On Pickets Duty.

Buy Bakuonko’s “God and the State.”

Our friends Harman and Walker, have changed the name of their excellent journal, the “Kansas Libera,” to “ Lucifer, the Light-Bearer.” A very happy thought! Quite the best name we know of, after Liberty!

The names selected by us for our periodicals seem to be popular. Mr Schumm of Chicago appropriated some time ago the title of “Radical Review,” and now a party in London unknown to us has started a paper called “Liberty.” We are not sure, and do not care, that these gentlemen will never deviate on any question from the principles which these names stand for.

John Swinton is on the point of starting a new paper in New York. We wish him well, for he is sure to tell lots of truth in it. We shall wish him more than well, if he does not fly the flag of Authority. But, having read his testimony before the Senate labor committee, we dare not hope for this. About his testimony, by the way, we have something to say, but cannot say it, as we intended, in this issue.

The Boston “Herald” of August 30 said: “The use of money to influence voters is the most corrupting influence possible in a country of free institutions. It says the very foundations of our government.” Phew! It is no such thing! If it is supposed that the foundations of our government, the government in and of all, would have gone long ago. Instead of sapping the foundations of our government, money, and the hope of getting it, are the foundations! What other foundations, pray, has our government? Robert Phinney of “Freedom’s Advocate,” in another column, is one of the finest poets in the English language. It has a place in the collection of “Fifty Perfect Poems” selected last year by Charles A. Dana. It is not, however, in our view, quite perfect. The last verse impairs it. Nothing could be more unphilosophical than picturing Freedom as Handmaid of the Lord. It is Tyranny that serves in that capacity. But poets are seldom philosophers. They are acclimated to give a celestial elevation to their upward aspirations, and almost always feel that they must manage to ring the Lord into their clinaxes in some way or other. Now and then we have such exceptions as Byron and Shelley, but these are very rare song-birds.

Mr. E. C. Walker of Iowa complains because the Greebeek party of Iowa has put a plank in its platform in favor of a prohibitory liquor law, and says that “the church and the patent moralists outside have captured the party and hitched it to the car of retrogression.” Mr. Walker should not have expected anything else. Moreover, his statement is incorrect. The patent moralists have not captured the party; they founded it. The party was originally organized on the principle that it is immoral and should be made a crime for individuals to combine to issue their notes to circulate as currency among such people as are willing to take them. The Greebeekers, then, are perfectly consistent. Granting the right to dictate the sort of money that people shall use, how can any one deny the right to dictate their drink? But Mr. Walker probably made a slip of his pen. He is an unadventurous Anarchist, and knows as well as we that all the tyrannies, like all the liberties, logically stand or fall together.

The Springfield “Republican,” which heretofore has regarded Liberty as worthy only of a sneer, has so far improved its manners as to quote our views of the telegraphers’ strike, and add: “It is worth while to know what the Anarchists among us think, for, though few in numbers, they indicate a tendency of the times.” Commenting upon our assertion that “a new brotherhood is already developing that will yet make strikes mean something,” the “Republican” further says that the editor of Liberty “ought to know that the stronger force for justice is one that does not depend upon brotherhoods.” The majority of this country’s voters are farmers, and not city knaves, dupes, and fools.” Is not, then, the farmer a man and a brother, and did the “Republican” ever hear of the Grangers? The editor of the “Republican” ought to know that in Europe the Anarchists are carrying on their propaganda largely in the districts, and that Liberty even now finds its way to the remotest corners of the earth. A congress of Anarchists, semi-Anarchists, and Revolutionary Socialists, as distinguished from the Social Democrats, is to be held in Washington, beginning October 1. We had expected to attend, either in person or by proxy, but circumstances compel us to disjoint ourselves. We regret this the more because an elaborately-developed plan of reconquering the various schools of Socialists is to be presented by delegates acting for the San Francisco section. This document, which has been sent to us, does not reconcile in the least, but simply and summarily places Liberty and Authority side by side and arbitrarily says: “These views are one and the same with marriage. Every friend of Liberty who may go to Pittsburgh is hereby urged to examine this document carefully before giving it his adaption. Great pains have been taken in its preparation; it is splendid and plausible, but it is perhaps the most foolishly inconsistent piece of work that ever came to our notice. It may receive closer analysis hereafter in these columns.

The difference between the attitudes of the “Index” and the “Truth Seeker” toward Bakunin’s “God and the State” is interesting. The “Index” review is patronizing, ignorant, superficial, thoughtless. One sentence in it is particularly stupid: “An acquaintance with evolution, as now taught by English and German thinkers, and especially with psychology and sociology, would have enabled the writer to correct many of his errors and to see the unscientific and unphilosophical character of many of the statements advanced by him as truisms.” One would suppose from this that Bakunin died twenty years ago instead of in 1876, and no doubt the editor of the “Index” supposed this to be the case. The facts are that Bakunin was perfectly familiar with all the principal languages and resided for long periods in almost all the chief European countries. With this admission, with this knowledge, were his principles written he was in many instances personally intimate, and, if he had a passion for anything outside of the actual revolutionary movement, it was for philosophy, especially German philosophy. The “Truth Seeker,” on the contrary, which

For always in China there is, O Liberty! A ship that high light on the world is saved; And through that ship, we will trust thee."

JOHN HAY.
Liberty
Issued Fortnightly at Fifty Cents a Year; Single Copies Two Cents.
BENJ. H. TUCKER, EDITOR AND PUBLISHER.
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BOSTON, MASS., OCTOBER 6, 1883.

"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 despoiled by erroneous opinions."--POTTHART.

Has "Truth" Become a Lie?
BURENTE G. HARKER, Editor of the San Francisco "Truth".

DEAR SIR,—I am, at least, in one sense, contrary to your commonacre. You champion the cause of the poor. I champion the cause of Liberty and Justice, which includes the cause of the poor. When you started your journal, I learned that you were a young man lately recruited from the ranks of the enemy, and I scorned and sneered at your columns that new convert's earnestness and enthusiasm which always bodes well for a cause when guided by a discriminating mind. But I also saw in them a ludicrous and yet mournful hodge-podge of sense and nonsense which made me fearful of the outcome. You seemed to be looking longingly toward the light of Liberty with a vision obscured by the dark shadow of Authority. I watched the struggle anxiously. To my sorrow, the darkness has been growing deeper. Now and then, here and there, a light shining flash penetrates its depths, but the dazzling brilliancy thereof blinds by contrast rather than illuminates, leaving the gloom thicker than before. Gradually I have been coming to regard you as mentally lost, intellectually unworthy, an unsafe guide for the multitude of persons just awakening to an interest in the labor cause.

But until lately I had no reason to doubt your motives. On the contrary, they have been the object of my esteem. Nevertheless, I felt that my will, your more recent course and policy have crossed my mind with a dim suspicion that, with the disappearance of your intellectual discrimination, the edge of your moral sense has been growing duller; that the tribes are planting the ground of your light; that, engulced in Beesalath's kingdom, you are beginning to see, with eyes. I may be wrong in this opinion, this is hardly an opinion, being only a suspicion. But others watching with me share it, and I am advised to make its grounds public.

For a few months back, to say nothing of the inconsistencies of your editorial columns, you have been publishing in various issues of your paper long articles by prominent advocates of different schools of political and social thought (most of these leaders being dead and unable to protest), generally contradictory of each other, sometimes dissenacy of each, and almost always breathing a different air if not antagonistic. Over these articles you have put flattering display heads, in which almost in every instance you give your own warmest approval regardless of their opposition to each other. On one or two occasions, at least, you have expressly described in these heads the article under them as an expression of the thought of another writer known by those who have read his works to be distinctly an antagonist of the views stated in the article. What to make of such conduct I did not know. I have since learned, as will be seen later, that this is an expression of the thought of another writer known by those who have read his works to be distinctly an antagonist of the views stated in the article. What to make of such conduct I did not know.

Benjamin R. Tucker, Editor "Liberty".

DEAR SIR,—I received Sept. 3, and I came to hand this morning. I regret exceedingly not to be able to insert your advertisement. The following letters from yourself and your business manager, with which was returned the money that I had sent:

BENJAMIN R. TUCKER, EDITOR "Liberty".

DEAR SIR,—I regret that I cannot insert your advertisement. The following letters from yourself and your business manager, with which was returned the money that I had sent.
LIBERTY. 40

one of my quotations may be only apparent, not real. Is this one of the methods by which you propose to "play upon the masses" in accordance with your avowed intention in that marvellous reconciliatory document which you have prepared for submission to the Pittsburg Congress? B. T. R.

Is This Liberalism? The natural sympathy and fellowship of Liberty is with the Freethinkers of this country and their principles. It matters not to them that they are out-spoken atheists of the Secular and Mendan school, fearless iconoclasts of the Bennett and Ingersoll strips, or the "uncertain, sickly souls," as Bakounine calls them, the "Free-Religionists." It is enough for us to know that all of these disordered forms of revolt carry within themselves the promise and potency of coming Liberty. Their leaders are all acting better than they know, and we have no disposition with our limited space to anticipate them, except where the provocation becomes too great.

One of the most astonishing exhibitions of inconclusiveness which has of late come to us was an editorial in the Boston "Investigator" of September 10 on Mormonism. To show how utterly and salutarily on the side of theocracy and law-making a realatively earnest liberal can be, we reprint the article entire, as appended to a refreshing liberty-inspired clipping from an organ of thorough:

The trouble in dealing with the Mormon question lies almost entirely in the fact that the government has no authority to establish or destroy any sort of religion, true or false. The authority to destroy is a truism, and the fact that it is a truism is enough to destroy the idea of the government as a religion to the government.

There is some truth in the above, but it is not all true. As the "Hebrew Leader" says, government should not interfere with religion, and yet it has, and there are plenty of people who believe that the government should interfere. If the government is to interfere, it must interfere by law.

The business of prizing and selling Freethought publications, in which Messrs. Seaver and Mendan are engaged, was once a crime under every government on the earth. According to their ruling, then, the practice of free thought was always justly interdicted, and the question of its legality is now settled.

The whole thing is a crime, and therefore must not be allowed. If there were no polygamy in Mormonism, the government could not properly interfere with it, any more than with Orthodoxy. The government can do nothing to interfere with a religion that is not a religion.

Last week three polygamous Mormons were convicted in the Deseret court, (Mormons,) not on account of their belief in or practice of polygamy, but because in their belief in another church, it makes no difference in point of fact, as religion should be protected by law in the commission of crime, if polygamy is a right, let the law destroy it; but if it is wrong, it should be suppressed.

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FREEDOM'S AHEAD!
Now poor Tom Dunstan's aid,
Our shop is cipher;
And our talk has lost the old
RedRepublican color!
Though he may truly say,
'Twas a night to see him face —
White slick of the moon,
With bangs of the flat, and thin
Throat cut, he argued the case!
His professed man should be free!
And the money-ads be blank;
"She's coming, she's coming!" said he;
"Courage, boys! wait and see!
Freedom's ahead!"

All day we eat in the beat,
Like spiders spinning,
Stitching thin and thin,
While Old Moses on his seat
Grew gloomy and sullen.
And here Tom said he lay,
And prophesied Tyranny's death;
And then, in the deep night,
And we stitch'd and stitch'd away
In the thick smoke of our breath.
Wrest, weary were we,
Our hearts as heavy as lead;
But "Patrick! Patrick! he's coming!" said he;
"Courage, boys! wait and see!
Freedom's ahead!"

And at night, when we took here
The news in the post,
The Paper came, with the lover,
And Tom real, sharp and clear,
The voice of the everlast;
And then, in his wily way,
He turned the local round.
The cutting things he'd say Of the wealthy and the gay!
How he turned them all out.
And it made our breast more free To bear them in mind,
"She's coming! she's coming!" said he;
"Courage, boys! wait and see!
Freedom's ahead!"

But grim Jack Hart, with a snare,
Would mutter, "Master, Master!"
If Freedom meant to appear,
This night she might keep.
A little faster!
Then, "Twas fine to see Tom Samu,
And sign and seal,
Proclaim the new dispensation,
Tell Jack was silent for shame —
Or of the poor, the low,
O' sudden, to spell Tom's speech.
Ail! he had the eyes to see
When Tyranny should be aped;
"She's coming! she's coming!" said he;
"Courage, boys! wait and see!
Freedom's ahead!"

But Tom was little weak,
The hard hours shook him; Hallowe'en was near,
And when he began to speak The coughing took him,
Yes, they think he talked;
Of his chat among us ceased,
And we made a pause,
That he might not starve at last.
His pain was sorry to see,
Yet, his boys in the pin, bed,
"She's coming in spite of me!
Courage, and wait!" said he;
"Freedom's ahead!"

But Tom was little weak, The hard hours shook him; Hallowe'en was near, And when he began to speak The coughing took him, Yes, they think he talked; Of his chat among us ceased, And we made a pause, That he might not starve at last. His pain was sorry to see, Yet, his boys in the pin, bed, "She's coming in spite of me! Courage, and wait!" said he; "Freedom's ahead!"

A little boy had died, To see his position; Bring me a Paper, he cried, And the tears fell fast and free; In his old sharp fashion; And ask the children, his look on his me, best; And that sweet thing Of the Lord's People's Painment. And, then, quo-77-, saying on me, "What matters be done? She's coming at last!" said he; "Courage, boy! wait and see! Freedom's ahead!"

Ay, now Tom Dunstan's cold, The shop feeds duller; Bear to a tale or roll, And one has lost the old RedRepublican color. But we see a figure gray, And then for death, And the tallow burns all day, An old back and a way; In the thick smoke of our breath; Ay, while in the back of us, To call from the dead — "She's coming! she's coming!" says he; "Courage, boys! wait and see! Freedom's ahead!"

How long, O Lord! how long Must this troubousheiger labor? Who shall right the wrong. Make the poor suffer long? And a man, no more, bring her. Hasten her over the sea O Lord! are Hope be found? Bring her to my sick and died! O Slave, gray still on thy knee, Freedom's ahead.

Robert Buckman.

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