On Picket Duty.

Ely, the quick historian and economist, says in the "North American Review" that there are two or three hundred thousand believers in Anarchey in this country. This is about as near the truth as the follow usually gets.

Dr. Edward Aveling says: "No arrangement can be equitable into which the word 'Master' enters. No, or the thing 'Master' either; and the latter enters very decisively in the Socialism of which Dr. Aveling is an apostle.

Jesse Grant is a stockholder in A. K. Owen's cooperative enterprise, the Credit Fonciere of Sialo, and vice-president of its sister organization, the Mexican-American Construction Company. The Grants have been very successful cooperators in their time, as Dixon Ward can testify.

I haven't much respect for Colonel T. W. Higginson, but on those rare occasions when he says a brave and, according to me, gives me pleasure to give him credit for it. One of these was his recent editorial in the "Index" in which, as a friend of woman, he condemned the proposition to raise the 'age of consent' to eighteen years.

Liberty's propaganda receives another valuable addition this week by the publication in pamphlet form of Lyndsay Spooner's masterly "Letter to Grover Cleveland." Written with all the fire and vigor of youth by a man who has spent a life of at least eighty years in acquisition of truth and battle for it, this exhaustive exposure of the trickery, fraud, and monstrous crime by which the people are kept in poverty for the benefit of a rapacious few will open the eyes of all who read it carefully and without prejudice. It makes a large and handsome pamphlet of hundred and twelve pages, which I send, post-paid, on receipt of thirty-five cents. See the advertisement in another column.

In a speech recently delivered in Paris, Kropotkin said: "As the idea of the inviolability of the individual's home life has developed during the second half of our century, so the idea of collective right to everything that serves the production of wealth has developed in the masses. This is a fact; and whoever wants to live, as we do, with the life of the people and follow its development will admit that this affirmation is but an accurate sum up of popular aspirations." Then Kropotkin's Anarchism means the liberty to eat, not to smoke; to drink, but not to brew; to wear, but not to spin; to dwell, but not to build; to give, but not to sell or buy; to think, but not to print; to speak, but not to hire a hall; to dance, but not to pay the fiddler. Oh, absolutism! Is there any length, to which you will not go?

In an interesting article in the Detroit "Labor Leaf," Jules Grevelle, writing of the various labor papers and their beginnings, says that Clémenceau's daily journal, "La Justice," is "the official organ of the left or radical wing of the French Communists of the Proudfoots' school." This is not correct. In the first place, there is no such person exists or possible as a "French Communist of the Proudfoots' school," and, not existing, he can have neither wings nor organs. Proudfoots hated and abhorred every form of Communism. "La Justice" is simply an organ of what is called in France Radical Republicanism, and champions a mixture of political and economic reforms not unlike those set forth in the platform of the Knights of Labor. Most of its economic articles are written by Longuet, who, I believe, is a son-in-law and follower of Karl Marx.

A. K. Owen, Boss of the Credit Fonciere of Sialo, recently announced: "We permit no religious sect to enter the society, and that is the main reason we are to organize under the name 'Integral Cooperation.' We cannot permit a religious sect or secret society, firm, co-partnership, corporation, or any two or more persons to organize under the name of 'Integral Cooperation.'" Though not personally disinclined of joining any religious sect or secret society, I nevertheless am thankful that I am not going to Sialo. I prefer to stop cooperating a little short of integrity in order to preserve somewhat of my "individual cooperation" seems to be a very pretty name for absolute despotism.

Those socialists and labor reformers who are engaged in exploiting and fostering superstitious tendencies in order to secure in a roundabout way certain alleged benefits for labor which ought to be secured, if at all, only in a direct and many fashion should be ashamed of themselves. I refer especially to the attempts now being made by various trades and labor unions to enforce the Sunday law upon barbers, traders, etc., and thus enlist the pious people in a movement which on its face means puritanical bigotry and under-neath means industrial tyranny. This is cowardice, hypocrisy, and toadyism. Not that a law directly limiting the hours of labor is one whit less objectionable or tyrannical than a Sunday law, but either adds to its viciousness by concealing its own colors and masquerading in those of the other. Such straws as these show what may be expected from State Socialism, which simply means by a new Church and a new State, from which ever less dissent is to be tolerated than is allowed by the corresponding institutions now existing.

"I thought I knew Mr. Tucker's position. I thought he meant war, and I assure you I was happily disappointed when, in a late issue of Liberty, he denounced Most and his miscellaneous gang." I wonder what words mean most to Mr. A. Warren, of Wichita Falls, Texas, the author of the foregoing sentences taken from a letter to "Lucifer." His writings on individualism show him to be a man of intelligence, but he must use a lexicon unknown to standard English writers. Will he have enough courage to apply the changes in Liberty from which he has drawn the inference that I "meant war?" If I can show that the inference was justifiable, I will try to avoid such language in future. Liberty has taught me from the beginning that force is no remedy for social evils, that the best that is ever to do is to vindicate the right to seek and apply real remedies, and that it is unwise to use it even for that purpose except as a last resort. Guided by this rule, Liberty has opposed the use of force by some of its European employees. Did this warrant any such generalization as that I "meant war? Mr. Warren is one of those who are very much disturbed at the term Anarchey may be misunderstood. This is probably because he so readily misinterprets plain English himself.

In "Woodhull & Claflin's Weekly" of May 2, 1871, Stephen Pearl Andrews wrote these words: "Were I to name an octave of the great writers of the past to whom I am most consciously indebted for my own intellectual culture, I should say Thucydides, Aristotle, Kant, Swedenborg, Charles Fourier, Josiah Warren, Auguste Comte, and Joseph R. Buchanan; and if I were to select three from among this number to whom to acknowledge the weightier debts of gratitude, the name of Josiah Warren would certainly be included among, this smaller number." Mr. T. B. Wakeman, in the funeral oration which he delivered over Mr. Andrews's body, reviewed that great man's intellectual life, not only in an orderly and comprehensive manner, but with considerable detail, the address filling more than two pages of the "Truth Seeker" and bearing evidence of no small amount of care in its preparation. Yet the eulogy of the dead, in relation to his connection with Josiah Warren, his belief in Warren's ideas, and his championship of the two great principles of "Individual Sovereignty" and the "Cost of the Limit of Price," could be found nowhere else than this: "He put out in 1851, in conjunction with Josiah Warren, his "Science of Society," an epoch-making work which should now be reprinted." Mr. Wakeman, as critic, is unable to satisfy the public what he pleases upon the comparative value of Mr. Andrews's various achievements, but, as Mr. Andrews's mental biographer, he does not adequately fulfill the duties of his position by devoting one sentence out of six or eight columns to what Mr. Andrews himself deemed one of the most important elements of his life-work. Fortunately Mr. Warren's great disciple has left himself on record so unmistakably that his disciplehip cannot be winked out of sight by any of the philosophers of Positivism.
EIGHTEEN CENTURIES: OR, THE EVOLUTION OF THE GOSPEL OF ANARCHY.
An Essay on the Meaning of History.

By DYN J. LUM.

In the national assemblies which, while Spain was Arias, had embraced the three estates, in Catholic Spain now changed their representative character. The commune of the nobility had been merged, and survivals both of the Bolsa and of the curia of the church were the sole "parliaments" of the realm. The king, who had been held in awe by the nobles as long as he respected the rights of the three estates, was now told by the Council of Toledo that no king could be accepted, unless he promised to preserve the orthodox faith; and it became "an essential of the monarchy" that the king should be before the clergy in council. The one great object was to extirpate difference in belief, to bring all minds, to the dead level of a common creed. Instigated as the parliament was, it was in the interest of the people, in the interest, indeed, of those who desired the anathema against the evolution of this anathema, that they wished that within a year the Jews in Spain should either embrace Christianity, or should be shorn, scourged, and expelled from the kingdom and their possessions confiscated. Yet we are told that they were quiet citizens, engaging in no tumults, and industrious.

Ninety thousand were subjected to enforced conversion.

The effect of Christian imperialism was soon apparent in deterioration of character.

The assemblies, which under the Arias Goths had developed the spirit of personality heretofor in the race, was now subjected toCiocnerian individualism; the Gothic empire was now told by mediocrity. "The terrible laws against bigotry," says Milman, "and the atrocious judicial persecution, of the Jews, already designate Spain as the throne and center of modern chemistry, medicine, engineering, and, in a word, in blood and institutions left its mark legibly and indelibly." In Spain was cruised out.

The isolation of Spain left the rival primate no authority, and the same inhospitable line that barred them from above, — God, or from below, — the people, seems a barren inquiry. But the verdict of history is that they are frankly expressed; they are an expression of modern conscience. Every Christian is a divine, absolute, fixed, knowing no change and permitting none in practices increased centralization. Power from the people, human, relative, subjective, to the church as a political authority, when it was a wide cut from the center to individuals in spite of forced restrictions privilege seeks to erect. The immense progress thus made in knowledge upon man's nature has never been equaled. The conquistadores of the stony, or the limit of the extremity of the continent, a huge and tortoise mass, the sole representative now surviving the feelings and knowledge of the Middle Ages.

In 711 the Arab Moors invaded Spain. All courage and spirit were crushed, and they had an easy conquest, and at one time threatened to overrun the whole of Christian Spain. Christianity was saved! What our civilization would have been but for Charles's success we cannot say. Yet we may say that the fate of the Christian world, as that as which Christianity saved Europe, the Church of Christ, it is seen, was as it was with the revival of learning the Arabs were to be so uselessly gentle and didn't. Instead of Islam and an awakened. If we had Christianity and the Dark Ages, we must bear in mind that the Muslim of the world is Christ, driven back and turned into himself and confined to the Orient, lost its last opportunity. It is under such circumstances that it is different from what it would have been had it been subjected to European development, as the study of that other Oriental faith, Christianity, illustrates. The diffusion of the study in the one case, and certainly not profoundly different. It was not to the detriment of civilization. We have no reason, to think; Milan was saved, for that. Nor can we behold the evidence of which we are called upon to look for, and of the disparity. It has risen above the thousand, and the destruction of the system upon which the civilization of the soil carried to a higher degree of perfection than ever before. While the white nations of Europe grew and to their civilization in Europe, the Spanish schools in India. The Arab, the Moslem, the Moslem, the Moorish, the Moslem, had been in the centuries of the four centuries for centuries passed and lighted. While the Miras of Christ were issuing bulls against the study of the sciences in the University of Paris. In this century, before which they beheld, the Spanish civilization of ancient Greece was exhausted. Commerce extended its way to distant India. The Arabian nobility had no more sense of the difficulties of suffering, of the sufferings of the palmer, of the suffering of the aristocracy, of the sufferings of the soft nobilities and noble gallantry known as chivalry. But why particular? While it would be too much to assert that, but false, and that the education of the Middle Ages was perhaps the most fatal, if they affirm that it was through their influence that it did pass away.

The seeds of intellectual growth, which philosophical wisdom denied them the opportunity of being cultivated, have been sown, and the fruits of education are the culture of the Spanish language and the education of the people. We have thus passed in review the great facts of civilization. Rome had been in the center of the centuries before Caesar had been this her ruling idea. Her administration of affairs had secured the civil equality of Leam. The Roman Senate, the Roman Imperial, was a footstool which it has never entirely lost in theory. The man was lost in the citizen.

Germany brought what Rome lacked, — individuality, the freedom of the barbor,— the right of the State, — and individual responsibility. Nothing may, were thus brought into contest on the field of the Empire. Although conquerors, they were barbarians, not Spaniards, and with the Spaniards whom they had come to replace. The grandeur of Rome, the Empire itself, lay in three institutions, in her laws, her administration, her organization, her House was an idea, and the name dazzled the eye and survived the fall of the throne. To govern was to possess and control these agencies. Under the general influence of the new element, the nature of the human element in religion constantly asserted itself. Although the Church was the successor of Caesar rather than of the Empire, the Gospel was from the beginning to whom the words of Jesus struck responsive chords. Whether preached in anarchy or in a man to achieve ends, they were still pronounced, though in the East, under the Eastern methods and Western environments they exerted influence. Ideas are vehevable forces, and have their effect independent of the motives of those who do not desire for purposes of the majority of the people, it was a social product. Unlike the idea of authority, it did not descend from on high; it arose from human relationship, and was not the first. It is an element in the ideas of the Oriental theocracies; it held its own against the anarchy of the one and the intolerance of the other, and as the faith to fuse the discordant elements; it has the power, when pulled together, to solve conflicting ideas of civilization into the triune form of the future, — Liberty, Equality, Fraternity.

It is done so far as tracing out the sources of modern civilization. We have yet to trace out the result of the struggle. If our progress is wholly due, as Huckle maintained, to the increase of knowledge, it is important to understand the causes of that increase and the obstacles opposing it. No "strange of providence" will solve the problem save the introduction of Christianity by the Roman and the infidel Saracen, who, cannot, not to confess his religion, but to modify and civilize it. But before entering upon the study of modern history we have yet further scaffolding to remove. It is not asserted in wonder: What is not Christianity a factor to be considered in the Nation's development in the generation of the evolution of civilization? In the preceding pages I have classified the Church as an institution which has produced a nation. The comparison of the Church would often distinguish between organized and unorganized Christianity, I will be more explicit. Nor in the prosecution of our inquiry into the meaning of history can it be

Christianity presents two phases, the human and the divine: Jesus, the man; the Christ, the Messiah. The mind is so constituted that...
we shrink from, they are enamored of, purity; sacriiication, with them is a crime and
dignity, with us is a glory.

Michelet, ever eloquent in chanting the praises of unity, says:

The priest, in fact, was now king. The Church had silently made way in the midst of it, that she might be blended with its evil. Early on the morrow of such a nation, she had avoided the false
theories of Voltaire and Claudel and adorned the great question of human liberty. The savage conquests of the Church, which she had made, resorted to them to clothe their necks to the yoke of civilization and the Church.

To inaugurate submission, to elucidate Roman qualities, surely there was no room for the priest's bias. They were holy, they were beautiful, they were imperious; under the Old Empire had so magnificently ensnared fell into decay; the poet and the priest had been replaced by the priest and monk. The names of Roman authors were forgotten forever, and everyone could say they had never seen his naked body, and even the name, Anna, the man who had never seen his naked body, or even the name, Anna, was his, and the very vestiges, who attained to the distinction of canonization, seem to have been those who were less the orators and more the philosophers. The Church, like her, was the first, not the last, to fall. The Church, like her, was the last, and the first, to fall. They were in the midst of their ruins, and in their place we read of a centurion of one hundred and thirteen years whose feet were never washed and who shuddered in priests' feet on the banks of a bat! Such schools as existed were linked to the last of the emperors possessed but a limitedange of studies, and those only which might make the scholar an apt priest. Poets were more or less ignorant, very few being able to sign their names, and those who could read were chiefly engaged in perpetuating legendary lives of dirty saints. The Church was thus busy watching the struggle that made her for St. Leger to establish a democracy to waste time over grammatical quibbles. True, Gregory the Great established schools, but they were schools of music for the use of chorists.

It has been well said that the same animal, in the same act of his disputes the acquisition, while the expulsion from Rome of mathematical studies gives it credibility.

No more could be said, however, about her future glory and peace as they are often

described. The strict rules of Benedictine discipline, centered the whole monastic life on three cardinal virtues: silence, seclusion, and pious obedience. If they were observed, they were followed by a monastic labor, each of which was, for the purpose of extending the blessings of agriculture and the arts of civilization, and that labor is often enough to engender the most extraordinary thoughts from entering the mind. The result that was not so successful as Benedict anticipated we may infer from a monastic rule, called by Michelet, to the effect that if we lose our head and lose a cow, we lose water. For the monk who had fallen with a woman two days' bread and water!"

To be continued.

IRELAND!

By GEORGES SAUTOIN

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

Carried away, they admired her the very genius of the country, and she earned others, more intelligent, but innocent, innocent! Sir Richard Bradwell, for instance.

He did not notice at all how the trembled with an angry shudder, but only re
doubled his efforts to transfer the muscles of his horse all his haste to reach
his destination.

Once, the animal stumbling and almost plunging into the mud, Lady Ellen di
terupted the ride, Richard, whose insensibility to her indirect ravilies exasperated
her: "Ah! you are mad, my dear, or you have sworn to break our necks and bones."

He offered to pull down her. She could return to the castle, which was a much more
incomprehensible ruse. She could go to look about her, to study her greedily, at these masses
to fight, as one views a tragedy over the footsteps.

He did not wish witnesses of his chapel and wrath as he flung his Marian from the
midst of the braw.

"I am insane, I am so," she said, "very wrongly," feigning concern, but still with
a quizzing air. "I am as anxious as you to learn if this young girl has es
caped the anxious fury of soldiers reputed as all that is tender and bold—men
and women! Is she as able to resist? Has she succumbed? Will she extricate herself with simple reins in her clothing, get out of it with no further danger than her complexes and a few, the marks of which she can remove and which the oblivion of the sadness of the past will eventually
effect?"

She finished her intoxicating confidences just as, arrived at their destination, Bradwell threw himself from the vicar, and Sir Edward did not doubt that she would do something to cause scandal. Her biting voice had just vibrated with the excitement of the fact that Marian, violated, dishonored, by the ad
lady, be en route for Richard, in spite of his love and on account of his love, the pitiable object of an insurmountable, eternal disgust.

And she arrived just in time to see the young girl escape, intact, the fate which she wished for with all the strength of her hatred, and to know that, for Bradwell. If she could have saved her, a young man in her position would have been established between the saviour and the saved in joy, ten

"Merce, humanity!" repeated the Duke, impudently.

She had not seriously considered the risk of scapula; anger had put her on the edge of a reptile, and she heard herself almost from going farther. Now it was better to meet this, her ravishers, and, to accoun
to each other, each—she who had accused Marian of comedy—this rise of appeal and of

"Merce, humanity!" repeated the Duke, shrugging his shoulders: "I promise

to it them. You have driven so fast that you have not been able to learn the new.

The agitator, thanks to those fellows, has escaped."

"Said Lady Ellen.

"That is to say, thanks to them," resumed Newington, "the revolution which we should have deprecaced in cutting off the Duke's head lies in his throat and we should have crushed it under our
feet, without difficulty, as one steps on a reptile whose venomous fangs have

"We would have posted the head of the agitator on all the steeples of towns. His silent mouth would have preached submission after rebellion. If these mad

tioned, the land, without doubt, in fact, they possessed it, and now wish to hold it, in common; we will bury them all in the same ditch."

"They are all right," yodeled with a remarkable unanimity the company of Britons.

"The live general!" growled also the Bunceleys between their set teeth; but they added: "Provided it be not long."

The news spread by the blood-stained garments on the backs of the Irish, certain uniforms slashed with knives told Newington of the gravity of the conflict between the Britons and the Britons; the company of Britons returned warm compliments to these brave, heroic soldiers, the honor of the army, of the nation, and the worthy, the noble supporters of the indefeasible rights ratified by the lives of their sire.

An expusion of hurralls filled the air, and the echo, repeating them, deceived for an instant the Duke, who ordered all to be silent a list.

Horrors sent out were so many, so smacking the victory; he sup
posed that they had already caught the fugitives and were celebrating their success by shouts of triumph, and the disappointment accomplished his wrath to a second outburst.

Sir Edward questioned the sergeant, and the Duke, concluding that this riffraff

was not important. In the south, Newington, interpreting the agitator, had slashed the soldiers of his monarch, and had made them on this their conscience, asserted that he had passed all these days, and, in the last month, "to have been a devoted and respected subject of the Ancients Britons, he, Horace William Newington, Duke of Montmorris, in the name of his very gracious sovereign George

I, declared the viscount of Bunclody and the surrounding territory "out

side of the King's peace!"

The neighboring mountains ground under the weight of the uproar of hurralls. From north, starlings, from south, shrews, singing and jingling the requiem which Sir Bradwell was respectfully submitting to his father, to revoke this license, and try rather to win peace by persuasion, by mildness, by magnanimity.

Newington simply paid no attention.

Newington was leading Edith, who was completely overwhelmed, far away from her shanty, the ruins of which were still smoking, and funereal as a tomb in which she had laid away the ashes of all her own; but he ordered that she be taken to the place of execution.

Inasmuch as her heart blazed at the sentimental aspect of these ruins, well let them be the place before them to come in from the north, starlings, from the south, shrews, singing and jingling the requiem which Sir Bradwell was respectfully submitting to his father, to revoke this license, and try rather to win peace by persuasion, by mildness, by magnanimity.

Newington was, as before, and did not even wait for his son to finish. Disengaging his hand, he gave his orders.

The whole part of the company were to scatter themselves in squads about the village, entering houses and thoroughly searching them, sounding the walls and floors with the butt ends of their mallets, emptying closets, and running their bayonets through the coarse dressings of which was not occupied by invalids.

In all probability Harvey would not be found in these huts, but it was necessary to consider the possibility that, lacking the strength to fly, he had only sought a new hiding-place in the vicinity. And Newington, dementing, and half believing in this hypothesis, left with his officers and soldiers to watch the operation, while four men brutally forced Edith to go back and stand herself in front of the ruins of her house, where the black sparks, driven by the wind, fell upon her.

One of these men, whether by chance or by a change with a comrade and ma

Lord Newington, as before, did not even wait for his son to finish. Disengaging his hand, he gave his orders.

What a noise, what a noise, testimony, all this display of troops to track and arrest him? Perhaps the leader to whom they were attributing the inscription had been seen in the meadows.

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"The coward! the coward!" cried Trevor's granddaughter, interposing and re

But the soldier in question advised them not to strike any more, as the blows

The Duke was not present. One was able to imagine that it, the little, the little, the little, was very little; in order that he might pay his addresses to her, he wished them to spare her old friend. He would be amiable, he would not act like a perfect and proper gentleman, like her, and he only hoped that she would be grateful to him, that he would not ruin her, and that she would not make him wait too long.

He considered her granddaughter; they were dressing his wounds at the spring; she turned her eyes towards Richard to implore him anew, since she found himself, exposed to death, exposed to death; and he exclaimed boldly to his touter: "Go, and never . . . when the Duchess, placing herself between him and the soldier and clutching his arm, said to him famously, but in a low voice:

"But before he could go on, she addressed herself to the Briton, and warned him of the number of young women, today or ever, either by importing her or by putting himself in her way.

Continued on page 6.
A Critic's Oversights.

The "Truth Seeker" of June 29 contains a long article by J. L. Andrew in opposition to Anarchist, which is meant to be profoundly philosophical, but is really extremely superficial. The writer does not know the positions of the Anarchists, and is not suspicious of criticism which has been published as "organized labor" ignominiously fizzled.

But the point of main interest to scientific Anarchist has been that, as soon as the "law" took a hand in this unluckiness, the so-called intelligent American working-man was morally, mentally, and physically routed. He saw strikers and boycotters arrested for "conspiracy" and had nothing to say for "the law" did it. His men had been swindled by the police and courthouse, and dared not open his mouth, for it was the very, very small sanctity in law. Wherever the law spoke, he was dumb.

What an unprofitable proof resides in this ridiculous faux of "organized labor" that it is useless to hope for substantial progress in equity till enough solid sense is gotten into the heads of the masses to make them understand that their own best advantage and protection. How is such a complex system, with so many wants, to be supported? Is there any one with a large conscience, a large pocket, and a large conscience, capable of doing all that is necessary to support a system of organized labor?

We are the abolitionists of the State, after all, that underlies all social emancipation. This abolition we do not propose to bring about by violence, for that would be to act against the principle which we assert to be a necessary condition of the process. The abolition we contemplate shall come about the abolition of ignorance and servile superstition in the masses, to the end that a gradual development of the ballot-boxes and a refusal of the people to voluntarily touch any of the foul machinery of the lie called "government," tyrants shall yet be compelled to survive or perish on their own merits, at their own cost, and on their own responsibility. This process is already in settled operation, and all the powers of authority, fraud, and sanctified violence can never stay it. Anarchism has come to stay.

A Doctrine Not in the Creed.

Dr. Edward Aveing in the London "Commonwealth" gives the following as the creed of Socialism: (1) The basis of society today is a commercial one; (2) the method of production of goods and services is the cause of all evils; (3) the evils of our present-day society are, in the main, referable to this commercial basis; (4) the most effective remedy for these evils is a revolution in the method of producing and distributing goods. According to Dr. Aveing, then, whoever subscribes to these three propositions is a Socialist. I heartily subscribe to them without reservation, and Dr. Aveing, therefore, is bound to admit that I am a good orthodox Socialist. But he nevertheless goes on to say: "Socialists may not all be in accord as to the precise degree of ownership involved in the phrase 'my coat,' when the new order of things obtains. But they are all agreed that no man will be permitted to say 'my coat,' and no man can say 'I do not care who has the coat.' In the same sense as he may today say 'my British Museum.'"

This is not true. As an orthodox Socialist, I affirm that "all" Socialists are not agreed on this. For one, the "revolution in the method of producing and distributing goods" which I contemplate will enable me to speak in exactly the same sense of "my coat," "my machinery," and "my land," meaning thereby my possession and control of them, and not necessarily my ownership of the title in the results of the labor expended by me on said raw material. The same was true of P. J. Proudhon. The same was true of Josiah Warren. The same is true of the many followers of both. I can furnish the number of men and women who do not agree with the Socialists by Dr. Aveing's definition and yet repudiates his distinction between costs and machinery. I once convicted this so-called scientific socialist of an unclarity of language to the effect that he meant a different thing by "machinery" than by "tools." He corrected me on the point of fact. In the first instance he was careful to preserve a clan-like silence; in the second he probably exhibited equal sagacity.

The Wedge of Anarchism.

Behold in Anarchism a wedge that will yet split the Liberal world in twain! Keep pointed, with a hammer of logic behind it, and yet well how to strike, it knows no variables nor shadow of turning. The doleful Liberals see its strange growth between them, and some shriek at it, and some are drawn in. As steel fragments are drawn to a magnet. There is a running to and fro and a crying out of the one and the other as they continue in their destruction of men. But it has consumed its deadly work, it has entered, and the line of cleav- ing is marked. It cannot be remedied, for neither will the wedge strike or is let be, notice it or look it over, it will go on clearing and separating. Its own weight will drive it, every front and every back must aid it, and the very stars in their courses will fight for it. "The tricks of the wedge and thine blade, the haste of its enemies and the keenness of its friends, cannot prevent it. The evolution of the ages is pressing upon it, and must go on.

Woe be to those hard-banded who have indeed laid off the Liberal casques, but who have remained in the same old hide of bigotry and conventionalism that covered their bones when they were Christians! They may get under that wedge and be crushed, or they may dance before its parbiled vision. They will not stop it but it will grind them to powder. They will serve only to labor it faster.
Mormon Co-operation.

To the Editor of Liberty.

In the "Reverent" and "Truth Seeker" Mr. S. F. Putnam gives me a slight rap for defending the Mormons as en-couragers of these schemes. He says: "With the enterprising, and the enterpriser, is as much a right as to any other species of alleged "liberals," he has formed his opinion affixed on a subject which he has not examined. My assertion is based on a variety of views and considerations of which he has no knowledge."

If I desired information regarding the Secular Union and its champions, I would not seek for it from Christian sources; yet Mr. Putnam seems to have obtained my credentials and invitations to read some one's mind to which he has no access in order to amend errors or to acquire wisdom upon the subject, without the least idea of presenting a subject, suits feel competent to decide without evidence. He says: "(1) This, but was unconnected with the truth."

For D. L. L. in "The Journal of Liberty," in some praise for the cooperative system of the Mormon church, but there is no genuine cooperation at all; it is only a form of monopoly, to put the products into the hands of a few. If anything is run by the capitalistic, it is the Mormon church, A. U., M., C. I. L., with its "Holiness to the Lord." There is not a particle of democracy in Mormonism; (2) it is the most thoroughly aristocratic and despotic in the world; (4), it makes the few rich and the many poor."

I desire information upon the whole subject, and I think Mr. Putnam will permit me to look up the "Articles of Association of Zion's Central Board of Trade," covering every county in the territory, and which is the only body authorized to regulate trade in the Territory of Utah.

The objects of this Association are to maintain a Commercial Exchange; to promote uniformity in the customs and prices of the produce; to prevent adulteration and fraud in the market, and to regulate the trade in general; to facilitate the traffic in corn and other of the agricultural products of the Territory; to improve the marketing of our agricultural products; to promote the growth of our agricultural products; to improve the marketing of our agricultural products; to regulate the sale of our agricultural products; to provide for the protection of the interests of the farmers and laborers of the Territory; to advance the interests of the Territory, and to maintain the general prosperity of the Territory.

The organization in Utah is limited to the following.

1. To foster and extend the principles of Self-Sufficiency, Self-Sufficiency, and Independence among the people.

2. To uphold and promote the principles of Liberty, Equality, and Freedom. By Liberty we mean the "equality of opportunity for all." By Equality we mean the "equality of opportunity for all individuals." And by Freedom we mean that principle which enacts that no man shall be made a slave or serf. Freedom is the freedom of the Individual, and which thereby starch the social progress, and prosperity.

3. To expose and oppose that colonial slavery, tenement, tenement, and to advocate Abolition from Voting, Resistance to Taxation, and Private Government or Individual Action. Mr. Walker is called amongst the working people of all ranks, and to turn their attention to their common fears: The Priests and the Politicians, and their co-workers, are but a part of the community.

7. To invite the cooperation of all who have redoubled the innate evils of our governing institutions and desire to see them removed. Mr. Walker is called amongst the working people of all ranks, and to turn their attention to their common fears: The Priests and the Politicians, and their co-workers, are but a part of the community.

8. To promote the formation of voluntary institutions similar to the Mormon Association's, but throughout the whole community, even as the and the neighboring colonies, and with their consent and cooperation, eventually unite with them, forming the American Association of Mormons.

Rights and Duties.

The controversy between E. C. Walker and the Kays in regard to Multitimontian principles is to be very interesting. I understand that Mr. Walker will advance any new argument either for or against the point at issue, for the disputants are well able to take care of themselves. But I cannot refrain from making one or two remarks on the singular views of Mr. Walker, which, if logically followed out, would lead us into some very dark and narrow holes. One or two of his ideas have a direct bearing upon the expectancy discussion.

Mr. Walker now explicitly admits that limitation of office in the Kays; and this I think is quite evident from the following.

I, for my part, would commend to him two facts: 1. To search the court records and see if he can find six cases where a Mormon has sued a Mormon, or can learn of a single case where, in the adjustment of civil disputes between Mormons, either party has paid to one cent for time and trouble taken or wasted fees. Singular conduct in a non-cooperative people, who have been led by the law, to exculpate the lawyer. 2. If he will look up the code of the Mormons, he will find that there is no law that permits him to get a divorce on the ground that his Liberal friends are in conflict with the Christians, twin relics of Utah bigotry, contributed over eleven thousand dollars annually to the "Bethel," a religious body of the entire population! Whether the larger portion comes from the followers of Liguori or of Jesus, I can only say, but I trust that when the time comes for the benefit of the people, of the people, it will be the interest of the people to have the benefit of the people, and that the benefit of the people will be the interest of the people.

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IRLAND.

Continued from page 3.

I am especially interested in her, and for any offence committed against her I will hold the guilty parties responsible, and will punish them severely and without mercy.

"Marlune!"... stammered Marlune, confused.

But Lady Marlune, suddenly overcome, straightened up, took her hand, and, seemingly in confused preparation, she exclaimed: "This is the secret of her generous conduct.

"Thank you, if you wish; in truth, I render you a never-to-be-forgotten service; the history of your people, your past, your fortune, all that you love and cherish, and perhaps your whole life and destiny, are pronounced by me in the harshest fashion..."

Fortune, as near me, I mean you; now that you shall think of no other way, and perhaps the best, to express your love in dress, in oil, in dry, I will see your Marlune; your thoughts, your eyes, your lips, shall belong to me exclusively; you had given them to me, you have taken them again; now you have no longer any way for forgetting them."

"They are looking at us, they are listening," said Bradwell, disturbed.

"What do I care? Admitting that you may be wanting in scruples, that you desire by the most plausible and unobjectionable means to gain a contract, your grateful assurance that she will not yield to you. I calculated on that when I covered her with my shield. She is my debtor; she owes me more life than she owes me honor, and she prides it; the price which I demand of her is yourself! If, in spite of her kiss bestowed on Padraigh, which was a token of her rupture with our race,—and it was that which it signified, was it not?—in spite of this act which I proclaim sublime, if nature should struggle in me to make her obey the attraction of her heart, of her senses,—for you are beautiful, Rinne—you are despicable, and she loves you more—it is possible that she should risk throwing herself into your arms; well! she will be held by this consideration: "Sir Bradwell is not free; he is Lady Ellens's lover."

"Speak lower, or better still, cease to speak at all about these matters!"

"They should hear you..."

"This is my business and my animal, your fervor..."

"And to Marlune, as she drew nearer, whispering. So much the better! I desire that she may swallow that, she shall be ignorant of nothing!"

"But the world?"

"Well; sooner or later, will they not know when we are married?"

"Married! not tomorrow!"

"Sooner than you think, perhaps..."

To be continued.

TCHERNYCHEWSKY'S LIFE AND TRIAL

Translated from the Russian for Liberty by Victor Yarros.

This wondrous and extraordinary success did not turn Tchernychevsky's head. He was neither proud nor vain. He worked very hard; from early morning till night he was at his desk. He loved his work for its own sake, and he was a most industrious man. He had no pride and no vanity, he kept aloof from the elite of the literary world and passed his leisure hours in the society of struggling young journalists and students unknown to fame. He was ambitious, but his ambition was of the noblest and highest order. With the death of Nicholas I, a new dawn dawned upon Russia. The Crimean war had stirred up the sleeping giant, gave a strong impetus to the Russian political and, above all, economic side. The demand for reforms was on the increase, and every question the public was more and more interested in it. Tchernychevsky, in his articles of that periodical. Tchernychevsky was a great man, a thinking man, a man of liberal views, and it was he who was called the "philosophical prejudices against the rural community." Defeated on the field of fair and honest debate, his enemies had recourse to the denunciation of the rural population, and the question of the emancipation of the serfs had been adopted as a weapon by them in their campaign. Tchernychevsky's name was connected with the question of the emancipation of the serfs, and it was he who coined the expression "rural communism." The government attempted to suppress Tchernychevsky and destroy his influence. He was offered an official position by the government, but he refused it. He was tried and convicted of treason, and was sent to a Siberian prison.

"Titular counsellor N. G. Tchernychevsky, a journalist by profession, was one of the editors of the "Sovremennik." He has attacked the government and the church..."

"At the third department of His Imperial Majesty's Police an anonymous letter..."

"In June, 1862, information was received at the third department that a certain Yetschov, a friend of Herzen and Bakounine, was on his way to Russia from Switzerland. By his arrival and by his revolutionary publications, the police succeeded in arresting Yetschov, and among other things found in his possession was a letter from Herzen to Serow, in which he praised the revolutionary movement in Russia with more vigor, and in which Herzen takes occasion to inform his friend of Tchernychevsky's intention to publish the "Sovremennik" somewhere outside of Russia."

"In consequence of this letter Tchernychevsky was arrested and his apartments were searched. As a result of that search:..."

*This Herzen pronounced lie. He did publicly offer to publish the "Sovremennik" at his expense, and offered to pay his collaborators for their work.*
SELFISHNESS TERMINATES BLIND MAN'S BUFF.
G. B. Kelly appears to hit near the mark on egoism versus altruism. Both are facts, but the completely selfish egoist cannot reason such an article as the present one. At the end of the process, and after that he owns and enjoys his own powers so completely that he will not permit an idea to become his master. Such egoists are creatures which the World may mistake for altruists, but the selfish egoists treat ideas as their property, take them apart and examine them at their pleasure, and use them to serve his purpose and do not make them serve the man. The child is physically dependent. The youth becomes subject to the power of ideas. Pretend Christian zeal in which the powers correspond to childhood in the individual. Christianity, rationalism, humanitarianism, evolutionism, socialism, idealism, in a word, correspond to the enthusiastic dreams of youth. In that stage egoism is secured, though it persists without general knowledge of the tools or legacies of the master. The humanitarian idealist is the slave of the Devil, as Humanism is the substitute for God. The individual who finally becomes conscious of himself is, as he is an imbecile in himself. Then he knows that he has been dreaming about something which is, after all, himself. He is incomparable. The process of thought that brings this to recognition can nevermore be a process in which himself would be only a factor, for he is a greater fact than his ideas. Henceforth ideas are simply his possession. True ideas are useless, but any alleged sacred Truth is romanticism, or raft. When he does an act which to others may look unesthetic, it is not under his control. Is it essentially the will of the door—his good pleasure? Then it is purely egoistic. The egoist who has become self-conscious knows what he will, and acts so far as he can. He interest himself in any pupils or neglects any without a thought that he is fulfilling or alkalining any calling or mission or duty, or doing anything that will make a Queer words are immediate. Nothing is sacred or above him. He recognizes forces, and does the best he can to make himself master of what he can. He is not a slave of self, but not those of judging any conduct, as with the idea, or seeking what is of value to understand the intellectual world. Thought be- comes an instrument to determine what course will procure what is desired. Are the means the best adjustable to the end? They are adopted. Justification is a piece of superstition nonsense. Having found the perfect goal, the ego is to recognize a goal, without ever throwing it away. We give in by going away, because we are free. We may give life itself, but to the last we do our own will. Right and wrong, crime and virtue, are simply people's ideas, of no consciousness, the egoistic. It has no idea of common sense, it is making human beings dangerous people. It is not a self-conscious egoist, to whom wrong in natural society means more than punishment. The egoist, as an irresponsible, unconscious, consistent criminal, is the coming force, who will destroy all existing institutions. Mark what is called crimi- nal. It is the one idea which is the one course in which the egoistic pretension of a man or an institution. It will make a great difference when many egoists become fully self-conscious and that of being become unconscious egoists. Language is now Christian; so the egoist has no very appropriate means of expression. His will and pleasure is not. Here. With the want of an idea, the will is the place in which is exhibited and granted. Of course, we will take it. This is the license of our language as the common expression of a single, simple, social idea. The egoists are the only people who are asked to proceed, the thought of many people. They do not wear them. A few individuals, who are such as are, kings, presidents, legislation, and generals, rule the world, and the system is chaotic. When we consider the publication of such books as Fiske's "Scandinavia" and Tchernychevsky's "What To Do?" we cannot avoid the conclusion that something must have happened to the suppression of individual intellects. - St. Louis Republican.

THE CABBAGE-SOUP.
[Temperature: 53° in the Prov.] The only son of a widowed peasant woman had died. He was a young man of twenty, the best workman in the village. This news brought the news of the woman's loss, and went to see her on the day of the funeral. She found her at home. Standing before a table in the street, she was gently talking up cabbage-soup from an earthen vessel, and slowly swallowing it down spool- sponounced by foolish. The old woman's face was sad and troubled, her eyes red and swollen ... but in spite of this she was standing there as erect and firm as if she were in church. "Did you eat your soup? " "Can she eat at such a moment? . . . How little feeling these people have!" . . . And the lady now examined her, when she had lost her little girl and for several years before she had been overcome with grief as not to care to hire a beautiful villa in the neighborhood of Petersburg, but she had spent the whole summer there. The woman was wearing a long. The length the lady grew impatient, and said: "In Heaven's name!" Tamara. I am surprised . . . . Did you not love your son at all? It is possible that you have not lost your appre- ciation of his value. My son is dead, and I am in such a state of pain that I cannot think. "My wife is dead," said the woman, softly, and the tears ran down her hollow cheeks: , "I shall soon die too! My head has been cut off while I was yet living! . . . But why should the soup be wasted? It has been salted."
The lady merely shrugged her shoulders and went away. Still, she said nothing.

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