On Picket Duty.

The trust and most important thing said by General Butler during his recent campaign for the government was this: "You hear about men making money; they get it away from each other. It is all pre-fed from the soul at first." This is a simple, plain, and forcible way of saying that interest, rent, and profit are dishonest abstractions from the pockets of labor.

Liberty scarcely gets a fair show in the "North American Review" discussion concerning the suppression of obscene literature between Anthony Comstock, aided by a clergyman, on the one hand, and O. B. Abbot, on the other. Two against one, and that one half in sympathy with the enemy, it is not a condition of a square fight. Eliot, Parker, and Ellicott Wright would have been a much more acceptable and effective champion of Liberty. Why was not one of them invited to be a witness?

The Boston "Advertiser," referring to the statement made in a recent cable despatch that the French Anarchists have correspondents in Boston and surrounding towns, says that "the boast of the revolutionists that they have a correspondent in Boston is empty. Any fool in any part of the world can exchange vapourings with some one in Boston." When one considers that in this in-the-"tools" are such men as Prince Kropotkin, a prominent contributor to the "Encyclopaedia Britannica" and the French reviews, and Elie Reclus, the foremost geographer of the world, the "Advertiser"'s statement is seen to be characteristic ridiculous, and arouses the query whether any as the "Advertiser" office can show him—well, his posterior in the editorial column. So indeed an exposure seems inexplicable on any other hypothesis.

For the following interesting and instructive article we are indebted to the London "Truth": "M. Elie Reclus, the illustrious author of the "Geographie Universelle," has inaugurated free marriage, and united his daughter freely to two young men of their choice. This "freely" means that M. Reclus has dispensed not only with the religious ceremony of marriage, but also with the civil marriage in presence of the mayor. He simply invited his friends and relatives to lunch at the Grand Hotel, over which he presided, more or less, and there and then, literally entre les paires et le fromage, or, as we should say, 'across the walnuts and the wine,' he declared the union of his two girls with their respective sweethearts. This is a very personal impression of the society of M. Reclus's scientific friends in England. Clarity prompts the hope that this pure "social" reform may find an early opportunity of ascension and thus be saved the utter agony sure to be inflicted upon them, if they live a life of service in consequence of the growing inclination to follow M. Reclus's wise example.

Liberty takes the greatest satisfaction in calling attention to a pamphlet lately received, entitled "Liberty and Morality," written by W. S. Bell. We warmly greet it as one of the many evidences now accumulating on every hand that our work is telling, that we are having an influence on the public mind, and that we are educating the teachers. It is written to show the tyranny of compulsory moral standards and the futility of expecting morality to thrive except as increasing Liberty prevails; and although the word Anarchist is not (we believe) to be found in it, scarcely a page but contains an epigrammatic sentence which might truly serve as a motto for this or any other Anarchist journal. Throughout it is eloquent, discriminating, and profound, and indicative of a degree of ability for which we have never given its author credit. He originally delivered it as a lecture before the Watkins Freethinkers' Convention, and proposes to repeat it frequently during an approaching lecture tour in the West. We bespeak for him and his thought a hearty welcome. He may be addressed at 18 East Springfield Street, Boston, Mass.

Another outrage on the freedom of the press has been committed by Anthony Comstock. About a fortnight ago he visited Princeton, and arrested E. H. Weywood, editor of the "Word," who has been once before his victim. Mr. Weywood was brought to Boston and placed in Central Street jail, where he remained over two nights and was then bailed out by his brother, S.R. Heywood, of Worcester, who apparently has "experienced a change of heart." It is not difficult to know what all the charges to be preferred against Mr. Heywood are, but he is undoubtedly only to be complained of for circulating a printed slip containing the two "objectionable" poems from "Leaves of Grass" and for advertising an article which he also circulates, an argument for the prevention of conception. In both these acts Mr. Heywood only did what he had a perfect right to do against the whole world, and it is the duty of every earnest liberal to come to his aid in his hour of trial. In this case and in many others we have indignation at the cowardly conduct of J. M. Beattie, editor of the "Truth-Seeker," who protests 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. It is not a question of taste, but of Liberty, and no man who falls to see this and act accordingly can ever fairly call himself a Liberal again. Mr. Heywood's preliminary examination will come off in the United States court-house November 16, and we hope that every friend of Liberty will attend to give the prisoner countenance. Now, a few plain words to Mr. Heywood himself. He is very likely, in our opinion, to be cleared on the "Leaves of Grass" charge, but in regard to the syringes his position seems to us very "ticklish." The statute which forbids the advertising of syringes, etc., is so definite as to admit of no important difference of interpretation, and Mr. Heywood has lost one hope worth trusting to of escaping its enforcement upon him. That hope lies in his ability to convince some member of the jury that he has the right, regardless of the court's instructions, to judge, not only the facts, but the law and the justice of the case. If Mr. Heywood, however, will employ no lawyer except in an advisory capacity, but will bring his own well-known powers of oratory and argument directly to bear upon the jury in unblushing and clinching that point. Otherwise it is to be feared that his fate will be a hard one.

PREMIUMS FOR NEW SUBSCRIBERS.

Liberty makes the following offers to new subscribers only, and in so doing affords them an opportunity of purchasing a considerable library of standard literature at rates at least five times lower than could be obtained through the ordinary channels of the book trade:

To each new subscriber sending us:

**FIFTY CENTs**

the regular subscription price of the paper, we will send Liberty for one year and a copy of the first volume of John Ruskin's "Lectures to Workmen and Labors," entitled, "For Founders."

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we will send Liberty for one year all the works above mentioned, and a full set of the Popular History of England: A History of Society and Government from the Saxon Period to Our Own Times. By Charles Kingsley. Complete in EIGHT volumes. 4to, muslin.

This we offer, besides an annual subscription to this paper, a "Library of Twenty Standard Volumes" for $3.50. And these books, remember, are new, issued in trophy form, but printed on good type, on clear white paper, and bound in fine portfolios. The books as durable as the average workman can afford to own until the doctrines of Liberty shall be realized, after which he alone will be able to dress his favorite authors in gilt leaves and morocco covers.

All persons now subscribers for Liberty may avail themselves of any of the above offers by sending the sums named to A. K. Batts, 25 Day Street, New York, as a subscription to "Scientific Man."
For a Spy’s Enlightenment.

Anthony Comstock:

Despicable Sir,—I am informed by Mr. E. H. Haywood that, in a letter which you recently addressed to him over the false signature of "J. A. Mattack" in accordance with your usual dishonest practice, you asked these questions: "What is Mr. Tucker’s address and his first name? Was it Franklin or Franklin, could you give me his address?"

I do not what Mr. Haywood has accommodated you with the desired information; therefore permit me, but he has not done so, to impart to you the knowledge of which you are in search, though knowing full well that, hypostate that you are, you ask for what you already know and have known for some years past, your sole purpose in so asking having been to mislead Mr. Haywood into the belief that he was dealing with an honest inquirer instead of with a sneak and a spy.

My answers and address you will find appended to this letter. Anything bearing that address will pretty surely reach me. Any commands of a business nature (I decline all other correspondence with you) so received in response to advertisements of mine shall take precedence with me over any other business, whether purporting to be from Anthony Comstock or one of the numerous individuals whose names he has forged by falsely assuming. I recommend you, however, to use your own name hereafter, and thus make no blacker the already odious record of what would be your shame were you not shameless.

Accept, sir, the best assurance of my profoundest contempt.

BENJ. R. TUCKER.

Box 3966, Boston, Nov. 11, 1882.

American Cradles Unmasked.

The government of the United States is the most absolute despotism on the face of the earth. The rag upon which is emblazoned the stars and stripes is a painted fraud. The robber bird is alone truthful among our national symbols.

"Fanaticism" cries some conceited American Fourth-of-July philosopher; and doubtless, when he reads such a shocking indictment, a suppressed longing that Anthony Comstock may yet be able to reach such Anarchist miscreants in his plios rain against blasphemy and infidelity seize him.

But let us reason a little more considerately! What would naturally be the most absolute despotism among governments? Would it not be that government from whose dictum, as expressed under its forms, there was the least possibility of appeal?

"As the United States?" cries the ignominious patriot, fresh from the gush of the Sunday school and the drippings of the political rostrum.

Yes, it is the United States above every other government on the face of the earth. There is no element of unfreedom until the people are scattered and afoot fortified against appeal than are all the pompous ascriptions of the czar of Russia and the other crowned despots of Europe, and this element is an ever active, universal, and tireless one. It is the so-called "will of the majority."

The czar, being one with God by divine right, is of course a majority. But, thanks to the righteous activity of the Nihilists, there is a possibility of effective appeal in Russia, and it is only a question of time when the head of that majority will be either cut off or blown off. In that case the czar’s terrible cause to hope that another whiff of that stamp will not dare to show itself. If it does, then the Nihilists are prepared to recite the words of America’s psychological-bomb executioner, George Francis Train: "We’ll go you six, ten, or a dozen, and we’ll give you the letter."

The cradles unmasked, the absolute despotism peculiar to Russia is abolished. The empire once overthrown in Germany, the peculiar majority despots in a which Bismarck has so long wielded no arm is in those monarchical elements in justice we see a sure and useful appeal issued of them, and they are improving it with a rapidity that haunts their crowned oppressors day and night.

But what show of appeal is there from the American species of despotism? If it went a single step it could not stay on long. If it were any moderate number of heads upon whom the whole responsibility could be distinctly fixed, those heads would probably be taken off. The fact is that the root of majority despotism in this country is a superstition more than an in almost criminal. And for there could not be exterminated even if millions of heads were taken off. On grounds of utility as well as humanity, then, the American Anarchist must trouble no man’s head any farther than to get the superstition out and get something better in its place. This will better is: "The will of the majority!" So says Bismarck; only adding the signification, ‘and the emperor, myself, and the army are the majority."

But when the American says, "The will of the majority!" he means in his shallow consonant a tremendously big thing. The progressive Russian and German, seeing what a majority means, and their systems, do not dare to throw it off their backs. The average American, however, finds in a majority something very sacred, very respectable, and beyond appeal. "The majority have a vote with you," might well be the name of the capital as a lifting satire on our national superficiality. Yes, with us, and against us too.

This "will of the majority!" is the very despotic idea in which, in the United States above any other country, cannot be resisted. In the first place there is no possibility of any other system, of ever finding out what is the will of the majority, and in the second place, even if it were possible to find out the will of the majority, that majority, in assuming to be sovereign over the minority, or even over one of its parts, has committed one of the greatest sins, nothing the same place as the czar, in fact, is simply the czar transformed. From the Russian despots that is, as the world recognizes with more or less satisfaction, a sure way of appeal. From the American despots there is no immediate way of appeal. Our majority succeeds another, making our despotism rotary, but the despots is always there, and the American is the exceptional political dupe among the nations to affirm that his despots is sacred, immutable, and beyond appeal.

The legitimate effect of this absolutism servility to major is that a people stultified by it naturally lie down and submit to the most insipid assaults upon individual liberty without a protest, if it does not clog that it was the "will of the majority."

In this respect Americans are the greatest cowards on the face of the earth. Horbert Spencer, the eminent sociologist, has discovered by contact with us what he had already scientifically anticipated,—that Americanism is an almost criminal crookment upon their individual rights. In a late interview he remarked that we were steadily going the way of the Italian republics of the middle ages, in which, while there was growing up a great commercial activity, a development of the arts which made them the envy of Europe, and a building of principly murmurs which still continue to be the admiration of travellers, their people were gradually losing their liberty.

In no other country in the world could so palpable a tyranny as Anthony Comstock invade the personal Liberty of citizens with boasting impudence. Some of Herbert Spencer’s strictures on American indifference look very much as though a knowledge of Comstock’s infamous doings was in his mind when he spoke. The czar and Bismarck, the despotism of the press, they do it with directness, and with some show of dignity and honor. Comstock complices with crime, jeems his victims, openly publishes his determination to suppress "infidelity and blasphemy," and the American says a man go to prison, for publishing his opinions on sociology, with the greater unconcern, because Comstock derives his authority from an act of Congress, and Congress means "the will of the majority."

A new educational war is ahead of true reformers. It may take a long while before that work will begin to effect serious headway against American political superstition; but, if Liberty can only successfully initiate the work, demonstrate its necessity to the public, the masses, massed for收革 and to present the way for the dictatorship which this respectable radical has so long coveted.

Let us briefly review the recent disturbances. The Fire of last August in the little village of Montauk-les-Mines, situated in the mining districts and inhabited principally by the industrious and industrious population in that locality and the oppression under which they labor afford a singularly striking illustration of the mutual support and comity that is naturally extended to each other by the capital and the church, but there is the protection of the Church, and a definite alliance appears to have been formed there between the mining companies on the one hand and the Catholic church on the other for the purpose of keeping the workers in abject submission, extorting from them their earnings and dividing from the pool.

The United States is under the religious signs et en enfer upon them whereby they were not only prevented from acting according to their own beliefs but even compelled to participate in Catholic rites, and they first manifested their disaffection. The treatment of the religious societies had already erected at various street corners. Finally, it is said, on the night of the fiftieth of August a small band of them burst into the chapel of Bile-Beurre and broke some of the windows and altar paraphernalia. Meanwhile another band went to a convent-school near by and smashed a few window-panes, singing revolutionary songs and uttering threats. Both bars thereafter turned and returned to the chapel, where they were received with acclamation, after which they marched to the woods, carrying a red flag, and dispersed, a few of them temporarily arresting and threatening a priest on the road. In consequence of these events twenty-three arrests were made by the authorities on charges of pillage, devastation, and massacre, and it was pretended that the prisoners were members of a secret society known as the "Black Bulls," a society whose existence is doubtful, but whose description is not unlike those of the
mish-magnified "Mollie Maguire" of Pennsylvania.
Before going further with the story we may profitably recall Rochfort's explanation of the causes of this revolt of the miners:

The mining company in that region is entirely at the disposal of the priests, and the priests are at the disposal of the company. The priests from their puyhys emulate the employ- ees, who, for fear of being spies, are kept strictly in the narrow limits of their religious duties. Such a confusion of masters results in this jest association that the unfortunate miners are not dependent on the chapel, which forces itself to receive the sam- mer, as on the company, which pays them.

When the wife of one of these slaves neglects a prayer, or when one of the catherine, or the private companion of the head of the family to the employer, who patriotically discharges him. This is forced, under penalty of beingabeled a "Mollie" and being expelled from the mine. Two miners were stationed throughout the district, and men were taken into custody for having in their possession letters from Kephotepion, Reclus, and others. Everything possible was done to give a terrorist aspect to affairs, and the radical press of France openly charged that the letters, bombs, warnings, arrests, and all were parts of a government plot to induce the belief that a fair trial of the arrested miners was impossible under such circumstances, and on that ground suspend the proceedings. Three months later, therefore, after alleging "in advance of a verdict a long imprisonment as possible, knowing that an immi- tate verdict would probably set the prisoners free at once. The plot succeeded, and on the twenty-fourth of October was announced by the judge of assizes, condemning presumably innocent men to a needless preventive detention of ninety days, while their dependent families are starving in their homes. Such manifest injustice has brought about a strong movement which is gathering momentum, an instance which may be seen in the following words written by a man of moderate views to "L'Intimequiant:"

"After the first newspaper accounts I would have condemned the accused to years' imprisonment; after the indictment was preferred I would have con- demned them to three months; after the testimony of M. Chatog I would have acquitted them; since the latest arrest: I demand the indictment of the min- istry."

Such is the true story of the troubles in France. We have told it at considerable length to show how slight is the basis for the violent denunciation of the French Anarchists which have been going the rounds of the American press.

Our Creed and a Creed Not Ours.

The Providence "Journal" is really frightened at the growing influence of Liberty, and continues to frequently and frequently warns us against its dangers. We wish to mind this, if the "Journal" would only fairly state these doc- trines. But it persistently misstates and distorts them. In a recent editorial we find these remarkable words:

A society, small in numbers and weak in character and influence, but active and aggressive, holds its frequent meet- ings, and is struggling to extend its power in the interest of communism in Rhode Island, and its members boldly declare that the existence of the Anarchist, as such, is in itself con- trary to the virtues and the virtuous; that capital, which is the source of accumulation of labor is the foe of labor; that it is in itself a violation of the rights and properties of man; the portion of the people, are usurpation; in their own true expression, that interest is extraction, wages is crime, rent is robbery, property is plunder.

This is the doctrine of "Anarchism," and the conviction that it is more widely prevalent in Providence than in any other city in New England. At meetings of the Equal Rights Association, these doctrines are impressed on the minds of the people. Let us, at some future instances, by those at hand, and have been received with a degree of applause which manifests the growing appreciation of the listener.

We are informed by one of our Pro Anarchist readers that no such society as the "Journal" knows exists, or exists in that city, and that on this statement of the "Journal" is a "wild lie." Liberty does not profess to know whether the "Journal" lies or not, but as we have once admitted in these columns that "liars" are entitled to our notice, we will ascertain our- selves concerning the educational status of Rhode Island reformers, it is no more to fair to allow now that Rhode Island reformers ought to be better posted than ourselves concerning the moral status of the citizens of that city.

But let that pass. We are chiefly interested in the queer hodge-podge of doctrines attributed to us. Liberty is written in intelligible English, and it would seem that any honest newspaper, after reading it carefully as the "Journal" has been reading it, ought to know what it is in favor of and what it is against. Will the "Journal" now pay strict attention to a "tarno" statement of what we do and do not believe about the matters mentioned? If it is working on the "false communism," we hate communism above all other evils, and are right in citing all our strength, whether it be the communism of Jay Gould and the Providence "Journal," which aims to indirectly oppress the many by the few, or the communism of Karl Marx, which aims to directly oppress the few by the many. We believe, with Proudhon, that communism is the religion of poverty and slavery; at bottom it is the majority principle itself, and Liberty lives to do its battle.

Instead of declaring that "the goods of life belong equally to all," the "Journal" confines its praise to the virtuous and the vicious," our crying grievance and complaint has been and is that the goods of life are almost exclusively in the hands and control of the idle and the vicious, and that the industrious and virtuous are elusively and plundered and starved.

We do believe that capital, while it remains in the hands of idleness, is "the fever of labor," but we also believe that, when it shall be restored to the hands of labor, which created it, it will prove labor's most useful and most honest friend.

We do believe that all statute laws are " usurpa- tion," but we also believe that all real laws are eternal and beyond the power of men to manufacture, and that these, when men do not foolishly at- tend to them and their own making, are amply sufficient, not to "restrain," but to harmonize the "natural inclinations and propen- sities," not of "any portion of," but of all the people.

We do believe that "interest is extortion," that "property is plunder," as far as "labor is a creature of privilege and not of labor," is plunder; but we do not believe, and never have said, that "wages is crime." This last doctrine has been repeatedly attributed to us by the "Journal" without justification, and has been unreasonably supposed that Liberty has had in type for many years, sitting for room in its crowded columns, a short statement of what we believe about wages. The "Journal" may find it in the present issue under the head of "Bulfinch Labor," and may be able to gather therefrom that we believe most unequivocally in the wages system.

Is the "Journal" fair enough to print this creed of ours in our own words? Or will it continue to mis- represent us? In the latter case, we shall find con- tinue to consider it as a "slander," and to which it makes us is followed by a batch of new sub- scriptions from Providence, generally accompanied by these or similar remarks: "Whatever the "Journal" means is always worthy of patronage, and its abuse is an inoffensive patent of esteem or decent people.

The Modern Charles Stuart.

If the cabeiagmente rightly inform us, that our Dear Parnell, the distinguished Irish table, has proposed certain projects by securing the fate of his three tenants, and that, too, on suits for rents of arrears.

This act, outrageous as it is, is in perfect keeping with the instincts of a political trader who views by the hand of the State against the march of ideas. We par- nells from the first (Anne possibly excepted), have been a sorry investment for the afflicted Irish people. The members of the family have ever whined over
BUFFETED LABOR.

The Editors of Liberty.

DEAR SIR,—Away back in great Britain, the land par exelle.

enous and strange, I have a resolution to do my best to help all who want to live old and society, and build up a new civilization on a scientific basis. I know there are many who see that the present state of affairs is all right, though the people are not content anywhere in any of the civilized countries of the world. Even here, in this boasted republic, we have useful people being baffled about, and the law is their guide, and the wealth of the nation has no other a secure base; they own nothing, while the capitalist owns everything. The great mass of the industrial classes are out of their lost wages. Slavery will show them. They think that it is quite right that they should be driven to struggle for existence, and the money of the rich, and the wages of the poor, and from California to Pennsylvania. They do not yet know that they should not be driven to seek labor over a continent, but that it should come to them like a breeze, not a blessing.

 Yours for Amity,

John M. Lavers.

[Our friend should beware of that sensuous and mischievous phrase, "wage slavery. There is no such thing as wage slavery. Times are wages are fixed and paid by nature, and consist of what he produces or its equivalent. No loan is a slave because he gets his wages, though many more are slaves because they do not get their wages. As far as freedom is concerned, there is no such thing as freedom. It is the man who produces for unknown parties on speculative terms, working with his own tools at his own risk, and the man who produces for known parties on specified terms, working with their tools at their risk. Both of these are wage labor, and there is no such system. Where there is monopoly, both are slavery systems; where there is no monopoly, neither is a slave system. The one condition essential to the rightfulness of both is the absence of the user, whose sole function is to secure and appropriate the product of the laborer's wages. It is the fundamental maxim of radical political economy, as Proudhon so often insists, that the laborer's wages shall re-purchase his product, and it is the fundamental crime of conservative political economy that the user—that is, the monopolist—is privileged to keep back a percentage of that product. Usury slavery, then, is the land of bondage out of which Liberty, Labor's Moses, is destined to guide the children of Judah. —Editor Liberty.]

Tchernichovski.

For fifteen years Tchernichovski, the author of the novel "What to do," and one of the most remarkable of Russian socialist writers, has been in a little town of Siberia, where he published in Gennes an interesting communication relative to the illustrious "fum' of prophecy, for whose liberation Russian art has so long pleaded in vain. Though the Russian patriot Tchernichovski is not dead, as has been more than once reported, he is dead to society. His trials have been so many and so bitter, that he has been compelled to retire to Siberia, and his name is not even known to the few hundred inhabitants; the literary society of the vicinity is composed of two or three officials. As there are no available means in the place, the exile lives in a single room in the ground-house, where he can most conveniently subjected to a very rigorous surveillance. During the day he is allowed to walk the streets, but must present himself every evening before his guardians. The labors of intellect and physical occupation occupy his mind and are almost impossible for him, for he has no books; he is forbidden to read newspapers or literary publications.

The back of a Russian journal, but the government confiscated the package.

Tchernichovski, nevertheless, writes occasionally, but tears up and burns all his letters. There is no suspicion about this method of procedure. The poor exile has a little garden which he cultivates himself; he gives it much attention, and care. Among other plants, he has draped over the wall of the soil of his garden, which is marjoram. He lives by the products which he raises and eats only vegetables; he lives so plainly that in the entire year he does not expend the sum of one hundred francs, and allowed him by the Russian government; his savings are deposited with the police commissioner.

The health of the exile is bad; he has grown old and bent in the little town where he is interned the people reverence him and consider him as a saint,—not, of course, because of his literary genius or scientific knowledge, of which these few people have probably, never heard; but the wisdom, goodness, and charity of this man, whose life is absolutely pure and who bears his burden with so touching resignation, inspire in all a sentiment of the profoundest pity.[4]

Sociology.

If there, four or five men, write Rufus Haxby in the New York Times, consume annually from 100 to 1,000 dollars, or even millions of dollars, by buying their way out of their troubles, he has an experience or he is a very poor. It is not easy to rise up and assert their power. Not one of these men is a producer in the sense that implies progress, or the increase of the public wealth. They think, or say, they are "developing" wealth, which, as a matter of fact, they are only sterilizing it, just as great syphylis suppurate within. With these men, it seems, the only thing to do is to build a railway or parallel another one, not quite twice what the road cost, but one or two or three times too large in amount, and feed the "bombers" in Wall Street with it. If the building of this line disturbs any of these men, the railway which gives them a chance to enrich themselves and be "monopoly-power," all he has to do is to get his son to buy it up. Paper car-whales have been a success for several years past, and cars very well on them; but trying to run a railway altogether on paper is trying to do too much.

Our Patronage Done For.

To the Editor of Liberty.—This is to notify you that I do not intend to renew the subscription to Liberty, so this will close its patronage.

Yours, etc.,

GEORGE HOWE.

[This settles it. Mr. Howe decides that Liberty's supplies must be stopped, and of course they will be. This is an unfortunate result, brought about Mr. Howe's disintercourse brought also one renewal and three new subscribers. Really, what an enormous conceit this man Howe must have.—Editor Liberty.]

"Those Fihchi Chinese."

How many Americans would have the self-reliance to act after the manner of the Chinese whose slanders are thus reported by the Virginia "Chronicle."

A gang of Chinamen have for the past few days been at work laying a sewer from a wash-house close to the court-house and main street, to connect with the sewer there. This unusual sight has caused many to suppose that the county commissioners are employing Chinese men since the present commissioners are laying the sewer for their own convenience, yet having been able to get it done at public expense. The job will cost the wash-house people $100.

THE CRISIS IN FRANCE.

[New York Times.]

The end is now at hand. There is going to be a determined struggle between the bourgeoisie and the proletariat. The masses of the people are examination in the Chambers. Will some leader emerge from it dominant, victorious? It may be a prince, it may be Gambetta. If it is Gambetta, his days are numbered. This is a spirit abroad in France which is ominous of assassination.

LIBERTY AND I.MORALITY.

By W. S. SKELL.

An ADDRESS delivered before the Prehistamic Convention at Watkins, N. Y., August, 1876.

Price: 10 CENTS.

Address: BENJ. R. TUCKER, Box 300, Boston, Mass.

RUSSIA AND NIHILISM.

By COL. W. P. BLACK.

A LECTURE delivered before the Chicago Liberal League and Industrial Reform Club.

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