On Picket Duty.

George Chauncey's "Infidel Pilgrim" now comes to us under the title, "This World." It presents a very handsome appearance, and we are glad to hear that it is achieving an abundant success.

William W. Crapo, who represents the first congressional district of Massachusetts in the national house of representatives, is soon to report, in his capacity as chairman of the committee on banking and currency, a bill drafted by himself extending the national banking system for another twenty years. Mr. Crapo is popular among his neighbors and enjoys the reputation of being an honest man. He may mean well now, but by this action he will constitute himself the champion of the most gigantic swindle ever perpetrated upon the American people.

He is said to have eyes upon the governorship of Massachusetts, and the Crapo house is hot the proprietors of a large bank. He is evidently shrewd enough to see that capital makes our governors, and is bidding high. It usually makes no difference to us who is governor, but if Mr. Crapo runs for the office, we confess that we should enjoy seeing Lines. The Benjamin Butler dare not ride right out of his books.

In another cause of this issue is our estimate of the life and character of an earnest fellow-worker recently taken from the ranks forever. It is written from our own desk, as it should be. But how few of us who accept the task of conducting an actual funeral ceremony is justified in flying in the face of the dearest beliefs of the deceased in another question, which we are driven to consider by the action of W. J. Colfax, when chosen to say the parting words over Laura Ker- drick's coffin. He began the exercises by reading selections from the Bible which he knew to be in direct conflict with the teachings of her life. "Be not the dead who lies in Christ Jesus," he began; "The Lord is my shepherd," he continued; and so on to the end. Laura Kendrick did not lie in Christ Jesus, and would have rebelled at the very thought. She died in her own glorious self. If, beyond the veil which separates us from the future, there is a judgment day when the dammed are separated from the saved, Laura Kendrick, unscorched by any sin, will walk straight, erect, and fearless into the presence of the great white throne that there to receive her reward, confident in the power of her own virtues to achieve her own salvation.

Nor was the Lord her shepherd. Her life through life was that of a shepherdess. She belonged to no flock, but tended many. And, if the other side the grave, the few are the treasures and solaces, our word is she will discover them unladen, and lead countless others to enjoy their benefits. Mr. Colville, by reading these passages, outraged her memory and insulted her friends. For the sake of the women who save, she was being confronted with at least one rebellion against the spot. He cannot plead ignorance; he knew her too well for that. We can view his action only as a feeble imitation of her work, performed by the Church, which sought the infidel dead.

Our European Letter.

[From Liberty's Special Correspondent.]

London, January 1, 1892.—Whenever, in the trying middle of the night, doubts seize me and I despair of ever seeing the way out of my troubles, I turn to the thousand pages of Xenophon which will be looked upon as examples of courage, self-sacrifice, and sublimity a hundred-fold less imposing than those of the ancients and moderns. We desire death and--what is more--a living sepulchre in the icy steps of Berlin, for not for themselves, not for their own aggravation, but for others whom they have and refuse to explain the after-manner of the men who have been held as objects of adherence to governments on purely Asiatic principles, which the cares regards as only the sun of living the spirit of dissipation and rebellion.

In the last remnants of the appearance of justice have now been abolished. All trials hereafter are to be held in strictest secrecy, newspapers are forbidden even to mention the fact of a trial, or the removal of the courts to the western territories of northern America, The press, therefore, when even false, is completely dead for our purposes, as only its body survives.

In Germany, political politics, since the Pyrrhus-victory of the elections, has experienced a little luck, though you may prepare to hear news shortly showing it to have been but the half before the storm. The popular vote cast by the socialists in November was two hundred thousand less than at the election of 1878. It is reported the call of all parties by counting the votes not cast as ours. It should be said that the 1878 vote was five per cent. lower. There were due to the policy of deliberate abstention. Bismarck was defeated for the fourth time, in Mainz, too, where Liebknecht withdrew his favor, and he is known as a social democrat for the Social Democrats have been in power. It is said that Bruno Gesell, Liebknecht's son-in-law, will resign his seat for Liebknecht in order to make way for himself.

It is a "natural law that, once started down an incalculable plane, the replication of the fall increases in a geometrical ratio. At first, the peasants in the Rhine, Hesse, Kassel, a Social Democrat, revealed the fact that Hoh, a member of the revolutionary party, was a delegate to the London congress. Hohn is a married man with a child dependent upon him, and, in consequence of the infamous denunciation, will be completely ruined. Penkert, another valuable member of our party, has been arrested through the intervention of some men, at Vienna.

The European newspapers have been circulating alarming reports about the socialists' health. I can inform you that, though having been very deeply affected by the death of his wife a few weeks ago, he has completely recovered from the shock, and is now more able to continue his work than ever before.

Appeal of the Nihilists.

We have been engaged for several years in the murderous struggle going on in Russia between the government and one side and the other the men of right who have sworn an oath to deliver their country from the despotism which is crushing it.

From day to day the struggle takes on greater proportions and the number of victims consequently increases. The scaffold, the galley, banishment, and exile by administrative measures seek their prey in all classes of Russian society. The benevolence of fortune, as well as the working people and the peasantry, fall under the blows of governmental persecution, and among the latter how many laborers were the noble support of their families? Shall these victims of the struggle for liberty be viewed with less interest than the widows and orphans left by wars instituted by States? Are the miseries and failures engendered by this struggle less entailed to our sympathies? For a long time these groups tried to resist the repressive measures of the government, but, in number and deficient in organization, the committees were unable to perform this duty in a manner at all satisfactory.

The society was re-established in Russia a Society of the Red Cross of the Will of the People, concentrating in itself the activity of all the groups of this class which preceded it as the special committee in recent years. Just as in the battle-field, the nurses and doctors of the Red Cross of the Will of the People pick up the fallen and dress their wounds, so on this bloody field of soil, the society has the New society proposes to care for those wounded in the warfare now being waged in Russia, in the name of the Will of the People, and to rush to the aid of the suffering, without regard to the origin of the suffering, of all those who have suffered in the struggle for liberty of speech, thought, and human development.

It appeals to the sympathies of foreign as well as to those of the Russians themselves, and counts on the support of all who take to heart the sufferings engendered by the struggles of these suffering beings, and who, in the same condition of suffering, have undergone a foreign section and the same contributed to the work. These committees are citizens Vera Fassoulitch and citizen Pierre Larroff. In the end the society has in its delegates propose:

1. To make direct appeal for subscriptions by circulating numbered lists, and the necessary lists of delegates, to the persons supplied by those with the owners, subscribers, or the officers of such journals as shall open a subscription in behalf of the society.

2. To solicit the cooperation of journals friendly to our cause by inviting them, like open subscriptions for the benefit of the Society and to transact the business the same thus collected.

3. To call, from time to time, in the principal centres of the countries, where the Society exercises its activity, meetings of all its members residing in foreign lands. Every person known to the delegate as having contributed to the work of the society, either by subscription or personal effort, may attend these meetings, take part in the discussions which they occasion, and obtain such information as can be imparted without prejudice to the Society's action.

4. To publish in the newspapers reports of the sums received and the number and signed by the delegates, to be registered the sums given by the donors.

5. To name, in cases of necessity and for countries where there is no delegate, person of trust, whose signature shall carry in those countries a weight equal to that of the delegates themselves.

Citizens, in addressing this appeal to you, we count on your devotion to the cause of liberty. The sufferings endured by our friends in Russia deserve the profound appreciation of all men of heart. Come to their aid, and thus give proof to that spirit of nobility which without the cause of humanity can never triumph.

Vera Fassoulitch, Pierre Larroff.

December 27, 1891.
We pondered over these singular orations and the lessons drawn from them, were involuntarily reminded of another instance of official promotion almost as remarkable. It is needless, of course, to say that we refer to the elevation of Sir Joseph Potter, E. O. B. And the thought occurred to us that it would be the proudest of the distinguished officers of the Navy, who were, for the most part, unemployed and unsung. So we resolved to

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Of that part of Galtéan's levelling career which covers the cowardly taking of the life of a fellow-man we share the common impulse of detestation, though not for mould that the State which assumes the right to take his life is no less a murderer than he,—yea, more so,—since the State cannot put forward the plea of insanity. But Galtéan's career as a leveller of professional frauds and a cheater of the public compassed these delinquencies under a formidable "bear" in the export market, and a few more such trials as his would send down professional stocks, fees, and salaries with a bound. A court of law is very much like its sister machine, the church. During service his name stood as the mark of a horse that by right ought to have most to say, is debarred in favor of the fee-takers. Happily, Galtéan has been a memorable exception, and he has taken magnificent advantage of his opportunities for uselessness. In this regard we will pass by the many trials and protestations of the American public would be willing to tender him a vote of thanks.

In Memoriam.

Liberty has lost an apostle,—one of her most tried and true defenders, one of her most courageous soldiers, one of her most ardent advocates, one of her most devoted martyrs. Early in the evening of Wednesday, January 11, 1892, after a ten days' prosecution by a paralyzing trial which seemed to be of no avail, Mr. Galtéan's last loved above all others, Laura Kendrick breathed her last. Here was a life, hers is a character, fit to be treated by the combined genius of the foremost of biographers and the foremost of novelists. In approaching this theme, not with a sense of sorrow or fearlessness. But it would be base ingratitude in a journal aiming to represent a cause which owes so much to her, if her memory it should fail to pay the heartfelt tribute of a farewell word, as no less trustworthy. But what was that life that is gone?—what is that character that remains?

Laura Kendrick was born in Paris of English parents forty-nine years ago. Her father occupied a high position; her mother, who had longed for the British nobility. She lived in Paris until she was eight years of age, reared amid all the advantages of wealth, comfort, culture, and refinement, and spoken only the French language. These eight years, similar in every respect to any portion of her after-life, left a marked impress upon her. At their close her family took up their residence in Canada, bringing her across the ocean with them. Here she first acquired the English tongue and became assimilated to our Americanism. She was a strange, dreamy, imaginative, reverent child,—submissive, yet wayward; a family phenomenon, wondered at by all, but dearly loved. Coupled with her waywardness, which was born, not of perversity, but of constitutional imperfection, her grief and, at times, her anger, had in it a marked element of serious romanticism. At the age of fourteen circumstances which cannot be related here called upon her for a decision which this combination of characteristics controlled, and the result was a separation from her relatives, which pride made permanent. Thrown on her own resources, she soon found her way to the United States, where, at first earning her living by her needle, she later became a journalist. She was a moving spirit, who had abandoned his profession of clergyman of the English church in Canada for that of the law, and who afterwards became district attorney at Port Huron, Michigan, where they lived in happiness for many years. This separation brought her to the turning-point of her life without which it would have been of no interest to Liberty, for then and there it was that modern spiritualism wrested her, as it has so many others, from a thoughtless acceptance of the dogmas of Christianity, and, by its insinuating tenacity rather than by any rationality of its own, brought her face to face with the tremendous problems upon which the interest of rationalism centres. The phenomena that made theivers came through here, and it was under what circumstances they were produced; and how much they actually proved we cannot undertake to say; they were, at any rate, sufficient to convince her of the reality of a future life and the possibility of communication with those who have entered it. Whatever may be the material and phenomenal speculations of spiritualism,—and, considered in themselves, we certainly hold them in very small esteem,—every one who knew Laura Kendrick must admit the absolutely unquestionable sincerity of her acceptance of its teachings, and the recital of the incidents of a new gospel, she burned with zeal to spread it. The opportunity was not only brought, but forced upon her by a sad experience. Financial difficulties drove her husband to suicide, and she took the field as a motherless life began. And as we have already outlined that portion of her private life which was principally instrumental in the formation of her character, we shall refer but casually to the rest of it, since it does not concern the world. Shown in her public life. She was already widely known. No appeal from violated Liberty ever addressed itself to her in vain. Her responses thereto have been heard by hundreds of thousands from the Atlantic to the Pacific coast, and, the result being a further damage to her cause. Shortly after the war she went to California, where she started Sunday evening lectures in Maguire's Opera House at San Francisco, which at once became exceedingly popular. The novelty Holday, a female creator at that time having been heard in that part of the country. Through these lectures she exerted not only a great influence on public sentiment, and they became one of her chief supports. She eloquently and unceasingly declared the cause of oppressed womanhood, of the freed laborer, of the maltreated criminal. The "San Francisco Chronicle" pronounced her the acknowledged leading champion of radicalism on the Pacific coast. These were the days when only a few stood it. Of some of these, one was Laura Kendrick, who had returned to the East a short time before. Heedless of consequences, she jumped into the breach, espoused Mrs. Woodhull and her cause believing in both, visited wherever she could, wherever they chose to go, lifted her eloquent voice in behalf of the woman against whom nearly all religious, social, and political forces had united. Then began the fatal period of adversity which drove her to the grave. From that period of adversity, regardless of their debt to, we're the first to abandon her. Finally—unkindest cut of all—Mrs. Woodhull herself, whose duplicity she had least expected and deserved, turned and attacked her. But she struggled on valiantly, hopefully, never abandoning hope. Of one jort or title of the truth. In 1874 she returned to San Francisco, where the labor agitation was just coming to the front. She plunged into it, body and soul. Another unfortunate meeting with her friends. She was captured and detained, and was placed in jail. The Pittsburg riots broke out, and she, with others, initiated the famous "muck-junt" meetings, which the foul-mouthed demagogue, Kearney, afterwards captured and drowned. The cry went up that the Chinese must go. The persecuted became persecutors. Kearney, in language which alarmed the Chinese. This was not pleasing to the agitators, but she maintained her ground and struggled on. In 1878 she came back to the East,—to her beloved Boston. The anti-Communists were hard on her. She arrived there as Mr. E. H. Hoywood was about to be tried for malingering. "Cupid's Vows." At once she became a leader in the struggle. It seemed as if she was fated, during her later years, to run straight into the path of every social and political blot of the law. Mr. Hoywood was sentenced and imprisoned. She went to Washington, and by her infinite tact and persuasive tongue procured his pardon from the President. Her reward for this deed of nobility and mercy was chiefly the ostracism, and still she struggled on. But her sensitive nature was beginning to succumb under the heavy load of poverty, persecution, and slander. Disease began to ravage. She grew weaker and weaker. She was forced to retire from the world. The day was fast approaching when it was possible to maintain her feet. In 1880 she suffered an apoplectic attack and in 1881 a paralytic stroke, the latter being repeated but a few days ago with fatal effect. She lingered for ten days in an unconscious state, and then sank peacefully into her eternal sleep.

The central, predominant, towering characteristic of this brave woman's nature was her life-long fidelity to sincere conviction. At whatever cost she stood for her principles. She was a woman that could not exist under any circumstances that could make her retreat one inch. Her slender body was ruled by an indomitable will that worked for righteousness. Next in importance came her singular purity. In thought and act her life was pure, unassailable, and intolerant of treasuring up ill-will. An almost unerring judge of human nature, she was always careful to reverence her first judgment, if necessary, by subsequent experience. Her endurance was a phenomenon. While able to implore prosperity to its utmost, she could bear up under adversity with a resistance seemingly out of all proportion to her strength. Her philanthropy was of the broadest, truest sort, taking in and aiding all who suffered before stopping to ask whether they suffered from a just or an unjust cause. She was a genial, sunny temperament. She was a tropical nature physically and morally, ill-adapted to east winds of any sort. This, combined with her perfect manners, easy bearing, entire self-possession, modesty, and unassuming manner, made her a charming companion socially. She had her faults, of course, but they were petty ones, not worth considering now.

She has gone, we said above, to her eternal sleep. But her work lives. After her immortal legacy of beneficent influence, certain to go on forever. Many friends of Liberty owe their first radical impulse to the stimulation of her eloquence and example. She lives also in the grateful and loving memory of thousands who knew her patient, devoted care of her husband and children, and not a few grief-stricken friends. One of the latter, who dined with her just before her last sickness, writes to us: "I felt that day, when she left the table, she was going to grave. Poor, aspiring souls that we all two flickering and disappearing! A very noble woman, of whom the world was not worthy!"

Wilhelm's Bouncing Boy.

The Emperor William of Germany, better known among his subjects as "der alte Herrgott," has concluded at the ripe age of eighty-five that the modern drift of constitutional liberty is all wrong, and will soon lead to the decay and destruction of the nations of Charles I. and Louis XIV. In his hands withereth to guide and rule young Germany.

If we mistake not, this bouncing boy will have a
big job on his hands before the socialists get through with him. Already they have captured half the army, and, while Bismarck and his friends, the mercantile and educated classes feel insulted at his protec tive schemes and absolutist tendencies. As if to maliciously overflow the cup of bitterness, Wilhelm now publishes his "receipt," affirming the maxims of the old monarchists of the 1830's.

Well may the blind and infatuated royal cranks tremble at the approach of the day when these newly educated soldier-socialists shall refuse to shoot their fellow proletarians in the streets. In one hand the soldier holds the bayonet, on which is posted the last argument of kings; in the other, the socialist manifesto disguised under cover of a patent medicine advertisement for the sure cure of the "king's evil." The bayonet will yet succumb to the drug's evil, and then where will be Wilhelm's bumbling boy with the maxims of the Stuarts pasted upon the throne?

The German emperor, in putting himself on the same plane with the exar, similarly endangers his life. He may possibly succeed in making his ministers and officers alone responsible to him, but every royal imitator of the exar will find himself seriously liable, when it is too late, to be responsible to the first brave man who can reach him with a bomb of dynamite. Wilhelm's self-esteem is the only defense against this fear of being behind himself of these things before the old man dies.

The "Affirmations" of Free Religion.

Listening from time to time to the orators of the Free Religion and reading occasionally the Free Religious journals,—or journal, perhaps we should say,—one discovers a certain assumption, put forward with a somewhat orthodox disregard of that much-hated Christian humility, which is the effect of the true Free Religious liberal is not a merely negative creature, full of all manner of denial, but a person of truly positive and affirmative characteristics; in brief, that the small number of Free Religiousists and the great mass of the ilk of so-called liberals who have broken out of the old Evangelical enclosure by this same sign: the former are brüders; they no longer pass their unquiet hours in tearing down the tottering faith of their fathers; they consecrate their intellectual and religious energies all to the service of a new free religious civilization, of which the chief corner-stone is none other than that same spotless morality their Christian brethren have so long denounced as of so much worth than so many "false gods:"

the latter,—the Tom, Dick, and Harry class,— which comes forth poll-mell, heavens knows how or when, from the four winds,—are simply and only destroyers; they lie, waste, or would if they could, all that the good, in the interests of their cause, have constructed, leaving but barren earth and howling wildness to tell of their mighty deeds; they have no outlook into the future, showing them false fair and grand creations of a stately and imposing civilization; the most they take up is tearing down, tearing down; they seem to say: "This is our mission, and after us the devil."

The words are ours, but the spirit that inspires them, as we said, is borrowed from the teachers of the Free Religious estimate of liberal culture. Our esteemed contemporary, the "In dex," is fond of often laying out the liberal field with its dots of differentiating color. It classifies and reclassifies, ever mixing up its political positions according to its conception of being a mover, its conception of being a mover, or its avowed poise of spiritual or intellectual culture. And, of course, in strictest regard for that inherited Christian "humility" to which we have alluded, it magnifies the importance of that select and not numerous class of most irreproachable men and women whose sole decorous organ it is. All of which is, doubtless, as it should be, since there is no, the slightest suspicion to be cast over its profound and utter sincerity.

Yet, a desire of our common humanity, it would be quite defensible, in whomever might exist the task, to punctuate, at least, with a cambric needle, the swelling bubble of this Free Religious positivism to which the finger of the "individual human soul" so often points. And the simple definition would be that the aforesaid globular apparition is inflated with somewhat on which hungry human nature positively can not feed and long survive.

True, we are not greatly alarmed in view of any rapid spread of this rainbow-hued heresy, and doubt not it will collapse in due season of its own vacuous accord; but there are, as we know, a goodly number of most excellent and noble-minded people who are here, as it were, reared up by this scurrilous polished speech and the submerged glamour of its aestheticism, as well as by the claim to superior position amid the up-building forces of this our so needy and patiently waiting world.

Therefore we speak. For their sakes,—if haply our words may reach ears that hear,—we gently bid them turn their eyes and behold the delusion.

What, then, we ask, is there to support the Free Religious claim to a positive or affirmative attitude? To waste words, we should put our questions. Free Religion no longer gives its time to denying, let us say: (1) the existence of the orthodox deity; (2) the atonement, or mission of Christ; (3) the future life of rewards and punishments; (4) the reality of the incorruptible devil, who stoles into Paradise and destroyed the bliss of our first parents, and since has been going about as a lion roaring and seeking whom he might devour.

Well, in the light of so much more we might here venture, what does Free Religion affirm? Does it affirm God in any shape? What affirmation stands instead of the rejected Christ? What does it say affirmatively of the future life? And how does it regard that vast extended area of territory so long undisguisedly occupied by the Satanic majesty, whom Milton was wont to describe as being in his own conceit "all but less than he whom thunder hath made greater?"

To put these questions is sufficient. Everybody knows Free Religion not only does not attempt to replace these old affirmations with new affirmations; it glories, instead, in the profession that its constitu-ent parts are all at sea in regard to them, drifting hither and thither as the wind may blow.

But now, by a rapid movement, we pass to the ground Free Religion will claim it has occupied with a most determinately affirmative state of mind,—to wit, to the ground of man's moral life here upon earth; and has made, in the name of a pilgrim way, and planted itself strongly in the ethic realities of our present existence. In other words, it has reduced religion to a practical basis, linking it inseparably with the world's morals.

Well, far from denying that here is a happy thought,—one which should find a place in the book and volume of everybody's brain and heart. But the vital question is, has it done what it thinks it has done?

One of the pet phrases of its organ has for some time been, "for supernatural, Christian morality we would substitute natural, scientific morality." Strain your eyes now, good friend, whoever you are, and tell us just how far this process of substitution has come. We do not expect an immediate result; we fill the time with our own report. Not a solitary new affirmative moral dogma has Free Religion received. Possibly we are blinded and can not see, but to our honest vision there appears not one solitary new affirmative moral law. Free Religion has vouchsafed to stand its own peculiar property amid the roar and bustle of "denial" with which it is claimed the liberal air has been filled.

This is the decisive point at which we arrive. Has Free Religion affirmed anything whatsoever in its own name as one of the new up-building forces of our modern time? To our mind this is the answer which must come from fact and truth, "No, not one thing."

Do we say this glowingly? No, no means; but sorrowfully, yet not so much for the world's sake, as the sake of the soul of the friends we count organized seriously and solely under the Free Religion banner.

The proof of what we say is not far or hard to seek. But the limits of our space now forbid more than the statement which follows: In every important case where Free Religionists make a united affirmation to be discussed the Christian world makes the very same; that, therefore, Free Religion is affirming an old force and not a new one. Not that it must necessarily not affirm a thing because Christians do yet so affirm. Let no one mistake that the charge is not that the Christian world is not affirming a thing because it is especially affirming the new forces of a higher civilization than any yet attained. But when we look for those new forces, they do not, by any affirmation Free Religion makes, put in an appearance.

Nor, on the contrary, has there been on every new issue upon which mankind is to-day ethnically divided, Free Religion is silent. The members of the body, for the most part, clung to the old, conservative side of the living problems that confront the world. Their affirmations are all for what has been, for what is, and not for what ought to be.

This is the gist of what we propose to set forth in the next issue of Liberty.

Guizot has shown one symptom of sanity. In the space which Judge Menely by preventing him from delivering to the jury he quoted in full our editor on "The Guizot Experts," which had already been pronounced legally sound by the leading lawyer of New England, and which one of the foremost phsyicists of Massachusetts had characterized as the "best thing on expert testimony that he had ever seen."

We are glad to welcome so prominent, influential, and able a man as the editor of the New York "Sun" to the ranks of the Anarchists. Mr. Dana recently has said in his paper, over his own signature, that the only civil service reform that will ever amount to anything will be that which shall get rid of the offices.

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