On Picket Duty.

A post-rustler in Colorado, who subscribed to Liberty almost at the start, has been dismissed from his position in consequence of exhibiting himself as an Anarchist.

One of Liberty's readers in the West, who, we believe, has long been a supporter of the Truth Seeker, writes: "D. M. Bennett has committed the same wrong concerning Heywood's arrest that B. F. Underwood committed concerning Bennett's imprisonment. But let it be said to Mr. Bennett's credit that he took back in another number of his paper, what he had previously said."

Another "bitter fling," Mr. Bennett!

A circular recently distributed at a meeting of Germans in Faneuil Hall shows what the principle of prohibition will end in if adopted. Encouraging an impassioned society in New England, we never heard of before, calling itself the "Society for the Reform of the Social Habits of Foreigners," it seriously proposed the enactment of laws prohibiting the sale, manufacture, importation, and storage of Lemburger cheese, or any other foreign and sanitary grounds, claiming that these substances are decomposed matter eaten only by persons of depraved taste. Well, it is gratifying to know that some of the world's fools are logical, at least.

Rev. Dr. F. M. Ellis, pastor of one of the largest Baptist churches in Boston, recently returned from a trip to Europe. The ocean so impressed him that he devoted his first sermon after his arrival to "the works of the Lord and His wonders in the deep." And if s is what he said: "The ocean is wonderful in itself. Its unknown is wonderful to think of. How came the ocean salt? Science has tried to explain it, but the explanation is not satisfactory. God made the ocean salt, and that is how it came to be salt." Parsons are wonderful in themselves. Their freshness alone is wonderful to think of. How came the parson fresh? Science has never tried to explain it, because Parsons are not subjects of scientific interest. Presumably God made the parsons fresh, and that is how they came to be fresh.

The following item, sent to the London "Daily News" by its Naples correspondent, is of especial interest to all Anarchists and those who consider all Anarchists as traitors to the cause. "A worker's meeting, called by the Agrarian Committee, was held last Sunday in Intra, to decide upon the manner of accomplishing the planting of 8,000 young trees on the Montagnola of Premoso. It was a happy occasion to devote this plantation, which will in future do its part in preventing the deserts that so often occur in one of the most beautiful Italian provinces, to Garbaldi. The operation of planting is to commence at 3:00 Sunday, and will be carried on by the working men on every holiday.

Yet Republicans and universal suffragists hold that there is no disposition on the part of the people to voluntarily perform their public duties, that to perform such good works as the above we must have State Boards of Forestry and other clumsy commissions, and that the whole machinery of the State must be kept in motion to prevent the entire population from shifting. While Anarchy shall prevail, such spontaneous cooperation to increase the public welfare as is now instanced by the Italian laborers will become the order of the day, and the only parish of the coming social state will be the man who fails to do his part therein.

The examination of H. H. Heywood on the charges preferred against him by Comstock did not occur November 16, but November 23, a postponement to the late date having been effected. The result thereof will be announced in our next issue. Mr. Heywood has engaged J. F. Pickering, who defended him on his former trial, as senior counsel, and John Storer Cobb as junior counsel. These gentlemen say that they intend to press the right of the jury to judge of the justice of the law; but, as Mr. Pickering failed in the previous case (though such a course was urged upon him), we are not very certain that he will show a bold front on this occasion. Mr. Heywood seems to have decided to let his lawyer make the final argument instead of summing up the case himself. In our judgment he is thus guarding his conviction sure. Though Judges Nelson and Lowell, before one of whom the case will probably be tried, are exceptionally fair men,—very different in that respect from the bigoted Judge Chace, who presided at the previous trial,—it is doubtful if either of them would allow a member of the bar to question in open court the right of the judge to dictate the law to the jury, while the widest latitude would have to be allowed a prisoner speaking in his own defence. This reluctance of Mr. Heywood to improve his only opportunity to escape is creating a reluctance among the friends of Liberty to come to his aid, the less, few caring to see their money spent unlootly.

Referring to Mr. Heywood's "test," we said in our last number: "In this connection we must express our belief that the conduct of D. M. Bennett, editor of the 'Truth Seeker,' who prates about Mr. Heywood's taste and methods. We do not approve of Mr. Heywood's taste and methods, but neither did we of Mr. Bennett's," when we did our little best a few years ago to save him from Comstock's clutches." Quoting this under the heading, "A Bitter Fling," Mr. Bennett answers: "Probably our 'cowardly conduct' consists in disliking Mr. Heywood's taste and methods the same as Mr. Tucker does himself. If we are guilty of cowardly conduct because we disapprove of Mr. Heywood's taste only and methods, how is it with himself? Is he not cowardly and at all? Or is it also our 'prating' that makes our conduct cowardly?" Mr. Bennett knows very well that the context of our paragraph showed that we spoke of disapproval of Mr. Heywood's taste only as an additional reason for defending his right to exercise it, and spoke of it incidentally at that, while Mr. Bennett made it the burden of his remarks upon the arrest, saying it as if to make amends for doing so outrageous a thing as supporting a man whose liberties were threatened. The tone pervading his article was so half-hearted and apologetic as to tend to injure Mr. Heywood rather than to help him, and that we are not alone in our "bitter fling" is shown by the rebuking letters which Mr. Bennett's supporters are sending him.

Whole No. 30.

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"A free man is one who enjoys the use of his reason and his faculties; who is neither blinded by passions, nor hoodwinked or driven by oppression, nor deceived by preposterous opinions."—FRANKLIN.

Reform it Altogether!

It is amusing to hear the politicians praise of a "reform" investigate them, and they will tell you that this reform they have so much at heart lies in the direction of a strict and stern regard for political honesty. The State is to be redeemed! Its affairs are to be put on sound business lines. Economy is to be fostered. Official integrity is to be required and observed alike in highest and lowest positions. One rule alone shall serve for all appointments: Is he able? Is he honest? And shall that save the country?

Now, it is admitted that, if the "offices" which make up the State establishment were all in the hands of honest and capable men, things would be vastly different from what they at present are,—very much improved, if you please. We are told, for example, men, exceptional men, who had, so to speak, a passion for integrity, whom no high station could tempt or unman. One purpose animated them: not a new purpose, one assumed for the occasion for a "sense of duty," but one inseparable from character. Two to what business they would, they behaved as the simple, straightforward, honest fashion of men on whom it was incumbent to affect nothing, not even virtue. Loving truth, allied to justice, suppressing all prejudice of personal opinion, they sought only to divide the right and the wrong, with full knowledge of facts, by the rule of common sense. The office added no cincture to their nature. They magnified their office. They reduced the office to nothing; they stood in its place, it being simply their natures so to speak and so to do: "twas the natural office of character, whose action wore such reverence sweet as all areTennure of the Stat.

In a single word, they were incapable of abusing their power.

"Precisely," explains our nimble civil-service reformer, "precisely; and 'tis our mission to see that only such men are selected for office and entrusted with power. That is the reform we in anguish." As we said, if only such men were assigned to official duties,—men who could not help voicing the natural law of justice,—what you call your State affairs would be vastly improved. But it is very clear that because as nothing they stood in place, it being simply their natures so to speak and so to do: "twas the natural office of character, whose action wore such reverence sweet as all are

Those Three Awful Isms.

As the tidings of the death warrant of the old regime of the State begin to be sounded more and more ominously in various parts of the world, a singular confusion of ideas in the popular mind is more than might be expected. The terms "communism," "socialism," and "anarchism," which have thus far been curiously caught up by popular prejudice, and it is supposed that, no matter how unscientifically they are jumbled together, the ordinary reader is too ignorant and uncultivated to notice it. It is enough that a sensation is worked up on the subject.

"Communism" is the chief handle for the newspapers and pulpitists. The "communist" is represented as an idle, thriftless, lazy, vicious wretch who deposits all day in the sun, cursing all manner of useful and industrious people, until his paunch asks for more food and whiskey, when he calls forth and demands that the workman who has borne the heat and burden of the day shall divide the fruits of his labor with him. Seeing that industrious men who keep the world alive and rowing do not willingly submit to this, the "communist" is represented as a social element who proposes to get an alliance among other loafers of his own ilk, and, aided by threats of dynamitism and assassination, compel society to divide its honest savings with his tribe.

That the very cream of editorial and clerical element of society is infected, and should persistently thrust this view of communism before their readers and hearers, affords striking evidence of the utter rotteness of the professional conscience which hires itself out to public opinion. As we have repeatedly said, Liberty's philosophy is utterly opposed to communism, but we hope never to be so lost to decency as to annihilate that communism, as defined in sociology, everywhere contemplated the lying picture that is currently held up to the public. The very tone which these purveyors of hypocrisy profess to offer as "worn out" is not a legitimate essay on the system of land tenure, which is particularly adapted to that purpose.

Socialism is a somewhat vague term, which, when generalized, may mean any manner of organized system intended to effect better social conditions. The kind of politics of which we are speaking may be found in numerous works upon that subject, or in the cyclopedias. But here again the hypocrisies of press and pulpit are constantly fulminating the assertion that socialism means a sweeping leveling of things, so that all, may share alike,—the idle and vicious along with the industrious and virtuous. With every phase of socialism that allies itself to the State, or in any way recognizes the State, Liberty is squarely at war, but no less than its foes opposed to subdue the laborer as well as the industrial and thrifty. It is the exclusive province of theology and political economy to do this.

And now, O Anarchist! the great screech of all! He has the competitors, loaded with dynamite from top to toe. His nostrils breathe fire, and hideous are his glaring eyes of nitro-glycerine. Compared with him the communist is a harmless fable. This monster wastes blood and brains: and his angry, deadly hand is a very man's death. Such is the ghastly demon that now being portrayed by the hireling professional earwax of press and pulpit. And yet, as a system, Anarchism has in itself less of aggression and violence than all the others. It does not propose to set up a "highest good," but to rid the country of the evil: it is simply to be left to peacefully adopt its own business. The Anarchist says: "While communism and socialism propose to set up a force a revolutionary and antagonistic machine, I have no machine, and am the enemy of a machine. I say Liberty at my own cost; but humanity having been strangled in the womb of progress for centuries, the time is ripe when he or that which stands denying Liberty must go under,—not in sanguinary vindictiveness, but with a nobler spirit, that it may say, O Despotism, art the aggressor,—not I!" The venal press and the hypocritical pulpit orators may cry out and fret, but this new voice of Liberty crying out of the wilderness of despotism will not be suppressed. It has come to stay, and the sooner society's leaders make an end to lend an ear to its protest and make their house in order, the
Liberty.

One of the most interesting problems of the day (politically speaking) is whether the Democratic Party can behave itself long enough after coming into power to make Republicans think the pantry till hunger drives permanently into the woods. Of course it is understood by both parties that politics stands merely for the science of the fact. The "great national issue" is upon the monopoly of the two parties as a single party for an indefinite period. Believing as we do that the law of justice obtains with equal force, whether among thieves or saints, our sym- pathies naturally gravitate to the Democracy of the eligible points involved (if a point can be a hill on two sides). If we err here, we shall be obliged to retreat to the more amassable position that both parties are simply the two arms of one thinking body, the State; each alternately resting and diving down into the mire of the mud. Each of the parties, their pockets will go empty. But, when they do see it, the State will be swept away uneasily and perhaps ineffectively, no matter what goes with it. Will the thieves take warning in time?

Land Limitation and Taxation.

The following article recently appeared in the "Irish World.

Editor Irish World—People, I am, are holding different views regarding the question, "the nationalization of the land." Some retain the idea of State property in land and discard the idea of individual property in land. Now, it is very plain to see that, if the individual has no right to property in the soil, the State does not justify him right either, for the right of the individual is based upon the right of the individual, as I have before said in an article in the "Irish World," entitled "Unjust Taxation.

The State has no inherent right. All its rights, duties, powers, and authority depend upon it or the people over whom the people possess these rights by nature. They inherit in the individual.

When we have proved that private property in land is unjust, that fact sets the point, viz., that public property in land is also unjust.

If the State does not have a right to sell, rent, land, or buy land, that power was delegated to it by the people, and the present public power inheres naturally, and denying a power to exist in the individual is that power that exists in the State, is ample proof that the State has no power that is unjust.

"The Land for the People" means the land for those who wish to use it without being tenant or servant to the owner of or person or persons to use without paying rent or to exact rent from other persons.

This land is what we limit man's use on the soil to his needs, and prevent a monopoly of one land than is needed for industrial use.

No one, to my mind, has solved the whole of this problem, but there are several able exponents in labor reform that have done very much in the direction of a solution.

"Land limitation" solves one part of the problem, and in the minds of many solves the whole problem. But it seems to me that this alone is inadequate. I find those who hold to land limitation are as dismally ignorant of the necessity of land as to monopoly of land, not seeming to perceive the fact that private property in land leads to monopoly.

Limitation cannot justify to any species of property.

Man must have some title to the land. We cannot build on air, or in the absence of land, necessary for productive use is a power that man can justly delegate to the State, because it is in the very nature of man, that man is bounded in his natural rights by the bounds others' natural rights.

The soil is a natural element, in which man has a natural right to use and enjoy, subject to the condition that when the use has been sustained by the State, so that a man's sphere may reach out and cover the land occupied by a whole people.

It is no objection to this that the land, in this sense, is a common possession of man and is maintained in man, but is often assumed, and even delegated by the individual to the State, as at the present time in reference to the use of the land; hence the necessity to dispose of natural rights, and those which cannot be carried out or defended by the individual must be delegated to the State, and localized there, where he can draw from a fountain of power commensurate with his necessities in life.

Men does not surrender a right by conferring a power to the state; he delegates for the production of his natural rights by joining, cooperating, with others for a similar purpose.

"Land limitation", then, is a part of the solution of the great problem of "The Land for the People," because it is in the very nature of things.

"Land tax" must also take a part in the solution of this great problem of "The Land for the People," for no other tax can be made to fall equitably upon the people.

The method of the duty of the State must be to register the whole land. No person can own himself as a state the land he occupies, and perhaps add: by putting his name on the land, and that is a right which is not a right which is not a monopoly of the whole country.

What tax some people escape by hiding, bribing, and false swearing, come out of other people that do not behave, believe, perceive ourselves. Our present tax system is a monop- may tax or a system, requiring an army of tax-gatherers and assessors, and persons, who could not, if they would, enforce the law. Although the law requires them to tickle their nose into everyone's business, it can't be equitably enforced. Land, as a basis of tax, would dispense with two-thirds of this army of men and would consume less tax and could be collectible, because the land could be found and properly assessed to those who occupied it; and this arrangement would prevent all fraud on the part of the occupants of the land.

J. Wood Porter.

A small article recently appearing in the "Irish World.

Editor Irish World:—Here I would refer to Mr. J. Wood Porter my sincere thanks for his clear and conclusive state- ments upon the necessity of limiting "man's use of the soil to his needs, and thus prevent monopoly," and also in respect to the laws of all State or Government right, depending upon the land for the sustenance of life.

It seems to me that his positions are unanswerable, and I do not propose to make planter what he has so clearly shown, that the principle of a State's using the land is also unjust.

I am sure he will persuade me for point- ing out in a friendly way what he has so well stated on the subject of taxation, and the less of the smaller element of the State, and they find as little in shifting it to themselves, and on, until at last it gets down to the laborer, who produces the wealth from the soil.

Some nature detects the counterfeit claim, refuses to honor, and the burden crushes laborer to the ground. Taxation, wherever made as whatever laid, reaches here at last, though it may be somewhat relieved by the broad shoulders of labor, who have the line employed in various cuttings. On labor, produc- tive labor alone, it all finally falls, and by no possibility can it be made to fall anywhere else. The sooner the workers of the world, under the pressure of the owners of the world, the sooner they will organize to remedy the gross imposition under which they now suffer.

New York, October 12, 1852.

Gambetta's Huge Scape.

Liberty, which, in its last issue, was the first paper in this country to tell the real truth about the troubles in France, was glad to find its statements corroborated and allows liber- tarily reiterating a day or two later by Theodore Child, the New York "Sun's" intelligent Paris correspondent, who wrote as follows:

In arresting Goutaud, Cric, and the other anarchists, the government committed a gross violation of liberty, and had recourse to the preventive means in force during the exile, the law providing for the 15th of April, and there is no calls to believe that the riots of Montecristo-Mines are due to any other immediate cause than the aggressive bigotry and fanaticism of the Chartres aristocratic family. Moreover, there is no reason to believe that an anarchist plot existed or was in course of formation now any more than at any time during the last eighteen months. On the contrary.

It is a very reasonable thing to believe that this grave revolutionary conspiracy is a fiction invented by an effete cabinet in order to gain prestige. As it is, the cabinet has simply covered itself with the blame by representing an extremely serious and very serious and very serious and very serious, and the women and children are left to starve. It is the usual usages of the press that this decision is regrettable, stupid, and the consequences of the 18th-centre era. Meanwhile arrests are still being made at Avignon, Saint Dizier, and Lyons, and professional jokers are taking advantage of the panic of the bourgeois to spread broadsheet anonymous letters, imperial proclama- tions, and gazette proclamations.
Have We Advanced?

To the Editor of Liberty:

I have just read your leader of the 6th inst. and I feel like the Scrooge's owl.

You neglect that story: Well, I will relate it.

Now, a (rather) promised Jenny to bring her home a pair of black and white from the East Indies.

But he failed her! He spied, upon passing through Denmark, market he bought her instead the last one he saw.

When Jenny received it, she said: "Sandy, that's not one of the pretty painted going to yellow birds I expected."

Sandy, he's no very clever and Jenny, look at me; there is power in voice!

That's my case: there was a power of thought in me when 1 was young.

I am an American citizen; you are native or to the manner born; yet I love the paper government of the United States as if it were a nationalized country.

I honor my civil and religious liberties, I find them in the Constitution, and wish they would come out of it, and go to work.

What a beautiful thought it is that "We, the people of the United States," ordained the supreme Code of Laws.

There's no Paul tax about that, no property qualifications, both of which Government-elect Butler very justly lately condemned in Rhode Island.

I doubt that many of the appen twenty thousand in Boston with his "un udało, was, was off."

Then are there my religious liberties in the Constitution,—they also appear to be fixtures in that Which falls to be: Congress shall make no law respecting an establishment of religion, or forbidding the free exercise thereof.

Now, come on, citisans, let your Bills in the schools—let our supreme law sleep—Like to an overgrown lion in a cage That goes not for prey!

But, if our reasons haven't hold our laws, other nations do.
The doctrine of the Declaration of Independence and the Constitution underlie the great French Revolution, and have compelled the merciless universal suffrage in several great nations in Europe.
The simple statement of man's right to religious liberty as a part of the Constitution, though it be a dead letter here, has broken open the doors of the British House of Commons, and let in the Quaker, the Catholic, and the Jew. It will yet force a way for the freethinker.

For those reasons I consider myself "a child of promise," and, though I have not received its benefits yet, I hold our American Government to be better than an absolute despotism, that promises nothing for the good of the people.

I remain yours respectively.

Robert W. Hume.

[New York City, N.Y., November 11, 1882.]

[M. Reclus and His Daughters.]

The union of the two daughters of Eliezer Reclus to the lovers of their choice, regardless of the sanction of Church or State, has given rise to a stormy discussion in Europe, and resulted in the publication of the following letter from M. Reclus to Victor-Merriau:

Monsieur,—I am bound to thank you for the words of sympathy wherewith you have spoken regarding the marriage of my daughters, and which very briefly compensate for the outrages committed in the name of society. The approval of an honest man makes me happy.

Having done nothing to justify the press in making a purely personal attack on me, I have, however, felt bound to make some protest against the insult I have received from the press and public.

You don't say so?" reply the London correspondents, with the least of their usual candor.

Yet I am quite surprised to hear it, as I have supposed that you were dissatisfied with the whole arrangement of society and government, and could see no good in marriage."

So you can make an exception where marriage is concerned.

This is indeed a relief; for if there were no truth, no suggestion of justice in law, it could not have endured all these weary years. There is just enough of the salt of truth in it to keep it from becoming altogether putrid and too offensive to be tolerated by the least sensitive human nose. If the laws were an object in application as the principles of the State, at the root of all our wants and desires, there would be no question of them being palpably wicked, how long, think you, legislatures and societies would be abolished? Is the law, in a dem, harmless and purely military state, to be a selected, taken from the worst of them, and give it to the goodly race of men born.

As for the insults of the midnight, these also are a reward.

So be kind, my dear sir, as to accept my respectful salutations.

E. RECLUS.

[Paris, October 25, 1882.]

Liberty and Free Love.

A recent editorial in "The Economist," written by Maurice Taineley, ends as follows:

The vice of marriage, or of so many institutions, is its root in the principle of a minority, at an epoch and in an era when authority is gradually disappearing and will inevitably disappear altogether. Divorce degrades marriage, but it destroys it only by cutting it off, as the parliamentary regime destroys liberty. It is a sort of constitutional matrimonial regime, with a prospect and possibility of a change of administration. Through all trials, all storms, all reactions, all digressions, all tragedies, all public crimes, we march on to Liberty. And in marching on to Liberty, we march on to free love.

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