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all authority whatever, the millenium for which men have so ardently yearned would speedily arrive. That is the Anarchist ideal, and it is in essence nothing but individualism or "laissez-faire" carried out to its logical extreme. Such is the history and origin of the Anarchist creed, and it is one which anyone may be permitted to hold if he pleases, and also to preach so long as he confines himself to peaceful methods. Unfortunately, its practical realization involves the destruction of society as we now have it. It predicates a complete sweeping away, the making of a "tabula rasa" of our social institutions, and for their peaceful evolution impatient Anarchism is apparently not inclined to wait. The transformation of society is demanded here and now, and this consummation can only be achiev-

ed by physical force, or by an active propagandism of the doctrine, in the hope of making as many disciples as possible. Anarchism is before everything a living and a proselytising creed. Like the followers of Mohammed, the Anarchist may be almost said to offer the alternative of the sword or the Koran. It will be, then, of some interest to inquire into the methods he has adopted for the dissemination of his tenets.

The basis of the Anarchist organization is what is called the "group," and it is only consistent with the ideals of Anarchy to make this "group" of as simple a nature as possible. To do otherwise would be to leave the door open to the intrusion of that "bête noire" authority. The "group" has no solid ground to rest upon or any ele-

ment of duration. It is a sort of spontaneous meeting of persons who hold Anarchist ideas, and may be dissolved with the same ease with which it is created. The members of a "group" despise the name of "citizen," and have adopted that of "comrade" instead. The "groups" are generally found in the great towns, and usually consist of those who live in the same street or quarter, the "comrades" meeting once or twice a week in each other's houses or in a wine-shop. They discuss Anarchism and its prospects, but that is all. No decision is arrived at which is in anyway binding on the members of the "group." Anyone who pleases may attend, and no question is asked. He may become a convert if he chooses, and he may adopt any method of propagandism that he likes, without being

under any necessity to divulge it to his "comrades." The whole idea of this peculiar system, which is no system, is to dispense as far as possible with any tangible authority. In some countries it appears that a federation of the "groups" has been attempted, but in France even this slender approach to centralization has been discarded, and it is this absence of embodiment in the concrete which enables them so successfully to elude the investigations of the police. The whole system is an "unsubstantial fabric," which fades away like the "fata morgana" when approached. A French Anarchist estimates that Paris contains about a hundred "groups" and the rest of France about four or five hundred, each "group" consisting of about fifteen "comrades," so that this would bring up the number of militant

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