel an invasion by the United States ranks Zapata as “a real revolutionist; the most clear-headed, practical, and successful leader operating beyond the border.” Further, Owen contends that “every nation has to sink, for the time being, its class struggles and internal feuds, the moment it finds itself facing an armed invader.”


**Mexican Liberal Party Junta—Neutrality Law Case**

*Note:* Ricardo F. Magón, Enrique F. Magón, Anselmo L. Figueroa, and Librado Rivera were arrested on charges of conspiring to violate the neutrality laws, and sentenced to twenty-three months’ imprisonment in the federal penitentiary at McNeill’s Island, Washington.

“Leaders of the Mexican Liberal Party Junta Put under Arrest.” 42 (June 17, 1911).


“Junta on Trial.” 93 (June 8, 1912).

“Junta Trial Moves with Unexpected Rapidity.” 94 (June 15, 1912).

“Junta Held Guilty.” 95 (June 22, 1912).

Wm. C. Owen. “No Song of Grief! No Song of Sighs!” 96 (June 29, 1912).

“Riot Follows.” 96 (June 29, 1912).


L.A. Times Explosion (1910)—Case of James B. and John J. McNamara

Wm. C. Owen. “What about the McNamara Case?” 67 (Dec. 9, 1911).
“Socialist Papers Busy Hunting Scapegoats.” 68 (Dec. 16, 1911).

San Diego Free Speech Fight

“One Hundred Jailed.” 89 (May 11, 1912).
Wm. C. Owen. “For All This Must San Diego Answer.” 90 (May 18, 1912).
“Joseph Mikolasek.” 90 (May 18, 1912). This story reports the police killing of an IWW soap-boxer.
“San Diego’s Curse.” 91 (May 25, 1912).

Jesus Rangel, Charles Cline, et al.—Constructive Murder Case

Note: On September 11, 1913, Rangel, Cline, and their small party of dedicated revolutionaries, syndicalists, and wobblies (members of the IWW) attempted to cross the border into Mexico but were intercepted by Texas Rangers who killed their sentry, Sylvestre Lomas. On September 13, Texas Rangers and U.S. Cavalry again attacked Rangel and his party at Carrizo Springs, killing three Mexicans but losing one of their own, Deputy Sheriff Ortiz. Rangel and his party were taken into custody and charged with constructive murder. Six of them faced the death penalty.

“Mexican Notes: A Legal Tangle.” 157 (Sept. 20, 1913).
“Twenty-Five Years.” 160 (Oct. 11, 1913).
“This Is Your Cause; That of Each One of You.” 161 (Oct. 18, 1913).
“Campaign Started” and “Rangel-Cline Defense Fund Formed.” 163 (Nov. 1, 1913).
“Working to Save Them from the Gallows.” 164 (Nov. 8, 1913).
“Constructive Murder.” 178 (Feb. 28, 1914).
“Letter of Thanks from J. M. Rangel.” 205 (Mar. 6, 1915).
“Rangel-Cline Resolution.” 207 (Oct. 9, 1915). Signed by Fred Batchler and addressed to James E. Ferguson, governor of Texas.

**Great War (WWI)**

Wm. C. Owen. “The European War.” 202 (Nov. 14, 1914). Owen encourages the revolutionary movement to “study the evidence as to the origin of this war, because as between invader and invaded no honest man is justified in standing neutral.”

Wm. C. Owen. “Imperialism Means Blood in Torrents.” 204 (Dec. 12, 1914). Owen reveals that “Intellectually and spiritually I am the foe of the invader and whatever might be his nationality I would do my utmost to expel him. If he were my own brother I would assist in punishing him, for I see in him the universal foe, who strips men of their rights, makes them bow beneath the yoke, reduces them to helplessness and is, therefore, the direct author of all that poverty, ignorance, and crime which still beset this thoughtless yet thought-distracted world.”

Wm. C. Owen. “Do You Believe That Might Makes Right?” 213 (Nov. 20, 1915). Owen exclaims that “It is shameful to proclaim for years solidarity with the people in all their struggles and draw back into one’s shell when the real struggles come along. Alleged revolutionists who stand indifferently neutral toward the Mexican upheaval do precisely that. Alleged revolutionists who stand indifferent toward what has taken place in Europe do even worse than that. . . . The revolutionary movement has
proved wanting in the hour of trial; and it is necessary to probe for the causes mercilessly.”
Wm. C. Owen. “Shall America Also Be Forced to Militarism?” 218 (Dec. 25, 1915). Owen points out that Germany’s military is “forcing the curse of militarism on all the world.”

Magón Brothers—Regeneración—Incitement Case

Note: The Magón brothers were arrested February 18, 1916, on charges of inciting murder, arson, and treason through the mails. Owen, also indicted, apparently went underground.
R. G. Cox. “Magón Brothers Sentenced and Released on Bail Pending Appeal.” 240 (July 12, 1916). Cox announces that Ricardo was sentenced to one year and Enrique to three years in prison, and credits Emma Goldman and Alexander Berkman with gaining their release.
“Address by Enrique Flores Magón Suppressed by the Federal Court of Los Angeles, June 22, 1916.” 241 (July 29, 1916)–244 (Sept. 16, 1916); 249 (Nov. 25, 1916).

ENDNOTES

1. On September 3, 1910, after spending three years in prison, Ricardo Flores Magón revived the Mexican Liberal Party’s (PLM) weekly organ, Regeneración. New to the paper was a one-page English-language section, initially designed to appeal to the American Socialists and labor elements

2. I only examined the one-page English section of *Regeneración*. The entire run of *Regeneración* (1910–1918) is freely available online at http://www.archivomagon.net/Inicio.html (accessed 17 March 2009).

3. In no. 114 *Regeneración* announced that William C. Owen would no longer be editor of the English section. For nos. 115–148, no person is identified as editor of the English section. Nonetheless, I have chosen to credit Owen as editor for numbers 125–148 given the appearance of weekly lead editorials from Owen.


*Prospectus:* We offer no blueprints of a future society, no handed-down program, no ready-made philosophy. We ask you to stop depending on others for leadership, and to think and act for yourselves. Organized mass murder, called “war”—conquest and plundering of nations, called “liberation”—regimentation of human beings, called “patriotism”—economic exploitation and poverty, called “the American system”—repression of healthy sexuality, creativity and living, called “morality” and “Christianity”—these are the warp and woof of present-day society. These things exist because a small group of politicians, militarists, and bankers, controlling the wealth of the nation, is able to starve people into submission, to buy their minds and bodies, and hire them to kill and imprison each other. These things exist because people are trained, in the home, in the school, and on the job, to obedience and submission to authority, and are beaten into indifference by the dog-eat-dog struggle for existence; because people cling to ancient myths of religion, patriotism, race, and authority,
and let hirelings of the ruling group do their thinking for them. We believe this system can be ended by our refusing to be pawns of the ruling group, by our learning to think and act for ourselves, by our finding ways of living and working together in peaceful, free cooperation.


Publication Information: Resistance Group, New York, N.Y.

Frequency: Varied (Bimonthly)


Preceding Title: Why? (New York)

OCLC Numbers: 3434274, 12547694, 34507140, 213788520

SELECTIONS

“Busting Jim Crow.” 6:1 (May 1947). The author reports how an interracial group, sponsored by the Fellowship for Reconciliation and the Congress of Racial Equality, tested the U.S. Supreme Court’s ban on segregation in interstate travel by violating bus and train segregation policies in four southern states.


George Woodcock. “The Commune: A Factor in a Free Society.” 6:2 (June 1947). Woodcock argues that “The kind of industrial organization that has been advocated by many anarcho-syndicalists in the past has no real relation to modern social and technical developments, and that we should envisage a return to a purer form of anarchist communism as the basis for our new libertarian approach.”

Lowen begins with the assertion that “Adolescents must be helped to a satisfactory sexual life, if possible. Bear in mind that the alternative is a generation of neurotic adults, dominated by secondary drives, who confuse pornography with sex.”

D.K. “Anarchism and/or the Family.” 6:8 (Jan.–Feb. 1948). D.K. considers the numerous problems family life presents to “those individuals who feel the need to work for revolutionary objectives.”

D.T.W. “The Anarchist Method.” 6:9 (Mar.–Apr. 1948). D.T.W. concludes that “The anarchist method is to learn to close the gap among ourselves; to learn to live without the State and the system of regimentation and rulership; to work things out for ourselves in our own groups and communities.”

“Jim Crow in Militarism.” 7:1 (May–June 1948). The author encourages support of A. Philip Randolph’s civil disobedience campaign against segregation in the armed forces.

Lowell Naeve. “A Field of Broken Stones.” 7:2 (July–Aug. 1948). Excerpts from the unpublished manuscript of A Field of Broken Stones, which chronicles the experiences of a war objector in U.S. prisons.

Resistance Group. “Anarchism.” 7:3 (Nov.–Dec. 1948). The authors identify three major areas of action: direct action (economic, antimilitarist, antiracist); the anarchist movement (federated groups of anarchists propagandizing and living anarchistically); and education that fosters creativity, promotes independence and initiative, and does not shy away from questions of morality and authority in the family.

“Childhood and Social Revolution.” 8:2 (Aug.–Sept. 1949). Summary of article that originally appeared in Freedom (London). The author is quoted as saying children “know beyond all intellectual reasoning that adults as a class are gross hypocrites and enemies of their freedom. Never was a revolt more justified than the spiritual revolt of children against adults.”


David Wieck. “The Dream and the Street.” 9:1 (June–July 1950). Wieck notes that “The general libertarian movement . . . is of a subterranean sort; not on a political stage, not by grandiose planning . . . of essential principles there are just enough: localism, liberty, fraternity, noncoercion, whether what is in question is the growing of food or the education of children.”

D.T.W. “The Politics of the Permanent War.” 9:3 (Apr. 1951). D.T.W. laments that “war is now just as accepted a part of American society as the assemblyline, the Congress, [and] the money markets.”

David Wieck. “Essays on the War.” 10:1 (July 1952). Wieck examines “(1) the permanent war and the popular sentiments it engenders; (2) the changed character of the society; [and] (3) the general dispositions toward more authoritarian government.”


David Wieck. “The Logic of Liberty.” 11:2 (Oct. 1953). Wieck criticizes liberals who support the aims of the Smith Act but who complain about McCarthyism, and argues in favor of an absolute right to associate, propagandize, and speak freely, even when the propaganda is absurd and the association conspiratorial.

David Wieck. “From Politics to Social Revolution.” 12:1 (Apr. 1954). Wieck believes that the social revolution must begin now through (1) the creation of workers’ cooperatives and a revival of craftsmanship, (2) the formation of small communities and libertarian associations “who demonstrate freedom and are strengthened by it,” (3) the formation of schools that “educate for individuality, thought, [and] creative activity,” (4) “The exclusion of law and conventional morality from private relations,” and (5) “The revival of sincerity in art, and the abandonment of standards of commercialism and success.”

David Wieck. “Reforms and Emancipation.” 12:3 (Aug.–Oct. 1954). Wieck surveys the racial reforms achieved through legal-political methods and recommends widespread use of civil disobedience and direct action (boycott, picketing, and strikes) to eradicate the color-caste system.

Draft Resistance


**Spanish Revolution**


**NOTE**


**ENDNOTES**


**Retort (1942–1951)**

*Prospectus*: *Retort* was started as an organ of expression for the independent left, those radicals who have lost faith in the traditional dogmas and ready-made formulas of the revolutionary movement, but who have not succumbed to despair or made their peace with the status quo.
*Examined*: 1:1 (Win. 1942)–5:1 (Aut. 1951)
*Subtitles*: A Quarterly of Social Philosophy and the Arts, 1:1 (Win. 1942)–3:2 (Spr. 1946); An Anarchist Quarterly of Social Philosophy and the Arts,
Editors: Holley R. Cantine Jr., 1:1 (Win. 1942)–5:1 (Aut. 1951); Dachine Rainer, 3:2 (Spr. 1946)–5:1 (Aut. 1951)
Associate Editor: Dorothy Paul. 1:1 (Win. 1942)–3:1 (Fall 1945)
Publication Information: Retort Press, Bearsville, N.Y.
Frequency: Quarterly
Contributors: Saul Bellow, Alex Comfort, Paul Goodman, Alexander Lang, Jackson MacLow, Kenneth Patchen, Herbert Read, Kenneth Rexroth, Sanders Russell, George Woodcock
Features/Subjects: Poetry, Short Stories, Book and Record Reviews, Pacifism, Conscientious Objectors, Militarism, Conscription, “Retorting,” Reprints: Leo Tolstoi, Rudolf Rocker, Carlo Tresca, and Volin
OCLC Numbers: 4357598, 1623564, 5348612, 9427637, 28385601, 29653393

SELECTIONS

H. R. Cantine Jr. “Egoism and Revolution.” 1:1 (Win. 1942). Cantine concludes that “A revolution which merely changes the economic system, while retaining the principle of leadership and neglecting to provide creative self-expression for the masses, is sure to degenerate into an autocratic oligarchy.”
S. G. Bellow. “Mr. Katz, Mr. Cohen and Cosmology.” 1:2 (June 1942).
“Carlo Tresca.” 1:4 (Spr. 1943). The author argues that Tresca’s life reminds us that “There can be more to radicalism than electioneering and devious plotting, that there is such a thing as a revolutionary way of life, which is above opportunism and compromise.”
H. R. Cantine Jr. “State, or Revolution.” 2:2 (June 1944). Cantine argues that “Radicals must resist every increase in the power of the govern-
ment, and all manifestations of bureaucracy, regimentation, and tyranny, not only in the established state, but also in the institutions of the working class itself—trade unions, cooperatives, labor parties, etc.”

“Statement of David Dellinger.” 2:2 (June 1944). Dellinger's statement to the federal authorities regarding his refusal to accept civilian public service.


Editorial. “Left About-Face: Radicals and the War.” 2:4 (Spr. 1945). The editor argues that “It is absurd to consider anyone a radical while he is supporting, however critically, the government—especially in wartime when it is at its most repressive and vicious.”

“Excerpts from Debs Trial Speech.” Reprint of plea to the jury made by Eugene V. Debs at his trial for treason in September 1918.


Kenneth Patchen. “A Section from ‘Sleepers Awake on the Precipice.'” 3:1 (Fall 1945).


Frank Triest. “Pacifism and Revolution.” 3:2 (Spr. 1946). Triest concludes that “Pacifists must be revolutionary, and the social revolutionists must be pacifists today in order to communicate the values in which both believe.”


Holley Cantine Jr. “Art: Play and Its Perversions.” 4:1 (Aut. 1947). Cantine notes that “if the play impulse is recognized for what it is—one of the fundamental needs of mankind—art is not depreciated but truly liberated when it is understood as a manifestation of this impulse.”


Anton Pannekoek. “Revolt of the Scientists.” 4:2 (Spr. 1948).


NOTE

Retort ceased publication for nearly two years between 4:3 (Win. 1949) and 4:4 (Win. 1951).

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Revolt (1916)

Prospectus: To succeed in our mission, we will not hesitate to proclaim our enmity to all the wrongs, shames, and hypocrisies in contemporary life. The Revolt will be the voice of the conscious rebels and it will not shrink from the duty of exposing all compromises and underhand dealings which disgrace the labor movement of this country. The Revolt will have no sympathy with ex-revolutionists, ex-idealists, commonsense men, sneak, cowards, and businessmen, gents who use the “horny hand” for the purpose of climbing to a higher position in the capitalist society; those who are revolutionists in theory and reactionists in practice. The conscious workingman is tired of wise, practical, matter-of-fact climbers. The Revolt will not be tolerant. Our whole social, political, and artistic life is corrupted by the philosophy of tolerance—the philosophy of the mollusk. The Revolt will not work hand-in-hand with the dear, good, sympathizers, the meek golden-rule people, who say neither yea nor nay, men who preach harmony between capital and labor, those who never want to hurt the enemy. The Revolt will have little sympathy with the man of common sense. Common sense is a good quality for a horse dealer or a bond broker, but out of place in the revolutionary movement. It will not pave the way for the social upheaval. And first, last, and all the time, the Revolt will have nothing but a good dose of contempt for those sweet aesthetes who “see beauty everywhere.”

Editor: Hippolyte Havel
Publication Information: Revolt Publishing Association, New York, N.Y.²
Frequency: Weekly
Features/Subjects: War, Japanese and Chinese Anarchists, Freedom of Expression, Political Repression, Labor Movement
OCLC Number: 282344449
SELECTIONS


ENDNOTES


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*The Revolutionary Almanac (1914)*

Prospectus: It gives us great satisfaction to offer to our comrades the views of some of the greatest iconoclasts on the social revolution—views in all
instances subversive of the present order and emphasizing the necessity for a complete upheaval.

Editor: Hippolyte Havel

Publication Information: The Rabelais Press, New York, N.Y.

Features/Subjects: Reprints: Social Revolutionary Tracts, Poetry

OCLC Numbers: 6067266, 70142632

SELECTIONS


Starr E. Bountar. “The Free Rebel.” Bountar notes that the free rebel comes to a social crisis unheralded and from nowhere, without heavy books, no leaders above, no organization behind, and no “medicine box, full of plans and panaceas.” Instead, Bountar argues, all the free rebel possesses “is a heart full of burning, all-consuming hatred to the past, the old, to wrong and oppression, and a soul exalted with the dim vision of glorious future.”

Lily Gair Wilkinson. “Women in Rebellion.” Excerpt from Wilkinson’s Woman’s Freedom. Examining the Suffragists’ slogan “on the same terms as men” Wilkinson exclaims, “But men, the great majority of men are slaves; therefore, ‘on the same terms as men’ means terms of slavery.”

Gustave Herve. “Insurrection Rather Than War.” Previously published in the August 1914 issue of Mother Earth. Herve suggests that “The proletarians that give their lives for the present countries are dupes [and] stupid brutes. . . . There is only one war which is worthy of intelligent men, that is civil war, social revolution.”


Henry George Jr. “The Man Who Killed a King.” This article addresses Gaetano Bresci’s assassination of King Umberto of Italy.

Alexander Berkman. “The McNamaras.” Berkman asks the law-and-order crowd, “Has a single step been made on the road of progress without violence and bloodshed? Has capital ever granted concessions without being forced to it? Has labor won aught but defeat and humiliation in the arena of legality? Away with deceit and cant! As long as you uphold the capitalist system of murder and robbery, just so long will labor resort to violence to wrest better terms.”

Max Baginski. “The Pioneer of Communist Anarchism in America.” A tribute to Johann Most; reprinted from the March 1911 issue of *Mother Earth*.

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**Rising Youth (1928–1929)**

*Prospectus:* It is to the youth, unsullied even by the rough contact with a sordid world, it is to the youth that senses something is wrong, resents it and has the courage to strive to correct it, it is to the youth that has been denied the privilege of thinking, that has been enslaved and enthralled by relentless masters, it is to all youth that we direct our appeal. You who feel and perceive that rank injustice, hateful oppression, squalid poverty, and ugliness reign supreme in a world where you had hoped and perhaps are still hoping to find justice, equality, beauty, and harmony, you have a place in our ranks. You who have been oppressed, exploited, and abused, whose minds and bodies have been stunted in their development by cruel, capitalist tyrants and dictators, you too have a place in our ranks.

*Examined:* 1:1 (May 1928)–2:5 (Nov. 1929)

*Subtitle:* A Voice of Youth without the Authority of Age

*Editors/Publishers:* The Rising Youth Group (Sara Goodman, Elizabeth Goodman, et al.), New York, N.Y.

*Frequency:* Irregular

*Contributors:* Joseph Floria, Bennie Frumkin, Harold Goldfinger, Joseph Ienuso, Robert Ross, I. U. Valeriano, Wayne Walden

*Features/Subjects:* Anarchist Communism, Political Prisoners, Rising Youth Group Activities, Poetry, Letters

*OCLC Numbers:* 32606028, 36275657

**SELECTIONS**

S.H. “Youth’s Ideals.” 1:1 (May 1928). The author states, “That between the lines in history’s pages may be read the truth of the ages that every forward step has been sponsored by the youth and denounced by those approaching the grave.”

“Letter from [Alexander] Berkman.” 2:2 (Apr. 1929). Berkman suggests that to awaken some idealism in the youth, *Rising Youth* must be a paper written, edited, and circulated by boys and girls willing to deal—in a plain, bold, and honest fashion—with the actual conditions confronting youth.


Jos. Ienuso. “Our ‘Youngsters.’” 2:4 (Aug. 1929)–2:5 (Nov. 1929). Ienuso advises and asks, “At best we may hold open the book of life, to us known, for them to read from, advise them not as superior authorities but as friends, companions; compromising with them and in collaboration instead of antagonizing. It may seem eccentric but it is dynamic, positive, so why waste it into fixity and presumptuous jam? Do we want to make automatons of them, or free men?”


ENDNOTES


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**Road to Freedom (1924–1932)**

*Prospectus:* *Road to Freedom* aims to represent the theoretical conception of anarchism in the United States. It assumes a position of tolerance towards all shades of anarchist opinion, be they expounded by communists, individualists, syndicalists, or anarchists of no affiliation whatever and to the end that all may have equal opportunity to express their views, the columns of *Road to Freedom* shall be open, within reasonable bounds, to every comrade having something to say and who is able to say it.
Examined: 1:1 (Nov. 1924)–8:10 (June 1932)

Subtitle: A Periodical of Anarchist Thought, Work, and Literature

Editors: Hippolyte Havel, 1:1 (Nov. 1924)–3:3 (Nov. 1928); Warren S. Van Valkenburgh, 5:4 (Dec. 1928)–6:3 (Nov. 1929); Walter Starrett, 6:4 (Dec. 1929)–7:11 (July 1931); Hippolyte Havel, 7:12 (Aug. 1931)–8:10 (June 1932)

Associate Editors: Abe Grossner, 7:12 (Aug. 1931)–8:2 (Oct. 1931); Archie Turner, 7:12 (Aug. 1931)–8:10 (June 1932)

Publication Information: Road to Freedom Publishing Association: Stelton, N.J., 1:1 (Nov. 1924)–3:3 (Oct. 1, 1926); New York, N.Y., 3:4 (Nov. 1, 1926)–8:10 (June 1932)

Frequency: Monthly


Succeeding Title: Freedom (New York)

OCLC Numbers: 9766335, 5359358, 1764420, 32278701

SELECTIONS

The Anarchist Red Cross. “To the Workers of America.” 1:2 (Dec. 1924). An appeal “To help liberate Anarchists, Syndicalists, Socialists, and all revolutionists in the prisons and concentration camps of Russia and those exiled by the Soviet government.”
The Defence Committee for the Prisoners of Texas. “Mexican Martyrs in U.S. Jails.” 1:5 (Mar. 1925). Jesus M. Rangel, Charles Cline, Abraham Cisneros, Pedro Perales, Jesus Gonzalez, and Leonardo L. Vazquez, members of the Mexican Liberal Party, jailed in Texas after the killing of a deputy sheriff as they attempted to cross the border to join the Mexican Revolution in September 1913.

Harry Kelly. “From Anarchism to ‘Communism’ (State Socialism).” 1:6 (Apr. 1925). Kelly comments on an article by Jay Fox in the *Worker’s Monthly* in which Fox chronicles his path from anarchism to Bolshevism.


Emma Goldman. “America by Comparison.” 2:9 (July 1, 1926)–2:10 (July 15, 1926).


Hippolyte Havel. “Gandhi’s Ideal.” 6:10 (June 1930).


M. Olay. “Labels.” 7:3 (Nov. 1930). Translated from La Protesta (Santiago, Chile).


Hennacy and Berkman served two years in prison together for “conspiracy to defraud the government of enforcing the draft law.”


“Emma Goldman Defends Her Attack on Henry George.” 8:3 (Nov. 1931).
Senex. “Revolutionary Strategy and the IWW.” 8:10 (June 1932).

**Sacco and Vanzetti Case**

“Save Sacco and Vanzetti.” 2:8 (June 1926).
Letter from Bartolomeo Vanzetti and Nicola Sacco to Governor Fuller. 3:11 (June 1927).
Letters from Bartolomeo Vanzetti and Nicola Sacco to their loved ones. 4:2 (Sept. 1927).
Special Sacco-Vanzetti Number and Sacco-Vanzetti Supplement. 5:12 (Aug. 1929)–6:1 (Sept. 1929).

**General Strike in England**


**Bolshevism**

“From Marxism to Stalinism.” 4:7 (Feb. 1928).

What Is Wrong with Our Movement?


American Anarchism


Anarchism and Religion


Anarchists and the Spanish Republic


NOTE

“Anarchy: A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal, absolute individual liberty.”

ENDNOTES

1. *Road to Freedom* was the principal anarchist newspaper of the 1920s. Blaine McKinley, “Quagmires of Necessity: American Anarchists and


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**Social Revolutionist (1856–1857)**

Prospectus:

The time has come to preach the soul;  
No meager shred—the manly whole.  
Let agitation come. Who fears?  
We need a flood. The filth of years  
Has gathered round us. Roll, then, on!  
What can not stand, has best be gone.

Let us have a free press, resting on a free soil, supported by free men, and the redemption of the world draweth nigh. The *Social Revolutionist* is thus free. It will advocate what its editors believe to be true, fashionable or unfashionable; whether it pays or costs, and whether the great and noble favor or oppose.

*Examined:* 1:1 (Jan. 1856)–4:6 (Dec. 1857)

*Resident Editors:* John Patterson; William Denton, 1:2 (Feb. 1856)–1:6 (June 1856); W. S. Bush, 3:4 (Apr. 1857)–3:6 (June 1857)

*Corresponding Editors:* William Denton, 1:1 (Jan. 1856); 2:1 (July 1856)–2:6 (Dec. 1856); L. A. Hine, 1:2 (Feb. 1856)–1:6 (June 1856)

*Publication Information:* Rising Star Association, Cincinnati, Ohio

*Frequency:* Monthly


Joseph Treat. “Social Revolutionist. I Like the Name—Am I the Thing?” 1:5 (May 1856).


P. I. Blacker. “The Sovereignty of Each Individual to Be Exercised at His or Her Own Cost.” 3:6 (June 1857).
Mary A. Chilton. “Do We Need Marriage?” 3:6 (June 1857).
J. K. Moore. “Government and Reform, or Theism and Atheism.” 3:6 (June 1857). Moore states that “Governments are an outgrowth of Theism; Reform is the child of Atheism. Theism is a system of slavery; Atheism is a system of Liberty, Peace, and Harmony.”

Variety


NOTES

“A medium for the free discussion of general principles and practical measures, pertaining to human progress and general well-being.”
“The cause of truth is best promoted by free inquiry. Error alone fears investigation.”

“We are independent thinkers and practical Socialists, with an abiding faith in the instincts of fraternity and the omnipotence of right; and the purpose of our monthly is inquiry and propagandism.” 1:1 (Jan. 1856).

“When November [1857] no. of the [Social Revolutionist] was ready to be mailed, our friend Francis Barry took part of the edition embracing over 450 copies to the Post Office, but was intercepted by a mob in front of the office door. Two men pounced upon him, and held him fast, maltreating him in the act, while a gang of infuriated women, hissed on by their owners, ran off with the packages and burned them.

. . . . We are determined to protect our property and our persons by all justifiable means. . . . We are neither moral nor physical nonresistants, and shall teach our enemies to respect our rights.” 4:6 (Dec. 1857).

ENDNOTES


The Social War (1917)

Prospectus: The International Propaganda Group of Chicago is organized for the purpose of bringing the ideas of anarchism before the working class. The Group advocates a new social order, where private ownership of land, capital, and machinery shall cease to exist; where the tools of production shall become society’s common property to be
managed by the workers themselves. The Group realizes that one of the great obstacles on the way of mankind’s road to progress is the compulsory authority exercised by one class upon another. Therefore, the Group declares itself against all forms of government, and propagates the idea of voluntary association. The overthrow of the present system cannot be accomplished through statutory enactments, but by the social revolution. The Group, therefore, repudiates politics and politicians, and advocates direct action by the workers in their struggle for emancipation.

Examined: 1:1 (Jan. 1917)–1:9 (Nov. 1917)

Editor:
1 Hippolyte Havel. 1:5 (May 1917)–1:9 (Nov. 1917)

Publication Information: International Propaganda Group, Chicago, Ill.

Frequency: Monthly


Features/Subjects: San Francisco Preparedness Day Bomb (1916)—Cases of Thomas Mooney, Warren K. Billings, et al., Conscription, Free Speech

OCLC Number: 17269596

Owning Library: New York Public Library, Humanities and Social Sciences, Microforms

SELECTIONS

“What We Want.” 1:1 (Jan. 1917). The editors explains that “We want a state of society where the individual, freed from every fetter, having only to fight against natural difficulties, may be able to move at ease, associate according to his needs and affinities, breaking the association whenever it fetters him, or when it shall have accomplished the work for which it was formed, and to remake other groups, to satisfy fresh needs, and to attain new ends.”


NOTES

Many pages are tattered and torn.

ENDNOTE

1. Hippolyte Havel is the only person identified as editor in the issues I examined, and was also identified as editor in an announcement for the newspaper in Regeneración. See “The Social War,” Regeneración 252 (Jan. 13, 1917): 4. But according to Paul Avrich, Randolph Miller and William Judin served as the editors of Social War. See Paul Avrich, The Modern School Movement: Anarchism and Education in the United States (Oakland, Calif.: AK Press 2006), 408.

The Social War Bulletin (1918)

Prospectus: The Social War Bulletin will do all it can to shatter the idols of our master class.
Examined: 1:1 (Feb. 1918); 1:2 (Mar. 1918); 1:4 (May 1918); 1:5 (Aug. 1918)
Editors: Randolph Miller, 1:1 (Feb. 1918)–1:4 (May 1918); James Pascol, 1:5 (Aug. 1918)
Publication Information: International Propaganda Group, Chicago, Ill.
Frequency: Monthly
Features/Subjects: Revolutionary Russia, Labor Relations, Postwar Reconstruction
OCLC Number: 54771212
Owning Libraries: Indiana University, Lilly Library; University of Wisconsin, Madison, Historical Society Library Pamphlet Collection
L.D.A. “The Triumph of Revolutionary Principles in Russia.” 1:1 (Feb. 1918). L.D.A. contends that the Russian Revolution is a revolution on “behalf of internationalism . . . based on class-struggle . . . [and] most important of all, a challenge to the very idea of government.”


Ateo Rivolta. “Light on Milwaukee.” 1:1 (Feb. 1918). Rivolta reports the police killings of Antonio Fornasier and Augusto Marinelli and the arrest of eleven Italian anarchists, who were later sentenced to twenty-five years each.


“[Tribute to] Amilcare Cipriani.” 1:4 (May 1918). Cipriani was an Italian anarchist, participant in the Paris Commune (1871) and Greco-Turkish War (1897), and a contributor to several anarchists’ journals, including Le Plébéien.


NOTES

“Beginning with the April issue of the Social War Bulletin, two pages will be in Italian. Ateo Rivolta will be the editor of the Italian section.” Excerpt from “To Our Italian Comrades.” 1:2 (Mar. 1918).

Solidarity (1892–1898)

Prospectus: The word is in itself a programme. It means that the social problem must be resolved, not in the interest of some class or fraction of a class, but of all—i.e., in view of the total abolition of class distinctions and denominations. The word indicates also the method by which that end can be reached. To bind men together to forsake and fight class spirit, rivalries, and interests is our task. The present organization being distinguished by class hierarchy and class struggles, what we strive for must be characterized by solidarity. Solidarity implies liberty, as it may only exist among free men, and will guarantee the permanency of liberty in society. It also implies equality of social opportunities, without assuming uniformity of any kind. Economically, solidarity means cooperation all through; politically, it means the absence of a coercing power; morally, it means mutual help, mutual love, and the greatest development of individual and social life. Solidarity, therefore, is the synthetical expression for socialism and anarchism, taking the broadest and deepest view of both, and of the nature, constitution, and requirements of human society.

Examined: 1 (June 18, 1892)–23 (Aug. 26, 1893); New Series: 1:1 (Jan. 1, 1895)–1:16 (July 1, 1898)

Subtitles: A Fortnightly Review of the Relations between Different Sections of the Working Community of the United States and an Exponent of Anarchist-Socialism, 1 (June 18, 1892)–23 (Aug. 26, 1893); An International Review of Anarchist Communism, 1:1 (Jan. 1, 1895)–1:16 (July 1, 1898)

Editors: F. Saverio Merlino,1 1 (June 18, 1892)–15 (Jan. 21, 1893); John H. Edelmann, 16 (Feb. 9, 1893)–23 (Aug. 26, 1893); 1:1 (Jan. 1, 1895)–1:16 (July 1, 1898)

Publication Information: Solidarity Group, New York, N.Y.

Frequency: Fortnightly


OCLC Numbers: 4119061, 17270894
SELECTIONS

S. Merlino. “International Solidarity.” 6 (Sept. 8, 1892). An address delivered September 3, 1892, in Buffalo, New York. Merlino states, “There are two policies which may be pursued by the workingmen in order to better their lot or prevent it from becoming worse: one is the policy of isolation. Each trade shutting itself, each union contriving to keep its ground and discouraging the influx of outstanding workmen by heavy entrance fees, closing of the membership’s books, restriction of apprenticeship and legal restriction or prohibition of immigration. . . . The policy of isolation and egotism is a suicidal policy. There is but one salvation for the working classes, and this is solidarity. No class or section of the working community can alone fight the capitalists.”

Juliet Severance. “Shall Such Things Continue?” 17 (Feb. 25, 1893). Severance reports on the imprisonment of George Wilson, proprietor of an agnostic publishing house in Chicago, for sending his catalog to a Comstock agent.


“[Charles W.] Mowbray’s Arrest.” 1:2 (Jan. 15, 1895). Following a lecture to the Ladies’ Liberal League, Mowbray was arrested on December 28, 1894, and charged with inciting to riot and sedition against the Commonwealth of Pennsylvania.

Charles Mowbray. “ Strikes, Organized Labor and the Militia.” 1:3 (Feb. 1, 1895). Mowbray insists that “We must denounce the brutal indifference of the employed to the sufferings of the unemployed—the criminals, the tramps, the casual laborers, the victims in short, of the brutal system of class monopoly we are all suffering under. The old style sectional union is played out. The only hope of the workers is in solidarity.”

“A Judas.” 1:3 (Feb. 1, 1895). This article refers to Eugene Cotin; reprinted from Pere Peinard (London).

“The Acquittal of Savario Merlino.” 1:6 (Mar. 15, 1895). Reprinted from Cristoforo Colombo (Florence, Italy). Merlino had been charged with publishing seditious literature and was defended by Enrico Ferri.


Louise Michel. “Solidarity.” 1:13 (May 15, 1898). Michel reports on her efforts to create a “refuge-colony in England for the proscribed.”

Saverio Merlino. “Against Abstention.” 1:14 (June 1, 1898). Reprinted from Der Socialist (Berlin). Merlino states, “Without believing that the social question can be settled by laws or decrees, I am nevertheless in favor of voting and of the Parliamentary struggle. Since it is not contrary to Socialistic and Anarchistic principles, for the people to defend its interests and try to enforce its will in every possible manner.”

J. A. Maryson. “The Different Schools of Anarchism.” 1:14 (June 1, 1898)–1:15 (June 15, 1898).

Chas. B. Cooper. “The Sex Question—Another Prosecution.” 1:15 (June 15, 1898). This article refers to the arrest of George Bedborough, editor of the Adult (London).

“Enrico Malatesta to Savario Merlino.” 1:16 (July 1, 1898). Malatesta addresses Merlino’s attempt to reconcile anarchism and parliamentarism.

Emma Goldman. “A Short Account of My Late Tour.” 1:16 (July 1, 1898).

Louise Michel. “The Red Century.” 1:16 (July 1, 1898).

Homestead Strike


“Homestead’ Again” and “Holy Simplicity.” 4 (July 30, 1892).

Alexander Berkman’s Attempted Assassination of Henry Clay Frick

“A Few Words for Comrade Berkman.” 4 (July 30, 1892). The editor declares, “To all new and great ideas, governments have but one argument to oppose: force. Eventually, however, the violence of the repression turns out to be the greatest motor of Progress.”
Berkman Interviewed.” 4 (July 30, 1892). Reprinted from the first edition of the July 24, 1892, issue of the Philadelphia Record.

“Sentenced.” 8 (Oct. 8, 1892). The author notes that Berkman “refused to employ lawyers for his defense. He could be sentenced, not convicted. He was a victim brought to the altar, not a criminal before his judges. His judges were his enemies, the enemies and exploiters of Labor, the sworn enemies of the cause he represented.”

“Opinion of the ‘Revolte’ on Berkman and His Deeds.” 8 (Oct. 8, 1892). Revolte comments, “Berkman has done more for the propaganda of our principles among the masses which do not read our papers, than all the writings we may publish. He has shown that there are, among the Anarchists, men capable of being revolted by the crimes of Capitalism . . . and he has proved that our Chicago martyrs were not the last Mohicans of the anarchistic movement in the United States.”


**Jules Moineau Affair**

*Note:* Moineau was sentenced to twenty-five years’ hard labor for exploding a “minute quantity” of stolen dynamite on the step of the house of Judge Renson.

Marie Louise. “Jules Moineau.” 6 (Sept. 8, 1892). Louise highlights Moineau’s statement before the Court of Liege, Belgium.

Marie Louise. “The Affair of Jules Moineau.” 7 (Sept. 24, 1892); 9 (Oct. 22, 1892); 11 (Nov. 19, 1892). Louise highlights the plea to the court and jury by Moineau’s attorney, Emile Royer.

**Methods of Propaganda**

John H. Edelmann. “Caution.” 9 (Oct. 22, 1892). Edelmann calls for written and spoken propaganda governed by “boldness of expression, clearness in statement of principles, and no recommendation or appeals to specific deeds. . . . The individual propaganda of action must be left to individual initiative, and as to general revolt, that must be a spontaneous action and can neither be created [n]or controlled by conspiracy or agreement.”

William Holmes. “Methods of Propaganda.” 13 (Dec. 17, 1892). Criticizing past methods, Holmes notes, “We have employed means which, while they have not perceptibly crippled the enemy, have injured ourselves. We
have used bravado where we should have used cunning; we have strained our legal rights where we might have fortified ourselves behind them. We have been butting our heads against the strong wall of authority; we should have undermined it.”

S. Merlino. “Kid-Gloved Anarchists.” 13 (Dec. 17, 1892). Merlino believes that Holmes seeks to take “The anarchist movement from the workshop to the drawing room, from the street to the church, from the saloon to the social gatherings of well-to-do people.” Merlino concludes, “We must agitate and fight in the ranks of the toilers. We must be ready to give our life for the cause at any time, if we wish to accomplish anything at all.”

**Lattimer, Pennsylvania Massacre**

Voltairine de Cleyre. “Hazelton and After.” 1:9 (Mar. 15, 1898). De Cleyre described the trial as comparable to “trying the devil in hell.”

J. Edelmann. “Lattimer.” 1:9 (Mar. 15, 1898). Edelmann reports the acquittal of Sheriff James Martin and his deputies, who were charged with murdering nineteen striking Hazelton miners as they marched from Hazelton to Lattimer to persuade their fellow workers to join their strike.

**Spanish-American War**

S.J. “The Crisis.” 1:10 (Apr. 1, 1898).
Chas. B. Cooper. “Cuba.” 1:12 (May 1, 1898).

**NOTE**

*Solidarity* discontinued publication between August 26, 1893, and January 1895 and between April 1895 and March 1898.

**ENDNOTES**

2. John H. Edelmann assumed responsibility for issuing *Solidarity* when Saverio Merlino left for Europe. J. H. Edelmann. “To the Readers of Solidarity,” *Solidarity*, 22 (July 29, 1893): 1. I have chosen to credit Merlino as editor for the first fifteen issues, given the evidence that he was already in Europe by the time no. 16 (Feb. 9, 1893) was issued. See S. Merlino. “Letter from England. The Scotch Anarchists’ Conference,” *Solidarity*, 16 (Feb. 9, 1893): 2–3.

### Spanish Revolution (1936–1938)

*Prospectus:* A publication dedicated to current labor news from Spain, published by the United Libertarian Organizations, against Fascism and for Support of Spanish Workers.

*Examined:* 1:1 (Aug. 19, 1936)–2:12 (May 1, 1938)

*Editors/Publishers:* United Libertarian Organizations, New York, N.Y.

*Frequency:* Semiweekly

*Contributors:*¹ National Confederation of Labor (CNT), Iberian Anarchist Federation (FAI), Regional Committee of the C.N.T. and the F.A.I., U.L.O. Affiliates (Cultura Proletaria; Freedom Group, Libertarian Workers Group; General Recruiting Union; Industrial Workers of the World (IWW); Il Martello; Jewish Anarchist Federation; Marine Transport Workers; Russian Toilers; Spanish Youth Group; Vanguard Group

*Features/Subjects:* Agricultural Collectivization, Industrial Collectivization, Stalinist/Communist Counterrevolution, Militarization, CNT–UGT Unity Pact

*OCLC Numbers:* 12697178, 6624449, 16949886, 49383456, 30367127, 8684498, 28274446

### SELECTIONS


“Revolutionary Councils Taking Control of Spain. Madrid Begins to Carry Out Anarcho-Syndicalist’s Program.” 1:5 (Nov. 6, 1936).


“Expropriation on Basis of Revolutionary Equity.” 1:10 (Jan. 25, 1937).


“Toward a Political Crisis in Catalonia: Stalinist-Bourgeois Block Charged with Conspiracy against Anarchists of Catalonia.” 1:15 (Apr. 9, 1937).


“Moscow Trials on Spanish.” 1:21 (July 2, 1937).


ENDNOTE


The Spirit of the Age (1849–1850)

Prospectus: The Spirit of the Age seeks as its end the peaceful transformation of human societies from isolated to associated interests, from competitive to cooperative industry, from disunity to unity. Amidst Revolution and Reaction, it advocates Reorganization. It desires to reconcile conflicting classes and to harmonize man’s various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederated Communities, which in spirit, truth, and deed shall be the kingdom of God and his Righteousness, a Heaven upon Earth.
Examined: 1:1 (July 7, 1849)–2:17 (Apr. 27, 1850)

Editor: William H. Channing

Publication Information: Fowlers & Wells, New York, N.Y.

Frequency: Weekly

Contributors: A. Brisbane, Elihu Burritt, Charles A. Dana, Thomas L. Harris, J. K. Ingalls, Charles Lane, M. Edgeworth Lazarus, W. H. Muller


Preceding Title: The Univercoelum and Spiritual Philosopher (New York)

OCLC Numbers: 1766345, 9101297, 19333673, 175305284

SELECTIONS


Jeanne Deroin. “Woman; Her Position and Duties.” 1:2 (July 14, 1849); 1:4 (July 28, 1849). Deroin starts with the axiom that “Woman must either be a slave and prostitute, or free and chaste.”


William H. Channing. “The Union.” 1:8 (Aug. 25, 1849). Channing argues that “Only when the nation is rid of slavery shall we learn the full value of union.”


W. H. Hutchings. “Social Evils; the Greatest of These Is Poverty.” 1:10 (Sept. 8, 1849).


William H. Channing. “Letters to Associationists.” 1:13 (Sept. 29, 1849); 1:16 (Oct. 20, 1849); 1:19 (Nov. 10, 1849); 1:21 (Nov. 24, 1849); 1:25 (Dec. 22, 1849).


*Paris Peace Conference (1849)*


**ENDNOTE**

The Sun (1885?–1887)

Prospectus: Its Cultus is the principles of Liberty and Equity. Its economy is in equitably rewarding the utmost division of labor. Its polity is its power to organize the masses on a plane of self-interest. Its power is in the fact that it is reinforced by natural law and the “survival of the fittest.” Its social ideal is the future American Republic. Its religion is the Unity of mankind. Its consummation is human Solidarity, under one government, one language, and one religion.


Subtitle: A Bi-Monthly Publication Devoted to Co-Operation

Editor/Publisher: Charles T. Fowler, Kansas City, Mo.

Frequency: Irregular


OCLC Number: 4223875

ENDNOTES

1. The dates are very confusing for this publication. If, in fact, Sun was a bi-monthly, and the dates support that, at least for nos. 1–4, then either nos. 1–2 are incorrectly dated 1885 or nos. 3–4 are incorrectly dated 1886. Given this ambiguity, I have chosen to record the date provided on the cover.
Prospectus: The religion advocated by the *Twentieth Century* is “To do justly and to love mercy.” It knows no better principle than this: “Whatsoever ye would that men should do unto you, do ye even so unto them.” It believes that while we are in this world, our whole duty is here; that if after death we find ourselves in another world, our whole duty will be there; and that the best possible way to prepare ourselves for some other world is to do all we can for the betterment of this. It believes that the best possible way to put its religion into practice is to help bring about a single tax on land values; plenty of money for the people’s needs, to be issued by the general government without the intervention of banks; national ownership, and control of railroads and telegraph lines, and municipal ownership and control of street railroads, gas and electric light manufacture, and water works. It believes that if society were thus organized, conditions would be such that human character would immediately improve under the enjoyment of plenty, and all other needed betterment in social conditions could easily be realized. But its columns are open for the absolutely free discussion of all questions within the scope of the paper, provided that communications are well written and free from offensive personalities.

**Examined:** 2:1 (Jan. 12, 1889)—8:16 (Apr. 21, 1892)

**Subtitle:** A Weekly Radical Magazine, 4:19 (May 8, 1890)—8:16 (Apr. 21, 1892)

**Editor:** Hugh O. Pentecost, 2:1 (Jan. 12, 1889)—8:16 (Apr. 21, 1892)

**Associate Editor:** T. L. M’Cready,¹ 3:5 (Aug. 10, 1889)—4:25 (June 19, 1890); J. W. Sullivan, 6:12 (Mar. 19, 1891)—8:16 (Apr. 21, 1892)


**Frequency:** Weekly

**Contributors:** Lenora M. Barry, Eliza B. Burnz, John W. Chadwick, Henry S. Chase, William T. Croasdale, Clara Dixon Davidson, Daniel DeLeon,


OCLC Numbers: 10960963, 20047031, 13247091, 213763523

SELECTIONS

Frances M. Milne. “Single-Taxers, Read This!” 2:26 (July 6, 1889).
Marie Louise. “What Is Anarchism?” 3:7 (Aug. 22, 1889). Addressing the charge that anarchism rejects all laws, Louise explains, “Nothing is more erroneous. Anarchism is a legal science; it is born from [natural] laws, it rests on [natural] laws and asserts its truth through [natural] laws; laws from which there is no appeal, and from the jurisdiction of which there is no escape.”
Hugh O. Pentecost. “Neither Ballots nor Bullets.” 3:10 (Sept. 12, 1889). Criticizing the “superstitious belief that nothing can be accomplished in
human society except by war or by voting,” Pentecost argues that “all our progress is made in spite of our present laws; all reformation comes notwithstanding our prisons; all justice is done against the courts; all international equity is practiced without armies; all goodness is acquired in opposition to the influence of the church.”


Hugh O. Pentecost. “The Crime of the Eleventh of November.” 3:19 (Nov. 14, 1889). Pentecost argues that “The imprisonment and hanging of these men [Chicago anarchists] was one of the most unjust and cruel acts ever perpetrated by an organized government. It was not only immoral, which would be nothing to wonder at, because governments are always doing immoral things . . . but it was illegal, which, in an organized government, is the worst of all crimes.”


Hugh O. Pentecost. “Our Dangerous Classes.” 4:4 (Jan. 23, 1890). Pentecost asks, “What harm can all the drunkards, harlots, and burglars put together that will compare with the crimes of the politicians who debauch the morals of a nation?” and concludes that “your man of fame who gets office by bribes, your corrupt judge, your dishonest legislator, your scheming and cruel capitalist, who uses or breaks the law for his
own interest; your purchasable editor, your blind or cowardly priest—
these make up our really dangerous classes."


4:6 (Feb. 6, 1890)—4:8 (Feb. 20, 1890).


Maxim Bielinsky. “The City of the Dead.” 4:8 (Feb. 20, 1890)—4:10 (Mar. 6,

“The Case of Samuel Fielden.” 4:9 (Feb. 27, 1890). Fielden was a Haymar-
ket defendant whose death sentence was commuted to life imprisonment
by Illinois governor Richard Oblesby. This article is an interview with

Hugh O. Pentecost. “How to Get Rid of the Government.” 4:9 (Feb. 27,
1890). Pentecost asserts that “The only possible way to get rid of the gov-
ernment, so far as the individual is concerned, is to get it out of himself.
. . . [A]s long as people believe that they cannot live in peace and hap-
iness without the guidance of the politicians and the clubbing of the po-
icemen, the politicians and policemen will always reign.”


J. W. Sullivan. “Summary and Conclusion [Concerning Georgism].” 4:11
(Mar. 13, 1890).


that “under a system of society where coercion is acknowledged as a
proper factor to maintain order, you can but educate slaves and knaves,”
that “coercion is moral death,” Louise concludes that “love alone is con-
ducive to human happiness, and love dwells in the abode of absolute lib-
erty.”


This article comments on the imprisonment of Moses Harman.

William Holmes. “Why I, an Anarchist, Work with Socialists.” 4:23 (June 5,
1890).

Victor Yarros. “Why I, as an Anarchist, Will Not Work with the Socialists.”
4:24 (June 12, 1890).
John C. Kimball. “How Far Are We All Anarchists Even Now?” 4:24 (June 12, 1890).
C. L. James. “George and Malthus Again.” 5:5 (July 31, 1890).
Victor Yarros. “Mr. Bilgram’s Errors.” 5:19 (Nov. 6, 1890).
Henry Frank. “Mr. Pentecost and Anarchism.” 5:20 (Nov. 13, 1890); 5:25 (Dec. 18, 1890).
C. L. James. “Anarchy’s Apostles.” 7:21 (Nov. 19, 1891); 7:24 (Dec. 10, 1891); 7:26 (Dec. 24, 1891); 8:1 (Jan. 7, 1892); 8:3 (Jan. 21, 1892); 8:5 (Feb. 4, 1892); 8:7 (Feb. 18, 1892).

Pentecost’s Addresses on the “Social Question”

“Things as They Are.” 2:19 (May 18, 1889).
“State Socialism Defined.” 2:21 (June 1, 1889).
“Objections to Socialism Considered.” 2:22 (June 8, 1889).
“Would Socialism Be Tyrannical?” 2:23 (June 15, 1889).
“Is Socialism a Road to Freedom?” 2:25 (June 29, 1889).
“Anarchism.” 2:26 (July 6, 1889). Defining anarchism as “under natural law instead of statute law,” Pentecost declares, “I am not an anarchist. But I do believe that the social question in all its relations will not be solved until we reach justice, fraternity, and freedom through obedience to natural law, or, if you please, God’s law, alone.”
“Georgism.” 3:1 (July 13, 1889).

**The Chicago Anarchists**


**Socialism and the Single-Tax**

Theodore F. Cuno. “A Socialist’s Reply to Mr. Croasdale.” 2:21 (June 1, 1889).
“Another Letter from William T. Croasdale.” 2:22 (June 8, 1889).

**Why I Am . . . Essays**

Johann Most. “Why I Am a Communist.” 4:21 (May 22, 1890). Most argues that “Without the abolition of private property there is no equality possible, and without equality no real independence, while independence is the first condition of liberty, of anarchism.”

Benjamin R. Tucker. “Why I Am an Anarchist.” 4:22 (May 29, 1890). Tucker acknowledges that “The complaint of archistic socialists that the anarchists are bourgeois is true to this extent and no further—that, great as is their detestation for a bourgeois society, they prefer its partial liberty to the complete slavery of state socialism.”


Lum advocates “active resistance by overt acts to the powers that be,” refuses to make the “assertion of principle subordinate to the lines of legality as laid down by [our] enemies,” and ridicules passive resistance as the “theoretical illusion of ‘rainbow chasers.’”

Ezra H. Heywood—Word—Obscenity Case

“Letter from Mr. Heywood.” 5:15 (Oct. 9, 1890). Sent from a Massachusetts state prison.

Issue 6:2 (Jan. 8, 1891)

Note: This issue features articles on the “Interest Question.”
Hugo Bilgram. “The Interest Question.”

Morality

Henry Frank–Hugh O. Pentecost Discussion

Hugh O. Pentecost. “Mr. Frank and the Society of Human Progress.” 8:6 (Feb. 11, 1892).
Henry Frank. “Mr. Pentecost’s Criticisms.” 8:7 (Feb. 18, 1892).
Hugh O. Pentecost. “Concerning Mr. Frank and the Divine Potentialities.” 8:8 (Feb. 25, 1892); 8:11 (Mar. 17, 1892).
“The Frank-Pentecost Discussion.” 8:10 (Mar. 10, 1892).
Henry Frank. “Mr. Pentecost’s Logic.” 8:10 (Mar. 10, 1892).

NOTES

“Hear the other side.”

“There are publications which represent distinctively progressive theological thought, as also those which stand for some particular phase of the new political economy; but there is none of which we know that advocates both the new religion and the new social economy in the broadly sympathetic manner which this paper means to cultivate. The editor has his individual views and will utter them as editor, but is profoundly convinced that some important truth is contained in each school of thought from the most conservatively orthodox to the most radical, and it will be the policy of this paper to extend a cordial recognition to all sincere thinkers, and to magnify rather than minify what truth they have to express. Every honest thinker will be treated by the Twentieth Century with sympathetic respect, no matter how orthodox or heterodox his opinions may be or how much the editor may differ with them.” 2:1 (Jan. 12, 1889).


 “[The editor] expects readers to be neither babies nor parasites, but thinkers. . . . This paper is not a hand organ; it is an orchestra, and we are willing that it shall become a whole brass band whose harmonies shall be heard all over the world. The editor has a particular fondness for those who
differ with him in opinion, because it is through the friction of thought that the sparks of truth fly.” 2:25 (June 29, 1889).

“Devoted to Social Regeneration through Personal Rightness,” 3:21 (Nov. 28, 1889).

“This magazine advocates Personal Sovereignty in place of State Sovereignty, Voluntary Cooperation instead of Compulsory Cooperation, the Liberation of mind from Superstition, and the application of the principles of Ethics toward Social Regeneration.” 5:1 (July 3, 1890).

ENDNOTE


Vanguard (1932–1939)

Prospectus: We aim at the establishment of a federation of autonomous youth groups, a militant press, and a coherent plan of action, for the realization of a successful social revolution which will abolish the existing bourgeois society and institute an anarchist-communist society.

Examined: 1:1 (Apr. 1932)–4:9 (July 1939)

Subtitles: An Anarchist Youth Publication. 1:1 (Apr. 1932); An Anarchist Communist Journal. 1:2 (July 1932)–1:8 (May–June 1933); A Libertarian Communist Journal. 2:1 (Mar. 1935)–4:8 (May 1939); A Libertarian Journal. 4:9 (July 1939)

Editor: Abe Bluestein

Publication Information: Vanguard Group, New York, N.Y.

Frequency: Bimonthly

Contributors: Glenn Carrington (pseud. George Creighton), Sam Dolgoff (pseud. Sam Weiner), Louis Genin (pseud. Grant Lowry), Grigori Maximoff, Maximiliano Olay (pseud. Onofre Dallas), Jack Schlesinger
(pseud. Jack White), Mark Schmidt (pseud. Senex), Louis Slater (pseud. David Lawrence), Sidney Solomon (pseud. S. Morrison), Augustin Souchy, Roman Weinrebe

**Features/Subjects:** Spanish Revolution, National Confederation of Labor (CNT), Labor Movement, Trotskyites, Dominick Sallitto and Vincenzo Ferrero—Deportation Case, Political Prisoners (Mooney, Billings, Lindway, et al.), International Anarchist Movement, Fascism, Popular Front, Book Reviews

**OCLC Numbers:** 6047944, 6656066, 28388621, 35215982

### SELECTIONS

Editors. “The Crisis in Germany.” 1:3 (Aug.–Sept. 1932). The editors assert that “Both the Junkers and the Hitlerites spell the crushing of a militant workers’ movement, if given the opportunity. Both want dictatorship—black revolutionary dictatorship. Both must be feared equally by the workers.”
“The National Plenum of the C.N.T.” 1:7 (Apr. 1933). The members of the CNT declare themselves ready to answer state repression with a revolutionary general strike all over Spain.


Herbert Read. “A Letter from England.” 4:8 (May 1939). Read states that “The only chance of accomplishing socialism lies in the renunciation of nationalism and of its symbol, the state.”


International Workingmen’s Association


Dominick Sallitto and Vincenzo Ferrero—Deportation Case

Note: Sallitto and Ferrero were arrested as alien anarchists and threatened with deportation. Nationwide protest led to Sallitto’s release; however, Ferrero, facing deportation to fascist Italy and the prospect of execution, jumped bail and went underground.


“Justice at Home and Abroad: Court of Appeals to Hear Deportation Case.” 3:4 (Oct.–Nov. 1936).

**Fascism**


**San Francisco Preparedness Day Bomb (1916)**

*Note:* This is the case of Tom Mooney and Warren K. Billings.

**Mike Lindway Case**

*Note:* Lindway was convicted of possessing bombs and ammunition, intending to use them for unlawful purposes. See *State v. Lindway*, 2 N.E. 2d 490 (Ohio, 1936).

**Spanish Revolution**

Green reports cooperation between the CNT and the UGT in labor strikes throughout Spain.
Camillo Berneri. “Open Letter to Federica Montseny.” 3:7 (June 1937). Ex-
cerpts of letter published in Berneri’s paper, Guerra Di Classe (Barcelona).
The Peninsular Committee of the F.A.I. “The F.A.I. Speaks: To the Libertar-
(Feb. 1938).

NOTES

The editors define Vanguard as “An association of free, rebellious spirits,
united for a common purpose and a common struggle, embodying in
their form of association the principles of a free society of the future,
breaking away in the most resolute manner from the age-worn pattern of
a regimented military order.” 1:1 (Apr. 1932).
Vanguard suspended publication between June 1933 and March 1935. Dur-
ing the summer of 1934, Il Martello, an Italian anarchist fortnightly, per-
mitted the Vanguard group to edit a page of their paper in English.
“Not the Government over Men, but the Administration of Things.” 4:9
(July 1939).

ENDNOTES

1. Abe Bluestein used Abe Coleman as his pen name. Paul Avrich, Anarchist
Voices: An Oral History of Anarchism in America (Oakland, Calif.: AK Press,
2005), 435, 533.
5. Paul Avrich, Anarchist Voices, 469.
WHY? (1913–1914)

Prospectus: Where We Stand—We are working to bring about a society wherein authority under its three aspects—political, social, and religious—will be eliminated; where free agreement and solidarity will substitute judicial power; where labor shall be organized of its own accord, without external power; where men will deal with other men, on terms of absolute equality; where production and consumption shall be in common; where men can develop and associate freely according to mutual needs and inclinations; where human beings can develop the morality of freedom, without obligation or sanction, but in harmony with life itself, and in response to their social instinct.

Examined: 1:1 (Jan. 1913)–2:7 (July 1, 1914)

Editor/Publisher: Francis Moore: Tacoma, Wash. 1:1 (Jan. 1913)–1:2 (Feb. 1913); Samuel T. Hammersmark: Tacoma, Wash. 1:3 (Mar. 1913)–2:4/5 (May 15–June 1, 1914); Eugene Travaglio: Tacoma, Wash. 2:6 (June 15, 1914)–2:7 (July 1, 1914)

Frequency: Varied (Monthly)


Features/Subjects: Industrial Workers of the World (IWW), Education, Ludlow Massacre, Secularism/Free Thought, Book Reviews, Mexico, Reprints: Peter Kropotkin, Voltairine de Cleyre, Michael Bakunin, Louise Michel, Robert Ingersoll

OCLC Numbers: 9766081, 5355523, 1769851, 30367138, 173760731

SELECTIONS

“The Waning of Superstition.” 1:3 (Mar. 1913). The author argues that “It is nothing short of folly to assert that modern views of social regeneration are derived or inspired by biblical texts. The mythical personages mentioned therein are only rendered human by perverted imagination. As historians, as biographers, as teachers of ethics they are utterly unreliable.”

Felix Benguiat. “Mary Shaughnessy.” 1:6 (June 1913). This short story is described by the editors as “a powerful story depicting the sorrowful experience of a department store girl.”


“The Mexican Comrades at McNeils.” 1:9 (Sept. 1913). This article refers to the imprisonment of Ricardo Flores Magón, Enrique Flores Magón, Librado Rivera, and Anselmo Figueroa.


Jay Fox. “Civilized or Savage.” 2:1 (Apr. 1, 1914). Fox concludes that “No society that harbors the spirit of authority can ever be civilized. The one sure mark of a civilized man is his disavowal of authority. Civilization, if it means anything different from savagery, must mean liberty and equality.”

“Shall Har Dayal Be Deported?” 2:2 (Apr. 15, 1914). The author reports the arrest of Dayal, secretary of the San Francisco Radical Club and founder of the Bakunin Institute, in Hayward, California.


Ludlow Massacre

“Civil War in Colorado.” 2:3 (May 1, 1914).


NOTES


ENDNOTE

1. According to the California State Library’s bibliographic record for *The Story of Mary Shaughnessy*, Felix Benguiat was a pen name used by Charles Erskine Scott Wood.

*Why? (1942–1947)*

*Prospectus:* The group of people who write and support this publication number among themselves needleworkers, seamen, office clerks, machine-shop workers, the jobless. . . . The only axe we have to grind is a basic belief in liberty and dignity of the individual, and his right to control equally with his fellows the wealth of society. And that belief isn’t just an axe. It’s the brick and mortar out of which the new world and new life must be built: the new world of men and women at work—peaceful, dignified work; the new life, a life worth living.


*Editor:* William Young

*Publication Information:* Why? Group, New York, N.Y.

*Frequency:* Irregular


*Features/Subjects:* Labor Movement, Antiwar, Spanish Anarchist, Conscientious Objection, Pacifism, Race Prejudice—Segregation, Nationalism, Education, Prisons, Reprints: Mikhail Bakunin, Peter Kropotkin, Emma Goldman, William Godwin, Elisee Reclus, Josiah Warren, and Articles from *War Commentary*
SELECTIONS

Ivan. “What about Russia?” 1:1 (Apr. 1942)–1:2 (May 1942). Ivan proclaims that “No system of economic slavery flying the banner of socialism, devoid of every attribute of political liberty, will command our approbation or support.”


J. Sorel. “New Perspectives for Labor.” 5:1 (Apr. 1946). Sorel advocates slowdowns, sick-outs, and walk-outs to reduce the workweek to thirty hours and secure greater workers’ control over the conditions of employment and work.


D.T.W. “Point of Production: Some Notes on Anarcho-Syndicalism and American Unionism.” 5:6 (Nov. 1946). D.T.W. rejects business unionism and calls for control of the unions at the point of production rather than at an international headquarters, and direct action rather than political action based on the necessities of the time.


Race Prejudice—Segregation

William Young. “Union Card for Jim Crow?” 1:5 (Aug.–Sept. 1942). Reporting on the rampant racism in the American Labor Movement, Young notes that “The labor movement has failed to educate its membership in the principles of solidarity and equality; has even abetted the jingoes and the native fascists in injecting this infection [race hatred] into the hearts and minds of the working class.”


ENDNOTES


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The Wide Way (1907–1908)

Prospectus: *The Wide Way* has no mission. If it should feel a long-felt want, we shall be much surprised as delighted. We sincerely hope that no one will spend ten cents for this magazine in the vain notion of helping any cause. The ten cents will help us; thank you. . . . Anyone who subscribes for the *Wide Way* does so at his own peril. . . . Of course, the *Wide Way* will make a gallant struggle to live. It will not, however, make an indecent effort to continue its existence when it is moribund. We believe in euthanasia.

*Examined:* 1:1 (Dec. 1907)–1:2 (Jan. 1908)

*Editor:* John Russell Coryell

*Publication Information:* Corwill Publishing Company, New York City, N.Y.

*Frequency:* Monthly

*Contributors:* Edwin Bjorkman, Harold H. Coryell, Floyd Dell, Julius Hopp, Edwin C. Walker, Carl Easton Williams

*Features/Subjects:* Poetry, Plays, Short Stories, Political Essays

*OCLC Number:* 31043014

*Owning Library:* University of Michigan, Labadie Collection

SELECTIONS


NOTE

“The editor means to stand for nothing but sincerity; but, of course, being of this world and not of the next, he will have regard for the law, whether of criminal libel or of Comstockery. Such regard as he may have will not, however, preclude the private enjoyment of contempt.” 1:1 (Dec. 1907).

ENDNOTE


Winn’s Firebrand (1902–1903; 1909–1910)

Prospectus: The Firebrand will be devoted to radical thought and free discussion. It will be a free forum for liberals of all shades of opinion. We stand at the dawn of a new and grander age. The Firebrand aims to be an exponent of this New Age and of its religion and ideals.

Examined: 1:4 (Dec. 1, 1902)—4:2 (Nov. 1910)

Cover Subtitles: A Periodical of the Period, 1:4 (Dec. 1, 1902)—2:7 (Dec. 1903); 4:2 (Nov. 1910); A Magazine of Advance Thought, 2:1 (Jan. 1903); A Monthly Free Lance, 2:3 (Mar. 1903)


Editor/Publisher: Ross Winn: Mount Juliet, Tenn. 1:4 (Dec. 1, 1902)—3:16 (Apr. 30, 1910); Sweden, Tex. 3:17 (Aug. 1910)—4:2 (Nov. 1910)

Frequency: Varied (Monthly)

Features/Subjects: Free Thought, Secularism, Leon Czolgosz, Socialism, Child Labor, International Notes (Spain, Mexico), Reprints: Albert R. Parsons, Peter Kropotkin, Leo Tolstoy, Elisee Reclus, Emile Zola

Succeeding Title: The Advance (Mount Juliet, Tenn.)

OCLC Number: 32679928

SELECTIONS

“Dictionary of Political Terms.” 2:3 (May 1903). The author defines the United States as “A political division of North America, bounded on the north by a federal court injunction, on the east by Wall Street; on the south by the Negro Question, and on the west by a Filipino massacre. Its principal products are trusts, mergers, millionaires, and boodle politicians. Its population, exclusive of rogues, is divided chiefly into two classes—fools and bigger fools. It is sometimes called the land of the free and the home of the brave—but that’s a joke.”
“The Chicago Martyrs.” 3:4 (Nov. 13, 1909). This article provides brief biographical sketches.

“Editorial Comment.” 3:13 (Mar. 19, 1910). Winn declares that “Socialism and anarchism no longer have anything in common, except their mutual hostility to the capitalist system. . . . Socialism has become an economic panacea, the foundation principle of which is the subordination of the individual to the collectivity. Socialism is the quintessence of authority, while anarchy is the extreme of individual liberty.”


“Note and Comment.” 3:17 (Aug. 1910). Winn describes Sweden, Texas, as a “station on the Texas Mexican Railroad, situated about the center of Duval County” with one store, post office, real estate office, the Brandcroft shop, and a population of thirty-one.


Ross Winn. “The Anarchist Program.” 4:1 (Oct. 1910). Winn states that “Anarchism differs from every other political movement of the past and present in that it repudiates all force and violence, and appeals only to human reason. . . . [I]ts program is not organized political action for the conquest of power, but peaceful propaganda of correct principles for the education of the people.”


**Child Labor**


**NOTES**

“A Periodical with Few Principles and No Politics, and without a Mission, Published for the Amusement of People Who Dislike to Be Instructed.” 2:7 (Dec. 1903).


ENDNOTES

1. Detailed record of issues examined: 1:4 (Dec. 1, 1902); 2:1 (Jan. 1903); 2:3 (Mar. 1903); 2:5 (May 1903); 2:7 (Dec. 1903); 3:1 (Oct. 2, 1909)–4:2 (Nov. 1910).

2. The Brandcroft shop was Ross Winn’s print shop.

Woman Rebel (1914)

Prospectus: This paper will not be the champion of any “ism.” . . . The aim of this paper will be to stimulate working women to think for themselves and to build up a conscious fighting character. . . . It will also be the aim of the Woman Rebel to advocate the prevention of conception and to impart such knowledge in the columns of this paper. Other subjects, including the slavery through motherhood; through things, the home, public opinion, and so forth, will be dealt with. It is also the aim of this paper to circulate among those women who work in prostitution; to voice their wrongs; to expose the police persecution which hovers over them and to give free expression to their thoughts, hopes, and opinions. And at all times the Woman Rebel will strenuously advocate economic emancipation.

Subtitle: A Monthly Paper of Militant Thought
Editor/Publisher: Margaret H. Sanger, New York, N.Y.
Frequency: Monthly
Contributors: Ethel Cole, Emma Goldman, Alixe Humane, Dorothy Kelly, Elizabeth Kleen, Nora Mann, J. Edward Morgan, Caroline Nelson, Clara Newcome, Herbert A. Thorpe, Lily Gair Wilkinson
Features/Subjects: Prevention of Conception, Free Motherhood, Suppression of Woman Rebel, Women Rebels in History, Revolutionary Labor Movement, Rebecca Edelsohn—Prison Hunger Strike
OCLC Numbers: 3796831, 4245724, 2716145, 24206471, 31446248, 32249885

SELECTIONS

Elizabeth Kleen. “Can You Afford to Have a Large Family?” 1:3 (May 1914).
“Abortion in the United States.” 1:3 (May 1914).
Margaret Sanger. “Tragedy.” 1:5 (July 1914). Editorializing on the deaths of Arthur Caron, Charles Berg, and Carl Hanson by a bomb meant for John D. Rockefeller, Sanger says, “It is time to learn to accept and exult in every act of revolt against oppression, to encourage and create in ourselves that spirit of rebellion which shall lead us to understand and look at the social situation without flinching or quavering or running to cover when any crises arises. Not until we do create this spirit will the revolutionists ever be feared or even respected in America.”

Woman Rebels in History


Suppression of Woman Rebel

“Suppression.” 1:4 (June 1914).

Excerpts from Lily Gair Wilkinson’s Woman’s Freedom


Jesus Rangel, Charlie Cline, et al.—Constructive Murder Case

“Save Rangel, Cline et al. from ‘Texas Justice.’” 1:5 (July 1914).

Rebecca Edelsohn—Prison Hunger Strike

“One Woman’s Fight.” 1:6 (Aug. 1914). This article provides two prison letters from Edelsohn.

NOTES

“No Gods No Masters.”
“Working Woman. Build up within yourself a conscious fighting character against all things which enslave you.”
“A Woman’s Duty: To look the whole world in the face with a go-to-hell look in the eyes; to have an ideal; to speak and act in defiance of convention.” 1:1 (Mar. 1914).

The Word (1872–1893)

Prospectus: Regarding the subjection of Labor, of Woman and the prevalence of War as unnatural evils, induced by false claims to obedience and service; favors the Abolition of the State, of Property in Land and its kin-
dred resources, of Speculative Income, and all other means whereby Intrusion acquires wealth and power at the expense of Useful People.

Examined: 1:1 (May 1872)–20:9 (Mar. 1893)

Subtitle: A Monthly Journal of Reform


Associate Editor: Benjamin R. Tucker, 4:1 (May 1875)–5:8 (Dec. 1876)


Frequency: Monthly

Contributors: Francis Barry, Wm. B. Greene, Angela T. Heywood, Joshua K. Ingalls, John H. Keyser, Sidney H. Morse, Olivia F. Shepard, Benjamin R. Tucker, Josiah Warren


OCLC Numbers: 7624878, 7266096

SELECTIONS


“The Hours of Labor.” 2:6 (Oct. 1873). Heywood opposes a “Ten-Hour Bill” on grounds that it “denies women the right to make their own contracts, and [gives] parents the right to contract for their children.”

Lysander Spooner. “Forced Consent.” 2:8 (Dec. 1873). Spooner concludes, “There never was and there never will be, a more gross, self-evident, and inexcusable violation of the principle that government should rest on the consent of the governed, than was the late war, as carried on by the North.”

Jefferson rescued the states from colonial centralism, Warren personalized democracy in a broader and deeper sense; summoning institutions, customs, and society itself to the bar of Reason. Indeed, since our government, to this hour, is only a bungling counterfeit of European despotism, Josiah Warren may be termed the first of American democrats.”

Ezra H. Heywood. “Permitted Rights.” 3:3 (July 1874). Heywood notes, “Organization which respects natural rights, which comes through impulse and a free contract we favor; but any associative scheme which presumes to ‘permit’ the exercise of natural rights, which practices, or implies coercion, we oppose.”

Wm. B. Greene. “Communism versus Mutualism.” 3:7 (Nov. 1874). Greene argues, “Communism sacrifices the individual to secure the unity of the whole; mutualism has unlimited individualism as the essential and necessary prior condition of its own existence, and coordinates individuals without any sacrifice of individuality, into one collective whole, by spontaneous confederation or solidarity.”

Charles T. Fowler. “Declaration of Independence by the Working People of the United States.” 4:2 (June 1875). Fowler declares that “The present system of majority legislation in the United States is a government of numbers against principles; that a government of numbers is a government of physical force; and that a government of physical force is the government of a mob, subject to the prevailing influence, which is at present capital, corporations, and carpet-baggers.”


Angela T. Heywood. “Woman’s Love: Its Relations to Man and Society.” 5:3 (July 1876). Heywood claims that “Man has suppressed woman because she has different genitive organs from him; though she is an innate natural personage on earth, he has dwindled her to asking him for a cent, to a breeder, a drudge, a prostitute—leaving her nothing but her person to trade in.”


Angela T. Heywood. “Love and Labor.” 5:6 (Oct. 1876). Heywood notes, “Moved by the cold, calculating impulses of business, many men now marry for money, and many women for a home, with inevitable disaster to both; but lovers, arriving unto each other, not for money, but for themselves and truth, suggest unused forces which will redeem and adorn life, not desolated by marriage tyranny and property robbery.”
Benjamin R. Tucker. “Valedictory.” 5:8 (Dec. 1876). Tucker bemoans the fact that “instead of labor, the question of free love has largely gained pre-eminence” in the selections, correspondence, and contributions of the Word.


Ezra H. Heywood. “Liberty or Coercion, Which?” 8:5 (Sept. 1879). Heywood concludes, “In order therefore that liberty, not restriction, may be the guiding idea, we seek repeal, not only of all obscenity statutes, State and national, but of laws against lotteries, adultery, fornication, polygamy; of prohibitory liquor laws and tariff statutes; of laws which beget rent and make usury possible; of laws for the compulsive reading of the bible in the public schools, for coercive military service and compulsive taxation. Not as a Free Lover or Free Laborer but as a citizen we make this demand, in order that the natural right of persons and property to be exempt from invasion may be respected.”

Angela T. Heywood. “Co-Operation: The Obscenity Raid.” 8:9 (Jan. 1880). Heywood argues that obscenity “is a disease with a fierce repressive purpose,” namely to deny women the right to decide “when, where, how or by whom we may bear children, or with whom we may exchange magnetisms. This so-called ‘government’ now hold’s woman’s person for man’s use or abuse as he pleases; and that her claim to own even her womb is criminally ‘obscene!’”


Angela T. Heywood. “The Ethics of Sexuality.” 9:12 (Apr. 1881). Heywood notes, “The ‘marriage institution,’ the fruit of irrational intrusion and heistic folly, is but a fly-speck on the great fact of Social Destiny. It is the auction-block of primitive sale and slavery of woman to man, as unreliable and ill/binding as such forsaken-fidelity to personal integrity could permit; its legitimate fruits are prostitution, abortions, infanticide, and thousands of skulking fathers.”


Johann Most. “Money-Bags, Dynamite.” 13:12 (Apr. 1885). Reprinted from the American. Most concludes, “Let those who labor to live understand that the monster, Capital, cannot be tamed, made harmless or useful to man; there is but one means of safety—unrelenting, pitiless, thorough extermination.”


What Is Property?


Tax Resistance


Wm. B. Greene. “Correspondence.” 4:10 (Feb. 1876). A reply to Tucker on his refusal to pay poll tax.
Ezra H. Heywood—Obscenity Case

Note: Heywood was arrested by Anthony Comstock on November 2, 1877, at a New England Free Love League Convention. He was charged with mailing two obscene publications, R. T. Trall’s Sexual Physiology and Heywood’s Cupid’s Yokes, found guilty of distributing obscene literature, and sentenced to two years in jail. Heywood was pardoned by President Rutherford B. Hayes after serving six months in jail.

“Trial and Verdict.” 6:10 (Feb. 1878).

“Liberty in Love.” 6:11 (Mar. 1878). The author exclaims, “To enable lovers to continue to live on mutual good behavior, consult and obey reason at every step of experience; and strip men utterly of their power to compel women to serve lecherous purposes, is our object.”


Ezra H. Heywood. “The Outlook.” 7:4 (Aug. 1878). A July 14, 1878, letter written from jail in Dedham, Mass. Speaking of his imprisonment, Heywood reports, “It takes me from my partner in love and labor, and from the children we rejoice in; breaks up my business; exposes my family to beggary; and clouds my name with odium; but all this I can cheerfully suffer that liberty be respected and truth revealed, having none but feelings of pity for my assailants.”

Ezra H. Heywood. “Free Thought—Free Love.” 7:7 (Nov. 1878). A November 4, 1878, letter written from jail in Dedham, Mass. Heywood contends that “To make laws for regulating morals is to impose State morals, State religion; laws against obscene literature, adultery, fornication, polygamy—all the laws which make marriage a ‘legal’ institution rather than a natural, spiritual fact left to regulate itself, impose State morality, which is impolitic and indefensible, because state religion is indefensible.”

“Mr. Heywood’s Application for Pardon.” 7:8 (Dec. 1878).


Irish Land Revolt


Ezra H. Heywood—Obscenity Case

Note: Heywood was again arrested for sending obscene matter through the mails. The four-count indictment cited Cupid's Yokes, the Word Extra, a single sheet containing two Walt Whitman poems, and two counts pertaining to an advertisement for a contraceptive device, Heywood referred to as the “Comstock syringe.” After the judge threw out the first two charges, a jury decided that the mailing of advertisements for vaginal syringes was not obscene.

Angela T. Heywood. “The Woman’s View of It.” 11:9 (Jan. 1883)–12:1 (May 1883). In the January number, Heywood states, “Clergymen tell us we must ‘bear the cross,’ that is the penis; Congressmen . . . empower Comstock to search bureaus and closets. . . . As well might woman vote that man shall flow semen only when she says; that he must keep his penis tied up with ‘continent’ twine; that he shall constantly have, nearby, specified strings to ensure ‘virtue’—the which, if he is found without, he shall be liable, on conviction by twelve women, to ten years’ imprisonment and $5,000 fine; that a feminine Comstock shall go about to examine men’s penises and drag them to jail if they dare disobey the semen-twine ‘law.’”

Stephen Pearl Andrews. “The Pantarch’s View of It.” 12:1 (May 1883). Reprinted from Truth Seeker (New York). Andrews contends, “What the tea was to the Revolutionary war; what the auction block & the overseer’s whip were to the antislavery warfare; what ‘indulgences’ were to the German reformation, ‘Leaves of Grass’ & the ‘Comstock syringe’ may be destined to become for the next campaign for human emancipation.”

“Citizen Right Vindicated.” 12:1 (May 1883).
Wm. B. Wright. “Judge Nelson’s Charge to the Jury.” 12:3 (July 1883).

Ezra H. Heywood—Obscenity Case

Note: This time Heywood was arrested for mailing obscene material under Massachusetts rather than federal law. The alleged obscene article had
been edited by Angela Heywood and argued for a woman’s right to birth control. Ultimately, the indictment was dismissed.

Angela T. Heywood. “Penis Literature—Onanism or Health?” 12:12 (Apr. 1884). Heywood points out that “The Word is the only extant newspaper which dares to wed penis to womb in print-dress; Latin names and devious phrases prevail in literary and scientific discourse, though plain English terms designating the sexual organs and their use are equally expressive, rational, and sensible.”

“Citizen Right vs. ‘Law and Orders.”’ 13:5 (Sept. 1884).

Haymarket Affair


August Spies. “Anarchy.” 15:4 (Nov. 1886). Spies announces, “I believe with Buckle, with Paine, with Jefferson, with Emerson, with Spencer, and with many other great thinkers of this century, that the state of caste and classes, the state where one class dominates and lives upon the labor of another class and calls it order, should be abolished. Yes, I believe that this barbaric ‘order’ is doomed to die and make room for free society, voluntary associations, universal brotherhood.”

“Liberty or Death.” 16:5 (Dec. 1887). Reprint of the Chicago martyrs’ letters to Governor Oglesby.

Tribute to Stephen Pearl Andrews


Ezra H. Heywood—Obscenity Case

Note: Heywood was arrested again for mailing three items—“A Physician’s Testimony,” “A Letter from a Mother,” and Angela Heywood’s “Natural
Modesty”—printed in the Word. Ezra Heywood was found guilty, served two years in prison, and died within one year after his release.


Press Censorship


Heywood concludes, “The more truth is suppressed the louder she speaks, the national gag-law fixed on us by Republicans has inflicted suffering and disaster on many intelligent reformers; but the blood of martyrs is the seed of victory; he who fights against Ideas shall perish by Ideas.”


Heywood notes, “Descendants from Williams, Dyer, Adams & Franklin now imprison editors and hang speakers for faith the fathers glorified in death to serve it; but Mind Lives, Liberty of Conscience, Speech, Press & Mails shall yet again be respected in these states. Fortressed on the vantage ground of Truth Freedom never surrenders.”

NOTES

“Favors the abolition of speculative income, of woman’s slavery and war government; regards all claims to property, not founded on labor title, as morally void, and asserts the free use of land to be the inalienable privilege of every human being—one having the right to own or sell only his service impressed upon it. Not by restrictive methods, but through Freedom and Reciprocity, the Word seeks the extinction of interest, rent, dividends, and profit, except as they represent work done; the abolition of railway, telegraphic, banking, trade-union and other corporations charging more than actual cost for values furnished, and the repudiation of all so-called debts the principal whereof has been paid in the form of interest.” 1:1 (May 1872).
In 1878 *Word* ceased dating its paper from the birth of Jesus (A.D.) and instead dated the paper from the founding of the New England Free Love League in 1873 (Y.L., for the Year of Love). Thus, 1878 became Y.L. 6.1


“Pay No Interest, Rent, or other unjust profit; Produce, Exchange without restriction and without robbery. Marry not at all; but serve, recreate, finding in Reason, Religion, in Love Law.” 10:1 (May 1881)–10:8 (Dec. 1881).


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