



## WORKS

and from universal truth, all bars of prejudice and superstition, that the mind may develop symmetrically.

Anarchists know that a long period of education must precede any great fundamental change in society, hence they do not believe in vote-begging, nor political campaigns, but rather in the development of self-thinking individuals.

We look away from government for relief, because we know that force (legalized) invades the personal liberty of man, seizes upon the natural elements and intervenes between man and natural laws; from this exercise of force through governments flows nearly all the misery, poverty, crime and confusion existing in society.

So, we perceive, there are actual, material barriers blockading the way. These must be removed. If we could hope they would melt away, or be voted or prayed into nothingness, we would be content to wait and vote and pray. But they are like great frowning rocks towering between us and a land of freedom, while the dark chasms of a hard-fought past yawn behind us. Crumbling they may be with their own weight and the decay of time, but to quietly stand under until they fall is to be buried in the crash. There is something to be done in a case like this—the rocks must be removed. Passivity while slavery is stealing over us is a crime. For the moment we must forget that we are anarchists—when the work is accomplished we may forget that we were revolutionists—hence most anarchists believe the coming change can only come through a revolution, because the possessing class will not allow a peaceful change to take place; still we are willing to work for peace at any price, except at the price of liberty.

And what of the glowing beyond that is so bright that those who grind the faces of the poor say it is a dream? It is no dream, it is the real, stripped of brain-distortions materialized into thrones and scaffolds, miters and guns. It is nature acting on her own interior laws as in all her other associations. It is a return to first principles; for were not the land, the water, the light, all free before governments took shape and form? In this free state we will again forget to think of these things as “property.” It is real, for we, as a race, are growing up to it. The idea of less restriction and more liberty, and a confiding trust that nature is equal to her work, is permeating all modern thought.

From the dark years—not so long gone by—when it was generally believed that man’s soul was totally depraved and every human impulse bad; when every action, every thought and every emotion was controlled and restricted; when the human frame, diseased, was bled, dosed, suffocated and kept as far from nature’s remedies as possible; when the mind was seized upon and distorted before it had time to

