The Beast of Communism.

Henri Rochefort is reported to have said to an interviewer the other day: "Anarchists are merely criminals. They are robbers. They want no government whatever, so that, when they meet you on the street, they can knock you down and rob you."

This infamous and libelous charge is a very sweeping one; I only wish that I could honestly meet it with as sweeping a denial. And I can, if I restrict the word Anarchist as it is always has been restricted in these columns, and as it ought to be restricted everywhere and always.

Confusing the word Anarchist so as to include none but those who deny all external authority over the individual, whether that of the present State or that of some industrial collectivity or commune which the future may produce, I can look Henri Rochefort in the face and say: "You lie!" For of all these men I do not recall even one who, in any ordinary sense of the term, can be justly styled a robber.

But unfortunately, in the minds of the people at large, this word Anarchist is not yet thus restricted in meaning. This is due principally to the fact that within a few years the word has been usurped, in the face of all logic and consistency, by a party of Communists who believe in a tyranny worse than that now exists, who deny to the laborer the individual possession of his product, and who preach to their followers the following doctrine: "Private property is your enemy; it is the beast that devouring you; all wealth belongs to everybody; take it wherever you can find it; have no scruples about the means of taking it; use dynamite, the dagger, or the torch to take it; kill innocent people to take it; but, at all events, take it."

This is the doctrine which they call Anarchy, and this policy they dignify with the name of "propagandism by deed."

Well, it has borne fruit with most horrible fecundity. To be sure, it has gained a large mass of adherents, especially in the Western cities, who are well-meaning men and women, not yet become base enough to practise the theories which they profess to have adopted. But it has also developed, and among its immediate and foremost supporters, a gang of criminals whose deeds for the past two years rival in "pure cussedness" any to be found in the history of crime. Were it not, therefore, that I have first, last, and always repudiated these pseudo-Anarchists and their theories, I should hang my head in shame before Rochefort's charge of having confessed that too many of them are not only robbers, but incendiaries and murderers. But, knowing it as I do that real Anarchist has any part or lot in these infamies, I do not confess the facts with shame, but reiterate them with righteous wrath and indignation, in the interest of my cause, for the protection of its friends, and to save the lives and possessions of any more weak and innocent persons from being wantonly destroyed or stolen by cold-blooded villains parading in the mask of reform.

Yes, the time has come to speak. It is even well-nigh too late. Within the past fortnight a young mother and her baby boy have been burned to death under circumstances which suggest to me the possibility that, if I made this statement sooner, their lives would have been saved; and, as I now write these lines, I fairly shudder at the thought that they may not reach the public and the interested parties before some new holocaust has added to the number of those who have already fallen victims. Others who know the facts, well-meaning editors of leading journals of so-called Communist Anarchism, may, from a sense of misTaken party fealty, bear longer the fearful responsibility of silence, if they will; for, one, I will not, cannot. I will take the other responsibility of exposure, which responsibility I personally and entirely assume, although the step is taken after conference upon its wisdom with some of the most trusted and active Anarchists in America.

Now, then, the facts. And they are facts, though I state them generally, without names, dates, or details.

The main fact is this,—that for nearly two years a large number of the most active members of the German Man of the International Working People's Association in New York City, and of the Social Revolutionary Club, another German organization in that city, have been persistently engaged in getting money by insuring their property for amounts far in excess of the real value thereof, secretly removing everything that they could, setting fire to the premises, swearing to heavy losses, and exacting corresponding sums from the insurance companies. Explosion of kerosene lamps is usually the device which they employ. Some seven or eight fires, at least, of this sort were set in New York and Brooklyn in 1884 by members of the gang, netting the beneficiaries an aggregate profit of thousands of dollars. In 1885 nearly twenty more were set, with equally profitable results. The record for 1886 has reached six already, if not more. The business has been carried on with the most astonishing audacity. One of these men had his premises insured, fired them, and presented his bill of loss to the company within twenty-four hours after getting his policy, and before the agent had reported the policy to the company. The bill was paid, and a few months later the same fellow, under another name, played the game over again, though not quite so speedily. In one of the fires set in 1885 a woman and two children were burned to death. The two guilty parties in this case were members of the Bohemian Group and are now serving life sentences in prison. Another of the fires was started in a six-story tenement house, endangering the lives of hundreds, but fortunately injuring no one but the incendiary. In one case in 1886 the freemen have saved two women whom they found clinging to their bed-posts in a half-suffocated condition. In another a man, woman, and baby lost their lives.

Three members of the gang are now in jail awaiting trial for murdering and robbing an old woman in Jersey City. Two others are in jail under heavy bail and awaiting trial for carrying concealed weapons and assaulting an officer. They were walking armfuls, and were found under circumstances which lead to the suspicion that they were about to perpetrate a robbery, if not a murder.

The profits accruing from this "propagandism by deed" are not even used for the benefit of the movement to which the criminals belong, but go to fill their own empty pockets, and are often spent in reckless, ridiculous living. The guilty parties are growing bolder and bolder, and anticipating detection ultimately, a dozen or so of them have agreed to commit petty larceny in order to involve the innocent as accomplices in their crimes. It is their boast that the innocent bystander shall all go to the gallows together.

It is only fair to John Most, editor of the "Freiheit," to say that he had nothing to do with originating the plots of these criminals and for a long time was unaware of what was going on; but it is none the less true that, after he was made aware of these acts, he not only refused to repudiate them, but persisted in retaining as his right-hand men some of the worst of the gang. The facts have been coming to light one by one for some time, and the knowledge of them has been a torture to all decent men who have had any connection with the Communists. Justus Schwab, who is an exceptionally honest man,, sickened long ago. He abandoned the business management of the "Freiheit," summarily ejected all the criminals from his saloon with a warning not to visit it again, and served notice on his friend Most that he (Most) must entirely sever his connection with the villains or he (Schwab) would sever his connection with him. This called upon to choose, Most elected to lose Schwab and keep the criminals as his lieutenants. Perhaps he was too dependent on them to do otherwise. Now Schwab is posted in the "Freiheit" as a man with whom no Socialists should have anything to do. An erroneous conception of party duty has kept Schwab quiet so far as the public are concerned. I trust he will realize ere long that he cannot truly serve his party in any such way. It is high time that he threw off this yoke of party loyalty and spoke out like a man.

One of the most astonishing features of this abominable business has been the blindness of the police, the press, and the insurance companies. Although in a number of cases the criminals have been detected and arrested, the fact that these men all belong to one...

Continued on page 8.
WHAT'S TO BE DONE?

A ROMANCE.

By N. G. TCHERCHYLEWSKY.

Translated by Henri R. Tucker.

Continued from No. 77.

"You speak as if you were disappointed that there are any," said Katérina Vasilevna, laughing. "Now it becomes very evident that she laughed, often with, a gay and genteel laugh.

"But I may lead you to sad thoughts: if anything, with this inexcusable, immodest value of the need of and characteristics of men, young girls still know enough to make a tolerably happy choice, what lucidity and dignity that urges in the few days I shall ask you to be clear, strong and just mental vision. The mark is endowed by nature! And yet it remains useless to society, which rejects it, crushes it, stifles it; if this were not the case, if her mind were not compeled, if such a power, such a force were not destroyed, humanity would progress ten times more rapidly." Katérina Vasilevna began to walk with the orders of the house with her sweetheart or her wife. It seemed to her that it would be more agreeable to you to see him in this way. So you see that our marriage has arisen out of his desire to secure his acquaintance.

"He marries you to make my acquaintance?"

"Marries me! Who said that he marries me for your sake? Oh, no, it is not for your sake that we are married, but to St. Petersburg, did either of us know of the other's existence? And if he had not come, how could we have known each other now? But how, as you report on your account.

"Be not angry," said he, "I was speaking Russian better than English, you say?" asked Véra Pavlovna, with evident delight.

"Russian as well as I do, and English as well as I do."

"Katéinka, dear friend, how happy I am!" Véra Pavlovna began to walk in the garden with her lover.

"Sasha, come here! Quick! Quick!"

"What is the matter, Vérotishka? How do you do, Katérina Vass. . . ."

"Véra, I have not time to pronounce her name before the visitor."

"It is Easter today, Sasha; so say to Katéinka: "He is risen indeed.""

"That is the matter with Véra; the old lady always shouses."

"Shut doors and she will tell us; I myself know almost nothing as yet. It is enough to embrace you, and I was present, too! Say on, Katéinka.

XX.

In the evening the excitement was certainly still greater. But when, as before, on the beam of her new acquaintance, told them the story of their unbridled placing him in the most partieular, and, at the moment, she said, "I was careful to do everything necessary, to enable us to speak about our marriage; and I had not a care to consider what; and not one! The abolitionists, of course. I wrote some articles for the "Tribune" on the istitution of servitude on the entire social organization of Russia. This was a new weapon, but it was considered very effective by the southern States, and in consequence I became a citizen of Massachusetts!

Soon after my arrival, still through the influence of the abolitionists, I obtained a place in one of their few business houses in New York." Then came the story that we already know. This part of Beaufort's biography, then, is doubtless.

XXI.

It was agreed that the two families should look for two suites of rooms next to each other. Until convenient suites could be found and prepared, the Beaumonts lived in a hotel in which, as in the pleasure of receiving once a week in the north of England, at a convenient place, it was to be a part of a country house.

When, six weeks later, two convenient suites next to each other had been found, the Poeloff wanted to live in one, the Beaumonts in the other, and the old Polelloff preferred to remain in the factory suite, the extent of which reminded him, if only feebly, of his past grandeur. It was agreeable to him to remain there for the additional reason that he was the most important personage in two or three miles around; innumerable marks of consideration were shown him, not only by his own clerks and commissioners, but by those of the neighborhood and by the rest of the aboriginal population, some of whom he was so kind as to visit.

The day next at three o'clock, Katérina Vasilevna called at Véra Pavlovna's.

"I am to marry day after to-morrow, Véra Pavlovna," said she, as she came in, "and I mean to stay one hour; I have been thinking of the time that she needed was no "account of the men's and women's friends, he had in her, he enjoyed her, he admired her, and she enjoyed them. The man, however, could she be? or the woman, however attractive he was, or she?

"I am not going to stay with you any longer, Charlie, that I have not been thinking about it for more than three days?" she answered, still holding his hand. "Of course I saw it clearly. So I will tell you all with the others; it is a secret; let us go into the other room and sit down, that we may not be overheard.

"Tell your secret, Charlie; here papa will not hear us."

"It seems ridiculous, Katérina Vasilevna, to appear to have fears on your account. But, you see, I have been in the north of America these last three weeks, and you understand why I put you on your guard in this matter when I tell you of the experience through which I have passed. Certainly we might both have lived together. But I pitied him. He did not know what the real factory was all about, how many of the men and women there were. He was too used to his country, agriculturist during the rest of the war, the old man, besides covering every morning his daughter and son-in-law, who does not understand the real factory, and who must be looked upon the model, and the visitor.

"Do not worry yourself; we like her better than you."

"That's news! How is that?"

"I shall tell you all at once. Since the first day of my arrival at St. Petersburg, he has been very much to see you, but it seemed to him that he would do best to begin by securing your acquaintance, which he feels his heart and his wife. It seemed to him that it would be more agreeable to you to see him in this way. So you see that our marriage has arisen out of his desire to secure his acquaintance.

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"I am to marry day after to-morrow, Véra Pavlovna," said she, as she came in, "and tonight I will bring my sweetheart to see you."}

"I am willing to believe to Véra that he has acted simply, but with much nothing of the sort."

"Really? That is curious. But here is something more curious: he has told me you much, both of you, but you, Véra Pavlovna, he loves even more than real to his name; are you sure about that? If you have spoken to him of me with love, then I am not a little distressed with what you have spoken to me of him, as to say . . . ."

"I have not yet given you an answer?"

"No."

"And I know it, "I know it," said Beaumont, and the ordinary scene that occurs between lovers with ardent embraces.

XIX.

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IRELAND!

By GEORGES SAUTON.

Translated from the French for Liberty by Sarah E. Holmes.

Continued from No. 74.

And resolved," continued the sergeant, "to make an end of the hope upon which rebellious subjects live of shaking off our yoke, inform the people that we shall use the utmost severity towards every Irishman who shows the least disposition to rebel; that every man who resists shall be hunted like a wild beast and shot as soon as taken; that whoever shall have previously concealed him, or, knowing his retreat, shall not have informed against him, will be hanged and have his house burned. All four are still young and active, w.c.t., though their life is ordered as above described, it has not ceased on that account to be interesting; from far it. I still have much to say about this youth. The text of my story will be much more interesting than anything that I have yet told you.

To be continued.

A LETTER TO GROVER CLEVELAND.

On His False, Absurd, Self-Contradictory, and Ridiculous Inaugural Address.

By LYSANDER SPOONER.

[The author reserves his copyright in this letter.]

Section XXIII.

If anything could add to the disgust and detestation which the monstrous fake of the constitution, already described, should excite towards the court of Washington, it is the fact that a similar impost, under the same name, was taken up and supported by some of the so-called "sovereign" governments of other civilized nations, to justify the same practical works. Of course, it was asserted, over and over again, the idea that our government is a "sovereign" government, that it has all the "sovereignty" that any government can be said to have. Under it, the people have no rights. They are simply "subjects," that is, slaves. They have but one law, and one duty, obeisance. They are not recognized as having any rights.
Liberty.

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A. Y. KELLY, - - - ASSOCIATE EDITOR.

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LIBERTY, 1889.

"A free man is one who enjoys the use of his own to his faculties; who is neither blinded by passion, nor hindered of his reason, in action, nor deprived of erroneous opinions."

E. B. PUTNAM.

Professor Sumner on Interest.

One of the first articles of the Anarchist is that it recognizes none of that numerous class of individu-
als whom the Germans characteristically call Klein-
götter (little gods). These Kleinigötter move in the world as authorities, not by virtue of their sense and super-
iority, but by force of their projects of semi-
worship, and upon empty positions. Their names are King, Pope, President, Professor, Doctor, Judge, etc. They are all denominations of the Godhead, and those not obil and petelegated for ecclesiastical service figure in church and state.

Two of these ordained priests of science did me the honor to attend my late lecture on Anarchism in New Haven,—the one Professor William G. Sumner, and the other the Professor of jurisprudence (I forget the name),—who are members of the faculty of Yale Col-
lege. How the learned and dignified law professor relished my peculiar siting-up of the majesty of the Law and the State I do not know; for he did not let himself be heard by me for Professor Sumner, I was led to est him highly as a gentleman and a scholar; and the fact that he is manly and democratic enough to come among the people and take part in such a meeting is a credit to his man and to his sagacity in willing to keep abreast of all the new social

famous authors think of him; but he did say half a dozen times that he was as himself to say, as for myself, I never gave a thought to the matter, as for all that, I made no motion to him.

freedom is the great modern liberty is something

unconsciously to himself; and his reception was as

half as for myself, I never gave a thought to the matter, as for all that, I made no motion to him.

s of the State; the second social monopollist is he who monopolizes the currency. Who is his creator and defender but the State? The third type of monopo-

lizes the monopolies of transportation. Who is his creator and defender but the State?

Now the pressure of the combined monopolists makes the sacrifices of laborers not normal and natural gees, but purely artificial and forced ones. Labo-

The fact is that, as is evidenced by the laws of nature, the desire to monopolize is the natural, not the artificial property of the State.

After I had finished, Profe

or Sumner rose in his seat and challenged theaprès-sans emphatically.

"Interest does exist in Nature," he replied, and he proceeded to illustrate his position as follows. Sup-

pose a farmer has ten hens of seed. If he planted it, the increase of Nature would return him, say one thousand dollars. But another farmer, who has no seed, wishes to borrow it. To lend the seed requires a sacrifice, varying with the circumstances. Should the first farmer, who has the advantage of the要素 of Nature, be taxed thereby? If the second farmer had no seed, should it be taxed? No. The same is true of all the other sacrifices that are infinite.

"Interest is not an existence in Nature, but is solely due to monopoly, where the State alone is interested." It is a statement of exactly the same import as that valuable conception of Henry George: "Rent is the price of non-ownership.

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Out of His Own Mouth.

So Mr. Powderly calls a halt in forming new assem-
blies of the Knights of Labor!

Cheer, cheap, satisfied laborers may not be taken in: the order must be kept small, comparatively, and se-
lect, if it will win the esteem of society.

Mr. Powderly's applause of the Knights of Labor is its good opinion is more desired than bread,—than life even.

Mr. Powderly's idea evidently is to make the Knights of Labor an aristocracy, dependent for its power, like all aristocracies, not so much upon its numbers, as the envy and desire of the people.

Can the great body of workingmen and working-
men expect anything from such an organization?

Mr. Powderly says members of the Knights of La-
or make it? How do they find out what is to be done? By the Knights of Labor! Take away the strike, and what will the Knights of Labor do then?

Arbitration, says Mr. Powderly. Arbitration? words.
There is a state of warfare between labor and capital, and this state will exist so long as it is recognized and fostered by the State,—or, in other words, so long as the State exists; and in warfare words are not weapons.

Of what effect would arbitration be without the strike back of it?

And as for Pink, Pomeroy has told you himself just what the writers in Liberty have been telling you,—that the Knights of Labor as an organization is as bad as the State, and in a way to become even worse.

C. M. N.

The Senator and the Editor.

VI.

THE EDITOR.

Editorial—Concluded.

We wish to finish with our editorial from the "Her-
ald" in this number, but, in order to do so, we are obliged to omit a few paragraphs that should properly conclude from our last. They are an amplification and rounding-out of the argument against the claim that Deacon Rich had made for compensation against the supposed rich he would run in putting his money-capti-
val. We think we can better omit this part than that that follows. The statements of the new truth that property has no power of increase and that nothing can be claimed in its behalf already given are so well made that we lead those who follow them in the spirit of truth into all truth. Our thoughts, un-
noticed or not presented by our editor, we will venture here to supply. To the Deacon’s query whether, if no inducement was offered in the shape of interest or profit on such an interest, or security against loss, capital-
ists would be found in any great numbers to embark in business enterprises, one pertinent response might be the following: Is it so bad a thing to contemplate the possibility of a check being placed upon these mul-
titudinous wild-cat enterprises and speculations? Dea-
con Rich and his co-conspirators will act with more
circumstance when they come to feel that they have to shoulder their own risks. But in any legitimate business, under the array of better ideas of equity, the risks, so-called, will greatly diminish, if they do not wholly disappear.

But, to conclude with the editorial of the "Herald"!

"If what we have said is regard to the accumulation of wealth so be accepted as truth,—and we challenge any contrary showing,—then there remains—having dismissed the popular remedial measures as only tenta-
tive or approximating efforts,—to consider what course lies within the power of the well-disposed by which to reach some solvent principle that shall touch on something at bottom," removing and destroy-
ing it forever.

"For ourselves, we are quite ready to enter upon the work of the great reform. Why shall we not, then, at once present our demands?"

"We will do so,—and beg that no reader will turn away from our neglect them, unless he can say: I have considered them, and I am able to declare that they are without a practical value.

1. We demand a new civilization, because we de-
mand a true civilization. This civilization shall be ultra-democratic. It shall omit no individual, however humble. The man of color, the Cesar race, from its constant, nour-
ishing, saving, ennobling care. It shall be the guar-
dian of the Human Race.

2. We demand—in summing up the characteris-
tics of the new civilization—perfect freedom for the individual in all concerns in which he is the necessary responsible agent,—that is, in all that pertains to his own welfare: which proposition defends each individ-
ual from invasion of his personal rights against the world.

3. The invasion of the State in all its multitudini-
uous forms must cease. Let it be understood that invasion is invasion. Popular sanction by ballot or otherwise, in no way changes its character. The method of his attack upon individuals are simpler, but what added right does the State secure by its multiplication of forms and ceremonies? Right is right, and wrong is wrong; no added pomp and show can change the character of either.

4. The invasions of capital would practically cease, if they were not backed up and supported by the State. The new civilization is the individual corrected and de-
frayed by this invader’s monopoly of the business of issuing money? The right of banking should be in-
alienable: the individual’s necessity in operating his cap-
it. If this has been sometime an enigma, the new civilization will demystify it. Then, it will be self-evident— even to the blind.

5. We demand all these clearings out of the sur-
vivals of the old invasive civilization in order that Lib-
erty, those things that high light whereby the world is saved,’ may have her opportunity. We need to return to the more natural and true! ways of the earlier races, aided and abetted by all the newly dis-
covered laws and agencies that give the earth into the hands of man for his service.

6. Left thus unprotected in their schemes of self-
aggrandizement against individuals as rightfully here as and rightfully heirs to freedom and power as them-
sele, the money desperadoes of the race will lose their grip. There will be no basis for their operations either in the might of governments, or in un-moral instincts of the populace; for it shall not be said, then, that every poor man is a money despot in embryo.

The great pyramid of money and its escalations of capital, will have no lodger in the popular ambi-
ton. The new civilization we demand, coming not by force and outward display, but in the intelligence and good will of the race, shall put an end forever to the despotic idea.

7. We demand of all labor organizations every-
where marching to the front, as if the decisive battle of man’s industrial enfranchisement was to be fought with a foreign foe, that they halt where they are and carry their own declared case.

Let them set forth their principles in the light of liberty, and con-
sider well the forceful methods they are p leading them-
seves to adopt. We assure them that the foes they seek to unnerve in their defense, is of their own household. Let them not persist in fighting fire with fire. The water of life, the flowing force of right, the flooding light of liberty, are far more powerful and successful agencies.

8. Finally, we demand discussion. If there are any who think that we are astray in all this, let them come forward and speak their mind. Our columns are open, our welcome shall be cordial. Knights of Labor! To you especially we address our challenge. For you can have peculiar interest in the moral and political cause of industrial reform, as ‘liberty-loving and earn-
ting truth-seeking.’ We do not doubt for an instant your sincerity of feeling. But we do suggest that there is also a moral, an industrial, an intellectual, the fol-
lowing of truth for truth’s own sake. If you are swerve from this latter following, no sincerity of any other sort will avail you. ‘Tis a common failing. But to be de-
levered from it, is the beginning of wisdom.

Now, we have put our hand to the plough; we shall not turn back.

The ‘Herald’ declares for the new civilization!”

Reader, our task is done.

H.

Barrett G. Haskell of San Francisco, who once
called fraudulently and in vain for a Brutus to plunge his dagger into the brow of the man who sits on the imperial throne of Liberty, now sends the said Caesar what he calls “an account of the facts of the recent Seattle (W. T.) horror,” and urges him to “give it, in the interest of And to the Liberty, the widest possible publicity.” As Haskell’s signature is the only evi-
dence that he has that this document states facts, and as his past experience with Haskell warrants him in presuming that anything appearing over his signature is true until proved to be the truth, Caesar, in this exercise of his sovereign will and with the fear of another summons to a possible Brutus haunting him, declines to give the document any publicity at all.

The Harvichill “Laborers” discuss the merits of the new novel, “The Dawn,” by assailing the per-
sonal character of its author with the charge that he is unwilling to sa-refice anything in the cause of labor. The author of “The Dawn” has reached an age which forbids him to expect many more years of life, while the editor of the “Laborer” is still a striping who may be favored by the matter of extra force beyond his deserts—but, however long may prove the career of the latter, he has neither the ability nor the will to re-
face for himself a record of devotion equal to that which will stand justly created to the man whom he thus wantonly assails, and who has sunk nearly all that he possessed in efforts to secure justice to labor.

Thank You, Brother Swinton.

[John Swinton’s Paper]

Now that the railway kings are “Herding for an empire,” we again suggest that Boston Liberty would be an excellent paper for free circulation to a small regular army. If every pri-
ivate soldier of the infantry, cavalry, and artillery were sup-
plied with a copy of Brother Tucker’s Liberty weekly, there would be no danger of anybody ever using our army as a foundation for an empire,—no matter how he “touched” for it.

What is Freedom?

AND

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A LETTER TO GROVER CLEVELAND.

The United States.

As a sovereign government, p. 486.

Also it said:

It appears to us to follow, as a logical and necessary consequence, that congress has the power to issue the obligations of the United States in such form, and to impress upon them the character of legal tender, to issue currency, for the purpose of debts, as accord with the range of other sovereign governments. The power, an incident to the power of taxation and of net sovereign power, is necessary to the maintenance of credit. and impressing upon those bills or notes the quality of being a legal tender for the payment of debts, serves to augment the currency of the United States. And it is a power given to sovereign and independent nations, by the Constitution of the United States. and the Constitution of the President. In short, according to the distribution of powers under their respective constitutions, both, and have, as sovereign governments, the power to legislate in all cases cognizable in law and equity, and to extend the constitution, laws, and judicial proceedings of the United States to all cases of admiralty and maritime jurisdiction, in an important subject of this case, the treaty of Haynau, obtained from the Euphrates, or any other treaty, or other agreement in writing against the law, in an important part of the constitution. In the same court, there is no evidence of misrepresenting these men, I give some of their own words as follows:

It is not doubted that the power to establish a standard of value, by which all other values may be measured, or, in other words, to determine what shall be lawful money and a legal tender in the United States, rests with Congress. And it is in all countries excepted by the government. — Haysburg v. Griswold, 8 Wallace 635.

The court call a power,

To make treasury notes a legal tender for the payment of all debts [private as well as public] which may be owed by a state, or any person whomsoever, to any independent sovereign other than the United States. — Legal Tender Cases, 12 Wallace, p. 520. Also, in the same case, it speaks of:

That general power over the currency, which has always been an acknowledged attribute of sovereignty, in every other civilization thereon. — p. 585.

In this same case, by way of ascertaining the power of congress to do any dishonest thing that any so-called “sovereign government” ever did, the court says:

Has any one, in good faith, avowed his belief that even a law debasing the current coin, by lowering the alloy [and then making these debased coins a legal tender in payment of debts] would not be taken for private property? It might be impolitic, and unjust, but could its constitutionality be doubted? — p. 592.

In the same case, Bradley said:

As a government, it [the government of the United States] was invested with all the attributes of sovereignty. — p. 355.

Also be said:

Such being the character of the General Government, it seems to be a self-evident proposition that it is invested with all those inherent and implied powers, which, at the time of adopting the constitution, were generally considered to belong to every government, as such, and as being essential to the exercise of its functions. — p. 356.

Also he said:

Another proposition equally clear is, that at the time the constitution was adopted, it was, and for a long time has been, the province of no state, if not of all, civilized governments, to employ the public credit as a means of anticipating the national revenues for the purpose of enabling them to exercise their governmental functions. — p. 356.

Also he said:

No duty to construct the instrument [the constitution] by its words, in the light of history, of the origin of the states, and the incidents of sovereignty. — p. 356.

In still another legal tender case, the court said:

The people of the United States, by the constitution, established a national government, with sovereign powers, legislative, executive, and judicial. — Jefferson v. Greenhow, 11 Carville, 188, p. 189.

And it calls the constitution:

A constitution, establishing a form of government, declaring (fundamental principles, and creating a national sovereignty, intended to endure for ages. — p. 439.

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LIBERTY.

They would not leave her father’s house. It would be a little far for Jean; he could not come to bed. But for Julia it would be enough. She was not to come home till after the polls. They would all meet at the end of town. A heavy weight rested on the village: not a breath to refresh the stifling air. The evening before, the father had returned from giving his vote. He did not come to bed till all day next morning, when he would go to meet him, and in the evening they would all reunite about this same table. All a dream—by heavens!—a dream.

And so the wedding came. A rush of excitement, a tide of emotion, swept through the village. The bride was beautiful. Her beauty was of a kind that draws the eye and heart. Joe, with his blind, was enchanted. He could not look away from her. He was the first to speak. He was the first to break the silence. He was the first to lead the way. He was the first to open the door to the new life. And so it was, and so it would be, and so it has been.

THE WIFE OF NUMBER 4,237.

Tratable from the French by Liberty by Sarah E. Holmes.

From the Second.

"But you poor, girl, you are sick; you need rest very much," she said, when she asked why she should see her husband, but, he being sick, she might as well come to him on her own account.

While talking with her customers, the old woman tried to make her swallow some soporific of soup and a few drops of wine. But Julia did not herself notice this, but the old woman's pips to that, the young woman was boiled in a sort of pease with pepper, and she was not unkindly received. She hurried up to her room, baling to find a moment of repose in her bed.

The western wall, which stood there and there and there and there, was so dark that she could not see the window. One woman had said they might be palaces illuminated for a festival; they were the dormitories of a thousand prisoners. Julia tried to guess which was Jean’s window. She pressed her burning forehead against the window; her eyes teared to perceive space, to perceive the outside. She ran her hand to her face, and she ran her hand to her face.

Jean, Jean, my love!" she calls in the silence of the night. For sole answer, the cry of "Sentinels, attention!" rises every quarter hour, dying away in the distance and then returning, until the monitors are silent.

"If he should die," thought Julia, "I shall not survive him. I have no one in the world, not a single hope to whom I can entrust my child. I am all alone. My life is in danger. How happy she would be in my place!"

She had her little neat apron and dainties in her basket, when she ran to school.

She was five years old when her mother fell sick, a sickness from which she never recovered. She was left in charge of her sister and her father. Her father, a miner, was one of the group of sick, suffering, often grave, having always a caring heart for his little Julia. He was a man of great industry. His gray hair and his white beard were a mark of respect and affection. He had been able to provide for the household out of the meager wages of his husband. Julia was left with her little neat apron and dainties in her basket, when she ran to school.

"Nothing is possible, nothing is practical, nothing is practicable, but what is right and just. To quote again the great man of the nineteenth century, "If you do not know eternal justice, you are a man of the twentieth century."

Everything is possible, everything is practicable, but what is right and just. To quote again the great man of the nineteenth century, "If you do not know eternal justice, you are a man of the twentieth century."
The Beast of Communism.

(Continued from page 1.)

The slaughter of the innocent - the greatest crime of all. When the Beast of Communism comes to its doom, it will be in a state of utter degradation. The people will have risen up against it, and it will be destroyed. The Beast of Communism will never become extinct; it will only change its form. The Beast of Communism is the offspring of the Beast of Capitalism. The Beast of Communism is the Beast of Capitalism, and the Beast of Capitalism is the Beast of Communism.

Is Professor Summer an Anarchist?

To the Editor of Liberty:

The Right to Vote - An Anarchist's Plea

The Right to Vote - An Anarchist's Plea

Professor Summer's article on the right to vote is a valuable contribution to the discussion of this important question. He has shown that the right to vote is a fundamental right of every citizen, and that it is essential to the preservation of democracy. The right to vote is a right which should be enjoyed by all citizens, regardless of their race, color, religion, or sex. The right to vote is a right which should be respected by all governments, and it should be protected by all laws.

L. J. RUCKER

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