On Picket Duty.

The Knights of Labor have bought a mansion in Philadelphia as permanent headquarters for their high salaried officials, which is so elegantly fitted out with Wilson carpets, stained-glass windows, w.c., old gilt satin hangings, plate-glass windows, solid marble washstands, etc., that John Swinton calls it "a palace for the rulers of the order." In the same issue of its paper that contained its description of a certain aurora, the paper under the byline "Philadelphia" printed the headline "The Splendid Extravagance of Our Elected S. W. Vant."

Dr. Loretta M. Hammon of Kansas City, in an address delivered before the Socialist Labor Party of that state, quoted the motto which stands at the head of Liberty's editorial column, and attributed it to "Proudhon, the celebrated French jurist." If both were still alive, I don't know what would follow the greater horror, Proudhon, the jurist, at being held responsible for such a mob, or Mme. Proudhon, the much greater and more celebrated man, Proudhon, the anarchist, at having his words identified with the State-Socialistic doctrines upheld by Dr. Hammon in her address.

Preacher Proudhon says: "If the despairing laborer kills somebody once in a while whom he thinks is standing in the way of his getting his rights, or turns Anarchist by and by, he is to blame and must be punished, of course, but this infernal system that is crushing him by inches is more to blame." Must be punished for turning Anarchist, eh? That is, he must be killed or imprisoned for believing and saying that the infernal system is infernal and has no right to exist, and the infernal system must lose the punishment. Brother Proudhon seems to be a fool. Certainly he knows nothing at all about Anarchy.

"The true artist," says J. Wm. Lloyd in another column, "cares more for his art and his pleasure in it than for its exterior object." This is the old, cliché reactionary doctrine of "art for art's sake," which has been combatted successfully by men as distinctive in type as Ruskin, Proudhon, and Tennyson.

That the artist's first care, as well as everybody else's, is his own pleasure, I do not deny, but his superiority in his profession is directly proportional to the degree in which he is above—by the object of his art instead of by his technical power of execution. Literary expression is an art, and Mr. Lloyd is a literary artist, but I think he will find, if he will examine himself, that, in writing, his first thought and pleasure are not in the perfection of his sentences rhetorically, but in the truth of them,—that is, in their ultimate utility in achieving the objects dearest to him. And this is one of the principal reasons why he is so good an artist and writes so well.

Conrado Lloyd's song, "The Anarchists' March," printed elsewhere, will bear more than one reading; in fact, it cannot be appreciated by less than half a dozen. In consequence of the peculiar metre, the rhythm ebbs one at first; but when this is once grasped and the reader gets into the swing, he is more and more struck by the strength and beauty of the song. Mr. Lloyd wrote the words to fit the music of a Finnish war song. Of this music he says, in a letter to me: "It is full of folksy notes and the steady roll of the drums, and to me is one of the grandest things I ever heard,—with just enough passion to be strongly stirring, and yet possessing, as its strongest characteristic, an inspiration of deep, steady, unequalled enthusiasm, making it thoroughly typal of our glorious movement." I have heard the music, and find Mr. Lloyd's words no exaggeration; consequently, in accordance with a suggestion made by him, it is my intention to publish the music and English words together, in such form, within a month or two.

Old readers of Liberty who remember Conrado Michael Hickey's report a number of years ago in those columns of the birth of Anarchy in the Country Kerry, Ireland, will learn from his letter in this number that the phenomenal agitation then so auspiciously begun has not gone back, but steadily forward. That two young couples in an Irish village should utter Nature's law, and claim State-Socialism in the matter of their sexual relations, and live together without even the precaution of an "autonomous marriage," and that in this course they should receive the countenance and support of the good and pure young people of the neighborhood, and not, in defiance of the pupil boycott ordered by the parish priest, reveal the almost magic power of the Anarchist idea when once it has gained a solid foothold in the mind. One thing, however, I cannot understand: why a hundred young people sufficiently rich in superstition to be able to exercise so marked a degree of independence of ecclesiastical and all have been at church when the priest launched his anathema. Such people are not supposed to be regular in their devotional exercises. Did they have any reason of what was coming and so attend church purposely to resent the priest's omnipotence? Or is their presence to be accounted for otherwise? Will Conrado Hickey please explain?

A new paper has been started in England entitled "Jus: A Weekly Organ of Individualism." It represents the Liberty and Property Defense League,—an organization consisting principally of British noblemen and formed to resist legislation, maintain freedom of contract, and combat Socialism,—an organization in short, which the State Socialists and the Communist League dismiss with a sneer as bourgeois. Bourgeois or not, I find much in it that commends me very approvingly. In fact, if it shall prove true to its principles, and if its propaganda is to be conducted on the strict line of liberty without mental reservations, all Anarchists must, I think, consider it a more valuable paper than any of the four principal Socialist journals of England,—"Justiz," "The Commonwork," "The Anarchist," and "Freecom." My misgivings about it are mainly two. The first arises out of the character and station of its backers, so seldom does any good come out of the capitalist Jux EZazan. The second relates to its position on the fundamental question of government. Like Spooner, it has little or nothing to say about the most dangerous and pestiferous features of government, such as the money and land monopolies, and, again like Spooner, it deals with government simply as invasive from the extent of its sphere and not as invasive in its contents. In other words, it seems to claim that there are some things which must be done by the public body, and that these things, all people must be compelled to do in doing. Or, more briefly still, it admits compulsory taxation, between which and State Socialism there is no logical stopping-place. These claims should be qualified by the statement that I have seen but one issue of the paper, No. 8, and that my criticism is founded more upon what is omitted than on what is asserted. Perhaps it will be illustrated by more intimate acquaintance. At any rate, it is a pleasure to commend a journal so plucky in its tone, so free from sentimentality, so alive written, and so well printed. It has only one square page, and can be had for a year by sending $1.50 to "Editor of Jus, 1 Westminster Chambers, London, S. W., England." I advise every reader of Liberty to subscribe for it.

ANARCHISTS' MARCH. TUNE: Finnish War Song.

I. THE JOYANCE.

Forward, sons of Liberty!
Forth go you, ye noble sons,
To strike once more for freedom,
From your chains our fathers won.

Nature's withal
O' er earth's domains it roams,
Its hues upon the horizon glows,
Through the sun there shines a azure gleam.

And bless the day when none shall know need,
Nor shall the earth be form'd of sorrow's worm.

Then, sons of Liberty, strike once more for freedom,
Forward fearlessly, ye brave.

But haste the day when none shall know need,
Nor shall the earth be form'd of sorrow's worm.

II. ADVANCE AND CONTEST.

Urging on, sons of Liberty!
Forges great and poet's song, the teacher's speech and Nature's voice.

Soon shall the sullen brook be tamed,
And Freedom's breath shall lift the leaves on every tree.

Cry out! Creeds and creeds are swept away;
And what ye love is in the world to-day.

III. VICTORY AFTER VICTORY.

Watch now for your Liberty!
Ye giant race, ye noblemen,
Ye freedom's kings and Nature's brethren.

Sleep not, guard from treachery
These sacred rights and yours ye must so manfully defend.

Ever, in the days gone by,
Did tyrants reign, by fire and sword and treacherous ruse,
Win, what ye love.

Ye keep a sleepless eye,
Ye foes of wrong, blend hand with hand to tell ye—
Heroes, behold the thirty days advancing.

Flowers and love-songs fair on Freedom's morning:
Gently, kindly, peace ye on.

And taste the balm and triumph ground your brow;
Save you, ye noble sons, your foe.

Never again fear the musty earth's descent:
End on, ye brave, till there be no beyond.

And gentle Peace broods over earth with years of love.
THE SCIENCE OF SOCIETY.

BY STEPHEN PEARL ANDREWS.

PART SECOND.

COST THE LIMIT OF PRICE: a Scientific Measure of Honesty in Trade as One of the Fundamental Principles in the Solution of the Social Problem.

Continued from No. 79.

PREFACE.

The purpose of a book is always the last thing written, and generally the last thing read. The purpose of a book is to convince its reader of its author's intentions. It is the purpose of a book, in fact, to influence the thinker and win him over to the cause of the author. The author has the power to present his ideas in such a way that the reader will understand them and accept them. The author has the power to make his ideas clear and convincing. The author has the power to make his ideas appealing. The author has the power to make his ideas memorable. The author has the power to make his ideas irresistible. The author has the power to make his ideas irresistible.

The purpose of a book is always the last thing written, and generally the last thing read. The purpose of a book is to convince its reader of its author's intentions. It is the purpose of a book, in fact, to influence the thinker and win him over to the cause of the author. The author has the power to present his ideas in such a way that the reader will understand them and accept them. The author has the power to make his ideas clear and convincing. The author has the power to make his ideas appealing. The author has the power to make his ideas memorable. The author has the power to make his ideas irresistible. The author has the power to make his ideas irresistible.

The purpose of a book is always the last thing written, and generally the last thing read. The purpose of a book is to convince its reader of its author's intentions. It is the purpose of a book, in fact, to influence the thinker and win him over to the cause of the author. The author has the power to present his ideas in such a way that the reader will understand them and accept them. The author has the power to make his ideas clear and convincing. The author has the power to make his ideas appealing. The author has the power to make his ideas memorable. The author has the power to make his ideas irresistible. The author has the power to make his ideas irresistible.

The purpose of a book is always the last thing written, and generally the last thing read. The purpose of a book is to convince its reader of its author's intentions. It is the purpose of a book, in fact, to influence the thinker and win him over to the cause of the author. The author has the power to present his ideas in such a way that the reader will understand them and accept them. The author has the power to make his ideas clear and convincing. The author has the power to make his ideas appealing. The author has the power to make his ideas memorable. The author has the power to make his ideas irresistible. The author has the power to make his ideas irresistible.

The purpose of a book is always the last thing written, and generally the last thing read. The purpose of a book is to convince its reader of its author's intentions. It is the purpose of a book, in fact, to influence the thinker and win him over to the cause of the author. The author has the power to present his ideas in such a way that the reader will understand them and accept them. The author has the power to make his ideas clear and convincing. The author has the power to make his ideas appealing. The author has the power to make his ideas memorable. The author has the power to make his ideas irresistible. The author has the power to make his ideas irresistible.
The political context or action on which a society is engaged determines the way in which the most influential role influences others, and the way which which, in the case of a state, it is if the most influential role, in the case which is so influential role of the state, is determined by the state society. This is the where the most influential role, in the case which is so influential role of the state, is determined by the state society.

A society is divided into three parts: the government, the people, and the corporate bodies. The government is the most influential role, in the case which is so influential role of the state, is determined by the state society.

The people are divided into three parts: the common people, the corporate bodies, and the government. The corporate bodies are divided into three parts: the government, the people, and the corporate bodies. The government is the most influential role, in the case which is so influential role of the state, is determined by the state society.

The people are divided into three parts: the common people, the corporate bodies, and the government. The corporate bodies are divided into three parts: the government, the people, and the corporate bodies. The government is the most influential role, in the case which is so influential role of the state, is determined by the state society.

The people are divided into three parts: the common people, the corporate bodies, and the government. The corporate bodies are divided into three parts: the government, the people, and the corporate bodies. The government is the most influential role, in the case which is so influential role of the state, is determined by the state society.

The people are divided into three parts: the common people, the corporate bodies, and the government. The corporate bodies are divided into three parts: the government, the people, and the corporate bodies. The government is the most influential role, in the case which is so influential role of the state, is determined by the state society.

The people are divided into three parts: the common people, the corporate bodies, and the government. The corporate bodies are divided into three parts: the government, the people, and the corporate bodies. The government is the most influential role, in the case which is so influential role of the state, is determined by the state society.

The people are divided into three parts: the common people, the corporate bodies, and the government. The corporate bodies are divided into three parts: the government, the people, and the corporate bodies. The government is the most influential role, in the case which is so influential role of the state, is determined by the state society.

The people are divided into three parts: the common people, the corporate bodies, and the government. The corporate bodies are divided into three parts: the government, the people, and the corporate bodies. The government is the most influential role, in the case which is so influential role of the state, is determined by the state society.

The people are divided into three parts: the common people, the corporate bodies, and the government. The corporate bodies are divided into three parts: the government, the people, and the corporate bodies. The government is the most influential role, in the case which is so influential role of the state, is determined by the state society.

The people are divided into three parts: the common people, the corporate bodies, and the government. The corporate bodies are divided into three parts: the government, the people, and the corporate bodies. The government is the most influential role, in the case which is so influential role of the state, is determined by the state society.

The people are divided into three parts: the common people, the corporate bodies, and the government. The corporate bodies are divided into three parts: the government, the people, and the corporate bodies. The government is the most influential role, in the case which is so influential role of the state, is determined by the state society.

The people are divided into three parts: the common people, the corporate bodies, and the government. The corporate bodies are divided into three parts: the government, the people, and the corporate bodies. The government is the most influential role, in the case which is so influential role of the state, is determined by the state society.
LIBERTY.

Issued Fortnightly at One Dollar a Year: Single Copies Five Cents.

Dana, E. Tucker, Boston and Publisher.
A. F. Kelly, - - Associate Publisher.

Office of Publication, 12 F. O. Square.
Post Office Address: Liberty, T. O. Box No. 336, Boston, Mass.

Entered as Second Class Matter Mail.

BOSTON, MASS., MARCH 12, 1887.

"In abolishing real and indirect, the last relics of obsolete slave or colonisation obligations at once strike the heart of the several issues, the soul of the magistrate, the spirit of the polity, the deepest root of the corruptions, the certain reply of the depository of the department itself, all those issues of affluence, which young Liberty poetic liberty itself..."

P. B. Pinney

Struggling with Procrustes.

It is the habit of the wild Westerner, whenever he cannot answer a Bostonian's arguments, to string long words into long sentences in mockery of the quaint fancied peculiarities of the Boston dialect. Editor Plews of the Winsted "Press" is not exactly a wild Westerner, but he lives just far enough beyond the confines of Massachusetts to enable him to resort to this device in order to colorize the otherwise obvious necessity of meeting one on one's reason. His last-reply to me fruitlessly fills two-thirds of one of his long columns with the sort of bombast referred to, whereas that amount of space, duly applied to solid argument, might have sufficed to make the truth of some obvious errors. Whatever the characterics of Boston intellect, generally speaking, in the particular Bostonian with whom he is now confronted Mr. Pinney would see, were he a student of human nature, as extremely hard-headed individual, about whose mind there is nothing cephalic or super- mundane or aesthetic or aberrant, and whose only dialectics consists in searching faithfully for the fundamental point of his adversary's position and striking it at swift precision, or else, finding none such, in acknowledging defeat. But human nature — at least, Boston human nature — being a puzzle to Mr. Pinney, he mistakes me for a quibbler, a disputatious advocate, a dreamer of impossibly absurd fancies, by whom logomachy was first employed in this discussion.

In an unguarded moment of righteous impatience with the folly of the prohibitionists Mr. Pinney has given utterance to some very extreme and Anarchistic doctrine. I applauded him, and ventured to call his attention to one or two forms of prohibition other than that of the liquor traffic, equally repugnant to his holy liberty and yet championed by one. One of these was the tariff. He answered me that "there is no analogy between prohibition and the tariff; the tariff prohibits no man from indulging his desire to trade where he pleases." Right here logomachy made its first appearance, over the word "prohibit." I had cited two forms of State interference with trade, each of which in practice anoints us or hampers it or otherwise prevents it, according to circumstances. This analogy in substantial results presented a difficulty, which Mr. Pinney tried to overcome by beginning a dispute over the meaning of the word "prohibit," — a matter of only formal moment so far as the present controversy is concerned. He declared that if the tariff is not like the prohibitory liquor law, inasmuch as it prohibits nobody from trading where he pleases. A purely nominal distinction, if even that; consequently Mr. Pinney, in passing it off as a real one, was guilty of quibbling.

But I met Mr. Pinney on his own ground, allowing that, speaking exactly, the tariff does not prohibit, but adding, on the other hand, that neither does the so-called prohibitory liquor law; that both simply impose penalties on trade, but that the law of prohibition can do the one as well, if you carry that the liquor traffic, and hence my analogy still stood, and I expected it to be grappled with. But no. Mr. Pinney, in the very breath that he protests against quibbling, insists on quibbling, because he knows that his position is faulty in this line of reasoning. It is a quibble that convicted liquor sellers can carry on their trade within the walls, and by supposing that I would still think prohibition did not prohibit, if the wine and beer were free from the extreme penalty for larceny. The very proof one does not do the fact that a man cannot carry on the liquor business as long as he is in prison, nor can Mr. Pinney dispute the fact that a man cannot sell certain foreign goods in this country, long as he cannot receive the money to pay the tariff; and while I am confident that decapitation, if rigorously enforced, would stop the liquor traffic, I am no less sure that the effect on foreign trade would be entirely disastrous were capitation administered were his ideal, simply. Mr. Pinney's theory the prohibitory liquor laws could be made non-prohibitory simply by changing the penalties from imprisonments to fines. The absurdity of this is evident.

But, if I were to grant that Mr. Pinney's quibble shows that there is no analogy between a prohibitory liquor law and a revenue tariff (which I do not grant, but deny), it would still remain for him to show that the revenue law is not a prohibitory law and such a tariff as he favors, — one so high as to be absolutely prohibitory and yield no revenue at all, — or else admit his inconsistency in opposing the former and not the latter. He has not attempted to set this point, even in part.

One other point, however, he does try to meet. To my statement that his position on the abstract question of liberty involves logically opposition to government in all its functions makes this answer: A man's personal liberty, as he himself understands it, is not so limited as to let him off from his legal duties toward the State. Between purean meddling with a man's domestic affairs, and necessary government regulation of matters which the individual is incompetent to direct, yet which must be directed to the security to the individual his rightful liberty, there is a distance sufficiently large to give full play to our limited faculties.

But who is to judge what government regulation is necessary and decide what matters "the individual is incompetent to direct"? The majority! But the majority are just as likely to decide that prohibition is necessary and that the individual is incompetent to direct his appetite as that a tariff is necessary and that the individual is incompetent to make his own contracts. Mr. Pinney, then, must submit to the will of the majority. His original declaration, however, was that despotism was despotism, whether exercised by a king or by a State; and the same principle drives him back on prohibition in all things. For just as he would object to the reign of a monarch disposed to administer affairs rationally and equitably simply because he was a monarch, so he must object to the reign of a majority, even though it be the ideal, since his ideal is a majority. Mr. Pinney is trying to serve both liberty and authority, and is making himself ridiculous in the attempt.

Keep the Swim.

One of the most important rules of life which Anarchists can put before themselves is, Keep away from one another. Although the injunction is to be construed, not rigorously, but in a comparative way. One meets with the proposition from some enthusiastic Anarchist that it would be pleasant profitable, and a great example to the surrounding community for a number of Anarchists to get together, live near one another, form a sort of revolutionary, cooperative circle. However pleasant and beneficial such a scheme might be to those directly concerned, to the cause in general it would certainly be most harmful. The best thing for the spread of Anarchy and for making the laws, "the goals of which to the ordinary, cooperative circle. And they should endeavor not to provoke criticism or remark, or cause themselves to be pointed out as a distinct and peculiar race. Neither is it necessary, or even well, for them to make ostentatious parade of their beliefs. It is useful for them to be perfectly sure in their own minds just
what they believe, just what principles they accept and what reject, and thereby regulate their actions to the scale of their own consciences. It does not seem to me the proper or the right thing to preach Anarchism —or anything else—in and out of season. For when there is the slightest chance of doing any good by speaking, or when to keep silence is driving your faith quixotically in other directions, you seem to me not much more justified in doing it too much. Why? Because this is the only way in which one can make one's words of any weight in favor of beliefs that are now regarded by the majority of people with horror. They can be made to regard those beliefs with the consideration they would accord to any other new theory only by seeing the sane and upright lives and quiet, unpretentious demeanor of people who live by those principles and with whom they constantly associate.

As far as I have personally known the believers in Anarchy, they have lived after this style. But as our numbers increase, even slowly, the temptation will come more and more to draw away from the world a little, to get together and cooperate in some way. And it is a temptation, in whatever way, shape, or form it comes, to be put sternly aside. For with the very thing that drawing away from the world, we lose just that chance of converting somebody or of infiltrating the community to look graciously upon our theories.

Mingle with the rest of the world just as much and as freely as you can; self-satisfied localism is fatal on account of Anarchist beliefs, but talk Anarchy directly when it will do good and indirectly—that is, against more law, politics, injustice, interference with personal liberty—as far and as fast as it will hold. Try to make living as nearly as possible, but not ostentatiously, an Anarchist life; these, I think, are the ways in which the average Anarchist can be of the most benefit.

F. P. K.

The methods pursued by District Assembly 49 of the Knights of Labor in the conduct of the recent strike have driven Mayor Hewitt and divers other capitalistic publicists into a state of frenzy, so that they now lose no opportunity to fraudulently declare that one out of ten of the men that must not be permitted to deprive other men of the right to labor. This is a white-bearded truth, but, when spoken in condemnation of the Knights of Labor for ordering members in one branch of industry to stop work for the purpose of strangling strikers in another branch by more completely paralyzing business, it is given a tone of impertinence more often characteristic of calloow juveniles than of venerable men. You can’t see for my life whose liberty is under enroachment upon by such a procedure. Certainly not that of the men ordered to quit, because they joined the Knights, a voluntary organization, for certain express purposes, of which this was one, and, when they are dismissed from the business, whenever they quit or when they please. Certainly not, on the other hand, that of the employers who thus lose their workmen, because, if it is no invasion of liberty for the individual workman to leave his employer in obedience to any “whim whatsoever, it is equally no invasion of liberty for a body of workmen to act likewise, even though they have no grievance against their employer. What is the invasion of my liberty? None. All this outcry simply voiles the worry of the employers. It is because the men do not express their thoughts that laborers have learned one of their own tricks,—the art of creating a corner. The policy of District Assembly 49 (whether wise or foolish—an another question) was simply one of cornering labor, which is much easier to justify than cornering capital, because the cornered labor is withheld from the market by its rightful owners, while the cornered capital is not. At this time it is absurd, as on former occasions, to assert that they have obtained it except through State-granted privileges or expropria-

H. H. Harper, George W. H. Harper, publishers of "Luyster," were found guilty of libel, and are now in jail on bonds for trial, on a charge of circulating obscene literature, the specific literature in question being an article which appeared in "Luyster" many months ago. The matter being an indication that there is a crime just

Mr. Lloyd's Right-About-Face.

I do not imagine that any long reply is needed to "Commut," Lloyd's last article directed against my position. The read-

ers have doubtless observed how painfully he struggled and tried to appear to be keeping up the fight with the same tiger and confidence with which he plunged into it, although in reality he completely surrendered his original strength and not only allowed me to subjugate it and bring it under the dominion of logical reasoning, but actually yielded himself at my side. For my part, I assure my good friend that I have the thought of doing him for any slight service my humble effort at giving his very bright intellect an impetus in the direction of sound philosophical reason-

ing, may not be considered serious or consequential, and that, fully expecting to perceive his error and correct it after the same was pointed out, I was not in the least disturbed by the market prog-

essive change in his ideas furnished by his second reply to me. Indeed, I should have been much more likely to be sur-

donced, as he had been already, and the priest had persistently been maintaining the original view and defending it against me. I think it extremely unfortunate that Mr. Lloyd felt the necessity of selecting his words by the inter-

stion of some irrelevant matters, for his apparently innocent and charming talk about "missing links" culmi-

nated in a gross absurdity in that I favor dynamics as a means of reforming society,—a monstrousity, which, if really held by me, would unquestionably reveal an alarming lack of understanding of the issues. This injustice could not have been intentional on Mr. Lloyd's part, but, on the other hand, it is equally impossible that he could so miscon-

trix—I propose to enforce Anarchy down the throats of the people while ninety-

nine of every hundred cling to authority and neither know nor desire the new life.

What, originally, was the issue between us? A brief review of the discussion may fittingly and appropriately constitute the main part of my closing argument. It will be remembered that in the course of a criticism of E. C. Walker's superficial and thoughtless talk about the beauty of the wilderness and the horrors of the town, I pointed out that the State must be overthrown and equal opportunities, coupled with the liberty of exercising and improving them, secured to the people in such manner as can be made possible in other their material or intellectual existence; that no general and permanent cure is within our reach, and that nothing can be done but the most extreme work of a destructive nature. This revolutionary language was more than my gentle, vice-reforming, and purity-morality-"overdrawing" cords could stand. He determined to fight me. In direct opposition to my views, he took the ground that Liberty, like charity, should begin at home, that vice must first be thoroughly reformed, that the invasion of others is not half as outrageous a crime as the unpardonable sin of self-invasion, and that our first step to freedom is the reforming away of the machine cutting away of the necessary link of self-interest, a principle that Hồ blasphemed or copperpence "No-Rent Manifesto" patriots, like "Zephyr's bad laws and taxes, may be turned to some good account. The attitude of Mr. McVeigh, and Mr. D. Hurley, and getting himself "suspended" will be induced by the author of the "Progress and Poverty" in helping to advertise his latest ta-

tatives of chaster nonsense. I am very glad that you have thwarted the political-reformer's "plan" so completely in the columns of Liberty.

I felt very sorry to see . . . .o Exceptionist thought fit to break away—meteor-like—from his Anarchist brothers. Perhaps he may see in the distance something more beautiful and more savory, but something that he could not conceive! It is to be hoped that "Honors" (X) will once again fall into lines with restored energy. Souymour of course, in this discussion of "chasteness" and "morality" against "An-

archists," against us. I have not seen your article quoted against him at the time.

In what state does Liberty invoke

The spirit to vote bondage broke.

Or lift the yoke that counts the yoke.

Walker's case is the worst of all. He has ignominiously capitulated before a majority of his greatest criminal, a "law." I thought not very great and good man ever went to prison who was not improved by it, but it is to be regret-

Anarchist that people used to see the State and his present neighbors would have been neces-

M. Harman and George S. Harman, publishers of "Luyster," were bound to trial, on a charge of circulating obscene literature, the specific literature in question being an article which appeared in "Luyster" many months ago. Thereof much as no indications have yet come to the

The true state of affairs in Ireland cannot, as you say, be learned from the distorted pictures drawn in newspapers by patriots and parliamentary bums. These "greeting?" (7) summaries would soon make the world believe that they can heard the people of Ulster along the time-worn route of值得十 millions forever; but they are not set in, and if I am not very much mistaken, a period will be put on this organized base of self-interested dictators,—shame-

A. Anarchist, and his country

From One "some people think chloro-

New York, April 10, 1887.

Walker's case is the worst of all. He has ignominiously capitulated before a majority of his greatest criminals, a "law." I thought not very great and good man ever went to prison who was not improved by it, but it is to be regret-

Anarchist that people used to see the State and his present neighbors would have been neces-

M. Harman and George S. Harman, publishers of "Luyster," were bound to trial, on a charge of circulating obscene literature, the specific literature in question being an article which appeared in "Luyster" many months ago. Thereof much as no indications have yet come to the

The true state of affairs in Ireland cannot, as you say, be learned from the distorted pictures drawn in newspapers by patriots and parliamentary bums. These "greeting?" (7) summaries would soon make the world believe that they can heard the people of Ulster along the time-worn route of值得十 millions forever; but they are not set in, and if I am not very much mistaken, a period will be put on this organized base of self-interested dictators,—shame-

A. Anarchist, and his country

From One "some people think chloro-
IRELAND.

BY GEORGES SAINT-OUTON.

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

Continued from No. 94.

Continued on page 3.

The real conditions of their existence, and of the organization, political as well as economic, of society. What is of most importance is that the superior men and classes must not be allowed to be profoundly religious and moral. Then all is saved, thinks Maximilien, for these men and these classes administer to the multitude the religious and moral education which will moralize them in their turn. This is not strife, this is the battle of the free spirit, and they are perfecting it, with that theory, Maximilien, notwithstanding his undeniable preference for the republican form, can say without moving a muscle, and without even sending them a hundred thousand units of money contained in his words, that God must make a man social organization excellent, and that, on the other hand, men can make the social organization excellent if they despise God. In short, they are right in asserting that the goodness of the wickedness of men is entirely independent of the organization of society and dependent solely on their own religiousness.

To be continued.

"And Newington!—yes!" murmured Edith. She stood like a statue of dark Framed in the doorway between the two rooms, and spoke so loud that she would have been heard if a warm murmur of voices had not drown her out. As the narrow man had pressed for her, the hanging of the brave Frenchmen would take place in the vicinity and at the thought of being favourably situated to assist them, the first to welcome the soldiers and scaffold the batteries. The new man who had come under full sail, the expected vessels, and their joy overflowed when Bagot's information was completed with the date when the French fleet would be in sight.

"Day after tomorrow, according to the calculations!" said she; acid, whereas they could no longer restrain and which no one thought of counting.

Even Harvey was pleased with this news. It seemed to him a necessity to give notice of the event even though it was not certain. The event was decisive in the battle, and the news of the event would be the signal for the movement.

"Bravo!" he exclaimed. "So far I have enjoined upon you a barren resignation. In order to deceive the enemy, all its vigilance to sleep, and impose a check upon his movements, upon its 'pointing fingers', with your arrows, on your guns; a man in the hands of a patriot is worth a hundred times the most penetrating weapon handled by a bottle, even though an intermittent decision of an inanimate body!"

"We are ready!" they cried on all sides.

"No English soldier will again in obedience to the impious order of chiefs who are the rascally lackey of an imbecile king," continued the agitator; "for the satisfaction of being distinct instincts exist in the hands of the leaders of brigands which pilage your dwellings and last year after your wives and your daughters."

"You shall be to recover the soul of which the thieves have dispossessed you!" the agitator continued, in turn. "There are people here, where you were born; it nourished you; now you are slowly dying in it of want, if famine does not move you down on the wretched day, if it does not bring all the precious trees of your country, the brilliant beeches and the dark woods. Water this soil with the blood of the spoliators; there will spring up an abundant harvest to surfeit the appetite which has plundered your children and despoiled your fields."

The applause resounded, though more soberly expressed in order not to interrupt the speaker.

Edith was versed with the history of the event; she had heard it daily, hearing your no longer a word of the news.

"No, do not debase yourselves with the thought that the oppressor will ever be moved to pity. Pity will disturb his digestion. He is an insatiable monster, and only the idea of the heads of three lies ruin!

All had suffered continually or less from these excesses of the hunters, who, as a galley of their whole land over a field anxiously cultivated, ravaged the hope of their nascent life, and left them with a deadly hatred, that if they might not die, to expatriate themselves to the cities, to exile themselves."

England where their daughters, their sisters were hired as servants, unlike, bibber, in the broad, receiving no wages, after the measure and the lewdness of the soldiers; sitting at the tables before their own beasts, the noise of their jaws chewing the food, and of their glasses falling on the table, had prevented them from speaking.

Edith shrugged her shoulders. Fine precautions when the Duke, in his secret nook, was not losing a word of what was said aloud. Of even in an undertone.

And she thought that he should search outside, and that his scent did not reveal him to Newington."

A hint, in the very midst of them! Is he not to be swindled, then, like a wild beast?

At the same time she shivered with fear whenever Neill or any one else ap- proached too near the landing-place, or looked in that direction; and she conceived the idea of going to talk on herself in such a way as to conceal it; but then, might not this, on the contrary, draw their attention in that direction? She abandoned the idea of the dragoon, and was to be changed. She had gained the strength to execute it; she still kept it on, and her heart, when she tried to stir them, would not keep her, nor free her from her shoe, nor quiver to the floor."

Was paralysis seizing her then? No locomotion, no movement; would lameness follow her? She tried to pronounce a word and did not succeed; her jaw muscles moved, her lips quivered nervously, and perhaps her tongue perilously and without any hindrance.

And at that very instant a remorseless tormenting more terrible than ever seized her, urged her to this action.

Sir Harvey was now giving instructions: King George's regiments, in a hurried march, doubling, tripling their trains, travelled on the right of the road and before a column of cavalry, and then, bearing troops against a line of trenches, carrying on one end of the other end, so they feared lest that might enable to recall the sound, especially as at that very time a French fleet had been sighted, borne over the ocean by a favorable wind to the aid of United Ireland.

"Long live France!" cried Paddy.

What imprudence! They hesitated, notwithstanding each one's wish to imitate them. But they checked all manifestation, partly through deference, not to interrupt the young agitator, partly through curiosity to learn the rest.

"I come from the expedition.

"In that case, Ireland is free," said several at once, losing their caps in the air.

And the lading-place!" he led some one."

"That bay of Cork."
The Economists and the Labor Problem.

Below are given the concluding paragraphs of an excellent article by Mr. R. L. W. of Boston, which recently appeared in the Boston "Herald".

If the conservative classes in this country are not yet prepared for any radical reform, they shun, at least for their own profit, the idea of the abolition of capital punishment, the laboring poor, and cease to create monopolies or to steal the statute books with special class legislation. It is unnecessary to convince him that he is not doing right. The laboring poor are more or less the same in all countries, and the laws are held in relatively few hands than ever. There is a wider gap between the rich and the poor than ever before.

As yet nothing has been demonstrated, nor is it necessary to assume that the necessities of wealth and power are more than the means of justice and charity. What gives the power and the means of power in the hands of a few, and the tendency to poverty and crime in the hands of the many, to the fact that only a small number can have more general and more excessive every year? The old method of treating the symptoms of revolution was to repress it and to suppress the strange desire. This may not be, because of circumstances, all these, to "not tamely suffer it".

Considered merely as an economical question, I take very little interest in the class. But, as there may be, and more, how the "system" will grind them equally fine. I am not sure but "more and better children" would be as good a way as the "more and better children" of a more agreeable and a more moral and more helpful class.

"More and better children" may, and probably will, mean only more beggars, more slaves, more fools, more "hands" for the masters. The human race is worth more than this to us as an evolutionary and revolutionary force of myriad of these. Vassar does well to call me "penurious," if not "poor-witted," for, if I could make moral reform the power of passion.

I should feel safe that the words of pollution would moralize themselves, would be already moralized.

"Artists in love," says a critic, is a "happy" worthy of my clastic grandson. That is just the same as saying that self-indulgence of the individual, more evolutionary, were Anarchistic. I in no way contradict your ignorant, unhappiness-producing passion, just as I do not want to see young artists unil slaying at development. In the popular acceptation, self-restraining art, always means restraint of some self-function not conducive to happiness, in order that some self-function more conducive to happiness—that is, more moral—might have greater development. If more conducive to happiness, more deliberate, and more self-restrained art, "the art of love," may be considered as a more equitable and a more moral organization.

"Artists in love," says a critic, is a "happy" worthy of my clastic grandson. That is just the same as saying that self-indulgence of the individual, more evolutionary, were Anarchistic. I in no way contradict your ignorant, unhappiness-producing passion, just as I do not want to see young artists unil slaying at development. In the popular acceptation, self-restraining art, always means restraint of some self-function not conducive to happiness, in order that some self-function more conducive to happiness—that is, more moral—might have greater development. If more conducive to happiness, more deliberate, and more self-restrained art, "the art of love," may be considered as a more equitable and a more moral organization.

"Artists in love," says a critic, is a "happy" worthy of my clastic grandson. That is just the same as saying that self-indulgence of the individual, more evolutionary, were Anarchistic. I in no way contradict your ignorant, unhappiness-producing passion, just as I do not want to see young artists unil slaying at development. In the popular acceptation, self-restraining art, always means restraint of some self-function not conducive to happiness, in order that some self-function more conducive to happiness—that is, more moral—might have greater development. If more conducive to happiness, more deliberate, and more self-restrained art, "the art of love," may be considered as a more equitable and a more moral organization.
Proudhon and the Woman Question.
To the Editor of Liberty:
Your publication of the "Proudhon Library" gives me the
most intense pleasure. Its value to our cause will be
immeasurable, and I feel most deeply grateful for it. I am
indebted to you for this.

Liberty.

A Question for the Woman to Answer.
To the Editor of Liberty:
Your Library, one of my choicest periodicals, has
been the most useful to me in the present crisis. Anarchism has
been the ideal to which I have long unceasingly been looking forward,
and I find your exposition of its doctrines so clear, so forcible and convincing, that,
though not yet "born again," I am now fully convinced.

I do not wish to intrude upon your valuable time in the ex-
tosure of a personal reply, but if you do it worthy of notice, I wish you would answer the following question in

The form in which Mrs. Hult puts her question de-

Anarchist at the start, because it presupposes

A RARE CHANCE!
A limited number of copies of "A Woman's Duty:"
air for sale. Hand-picked, and confined entirely to the one

WHAT IS PROPERTY?
As Inquiry into the Origin of the Right of Property and of Protection.

THE PALLIACES IN "PROGRESS AND PROTESTATION"
Writen for the people and as revolutionary periodical the Author. Written
from the point of view of the Woman.

A POLITICIAN IN SIGHT OF HAVEN:
An Anarchist's Answer to a Socialist of the New School.

THE LABOR DOLLAR.
By Stephen Pearl Web.

WORK AND WEALTH.
By J. K. Ingalls.