On Picket Duty.
Ireland's disgrace — Cashel's Grace.
Ireland's lesson: Pat not your trust in priests.
Ireland's Benedict Arnold: the infamous, traitorous, cowardly, accursed, traitorous man.

Ireland's foremost man and real leader: Michael Davitt, the first of her sons at home to ask his countrymen to join with him in the abolition of the "immoral tax." 

Ireland's chief danger: the liability of her people — besotted with superstition; trampled on by tyranny; ground into the dust beneath the weight of two despotisms, one religious, the other political; victims, on the one hand, of cruel Church and, on the other, of heartless a State as have ever blackened with ignorance or reddened with blood the records of civilized nations — to forget the wise advice of their cooler leaders, give full vent to the passions which their oppressors are aiming to meet, and rush headlong and blindly into riotous and ruinous revolution.

Ireland's true government: the wonderful Land League, the nearest approach, on a large scale, to perfect Anarchist organization that the world has yet seen. An immense number of local groups, scattered over large sections of two contiguous states, reared by three thousand miles of ocean; each group autonomous, each free; each composed of varying numbers of individuals of all ages, sexes, races, equally autonomous and free; each inspired by a common, central purpose; each supported entirely by voluntary contributions; each obeying its own council; each guided in the formation of its judgment and the choice of its conduct by the advice of a central council of picked men, having no power to enforce its orders except that inherent in the convincing logic of the reasons on which the orders are based; all coordinated and federated, with a minimum of machinery and without sacrifice of spontaneity, into a vast working unit, whose unparalleled power makes tyrants tremble and armies of no avail.

Ireland's shortest road to success: no payment of rent or hereditary; no payment of compulsory taxes now or hereafter; utter disregard of the British parliament and its so-called laws; entire abstinence from the poll tax henceforward; vigorous, intelligent, fearless prosecution of the land agitation by voice and pen; passive, but stubborn resistance to every "beneficent act of police or military;" and, above all, universal readiness to go to prison, and prove the strength in filling the prisons in a manner by those who may be sent to prison. Open revolution, terrorism, and the policy above outlined, which is Liberty, are the three courses from which Ireland now must choose one. Open revolution on the battle-field means sure defeat and another century of misery and oppression; terrorism, though preferable to revolution, means years of demoralizing intrigue, bloody plot, base passion, and terrible revenges; — in short, all the horrors of a long continuance national vendetta, with a doubtful issue at the end.

Liberty means certain, unalterable, and comparatively bloodless victory, the dawn of the sun of justice, and perpetual peace and prosperity in future for a hitherto blighted land.

The aim of true labor reform is not to abolish wages, but to universalize them. When all men become exclusively wage-workers, no man's wages will be eaten up by profiteers.

We trust that the friendly critic referred to in our last issue, who feared lest Liberty, in its battle against Injustice, might forget its suppression by statute and thereby stultify itself, will be relieved of all anxiety on this point by the detailed editorial statement, in another column, of our exact attitude toward that giant wrong. He has our thanks for giving us occasion to develop this line of thought more specifically than before.

There is a gentleman in New York whom we reverently admire for his intellectual, learning, and breadth of spirit, but whom we are prevented from admiring for his modesty by his use of, last by implication, of the words Pantheists, Stephen Pearl Andrews, and God Almighty as interchangeable terms. He has been much disturbed of late — else his recent writings mislead us — about the Anarchists and their "dread of order," seeming to delight in compounding them to burn children who dreed the fire for his benefit, and that of a great many others who share his misapprehension and concern, we print elsewhere an admirable article translated from "Le Révolte," describing the only kind of "order" that Anarchists abroad or here ever felt the consuming heat of. After reading it, he will see that a repetition of this tiresome criticism can come only from the impertinence of stupidity or the willfulness of perversity. Consequently, being a philosopher who finds his inspiration in neither of these sources, but exclusively in the sincerity of science, he will never repeat it.

The basis on which harmony in the Liberal League has been restored is announced. The majority made overtures by passing a resolution declaring its previous vote on the Comstock laws not binding on the minority. The minority accepted the advances, and wheeled into line. We know that this matter is none of our business; but for once we shall meddle far enough to say that this arrangement does not meet our approval. Not that a minority ought to be bound to anything against its will; only this, — that a body which does not care what its members think about the freedom of the press, but is exceedingly particular to have them endorse such petty measures as the expulsion of complainers from prisons and such objectionable ones as the extension of compulsory taxation and the enforcement by law of whatever scheme of morality the "great man" or "great woman" can contrive, is to be interesting to constant believers in Liberty. These words are written in no spirit of hostility to the League. It contains some of our best and bravest men and women. Not a few of them are among our valued friends. From its first ranks Liberty's soldiers are to be largely recruited, and through its agency much good liberal work is being accomplished. For these very reasons we dislike to see it take the back track, and hence our summons, "Come up higher!!"

About Progressive People.
Colonel P.-bert G. Ingersoll has gone to New Mexico to attend to his mining interests.

The late Dean Stanley Jones was said to an American friend: "Only one man ever called on me who refused to see me; and that man was Mr. W. H. Mellock."

Yea, Ceylone, one of the many banished to New Caledonia for participating in the Caledonian Company, died in Paris September 24 from a disease contracted during his period of exile.

Henry George, author of "Progress and Poverty," sailed lately for Ireland on the steamer "Spain," sent thriftily the "Fish World" as a parting present and correspondence.

Swinhoe's new tragedy, "Queen Mary," — the third part of the trilogy on the Scottish queen, — will be published in a few weeks. Swinhoe has invited W. Whipman to pay him a visit, and the latter poet will sail for Europe a few months hence with this purpose in view.

Two works on Mr. Emerson are about to be published: one a collection of the sermons of Al. A. Guérin, similar in class and effect to his sketch of Carlyle; the other a more careful and elaborate work by Rev. George W. Cook, of Indianapolis, long a student and admirer of the Concord essayist and poet. The Appleton's publishes the former; J. B. Cregg & Co., the latter.

Mr. Parnell was authorized the secretary of the Queen's County Land League to say that he intends to give up fighting himself, and to advocate its total suppression. "Hunting," adds the secretary, "is a very serious step to any one in the cause in which he is interested; the more so, as the life of a man is sometimes sacrificed in the cause."

A monument was erected over the remains of those of Garibaldi's band who were killed on the field of Mentana. The monument admirably expressed the care of it by an ex-Papal gendarme, who had been a hardened soldier, but who, having become a Progressive, has not been the less a true patriot. The monument was erected by the efforts of his friends and admirers, who found his visit an opportunity of giving him a lasting monument. Two persons sent from Rome to investigate — presented themselves as tourists to the custodian, who sold them a ticket and led them through the monument.

Miss Helen Taylor, the valued friend of John Stuart Mill and editor of his posthumous works, anxiously characterized one of his speeches, at a recent meeting of the Democratic Federation, as "the most valuable thing he has ever written," and his speech has been a great inspiration to his countrymen to continue in their work. Two persons sent from Rome to investigate — presented themselves as tourists to the custodian, who sold them a ticket and led them through the monument.

The "Panther," of Florence, recently published a letter from M. Delattre, one of the French deputies for the department of the Seine, expressive of good-will toward Italy. The "Panther," which the writer might, in a complimentary article, has since received the following letter from Garibaldi, dated Capri, Sept. 29: "My dear friends: To cleanse the Italian flag, which has been tattered in the midst of the streets of Marseilles; to tear up the treaty sworn by violence from the Bey of Tunis; to let Belzortz rejoice the Pope not to dismember the republic in the hands of the Bourbon; to create a manufacturer of lies, an alliance with which Italy is threatened, on these conditions only Italians once more enter into the French. Our Aus- trian neighbors on the other hand, the sense and dignity of their promises in our beautiful country are over for ever. And if the (see) are afraid, Italians ought no longer to allow themselves to be outraged."
LIBERTY. 7

"Legitimate Mining."

Some one has favored us with a copy of a very handsome paper called "The Conservative." The principal truth that he appears to have in mind is that the principles of legitimate mining are: we are by no means experts in mining, but, in our view, legitimate mining consists simply in digging minerals out from the earth and selling them to those who desire them for products embodying in them the utility of the materials that which the minerals have cost the miner. If any such business as this is going on in any part of the world, and "The Conservative" is trying to "conserv[e]" it, it is engaged in a very commendable work, in which we have no quarrel.

But what is generally known as "legitimate mining" consists, as far as we have observed, in sinking a large tract of land in some abandoned region which nobody by any chance over visits, paying some alleged mining expert to examine its contents and lie about them in terms sufficiently technical to hide the lie from the unlearned, unwill the ownership of the land in a stock company, elevating the original holders and officers, selling shares at prices corresponding in enormity to the lies that induce people to buy them, using most of the money thus received to pay princely salaries to the aforesaid officials, spending the balance in digging a mine, causing a "spill over" of mining lies about the wonderful results that the "accident" has prevented, assuring the stockholders to repair damages and keep up the salaries, selling the little mineral that may be brought to the surface at the highest possible prices regardless of the labor-cost, repeating these operations until they are no longer endurable and all the fools have been fleeced, and, finally, going into bankruptcy, and, perhaps, "skipping out" with the remaining funds. There is a plenty of such scenes throughout all parts of the world, but that the "Conservative" is trying to "conserv[e]" it, it is engaged in a very durable work, which we fight, tooth and nail. Liberty's attitude toward these and all other swindles is not at all conservative, but very radical, in its root and branch. And their roots are land monopoly and money monopoly.

The Philosophy of Right and Wrong.

The most serious calamity attendant upon false premises in the realm of thought is that the avowed and consecrated enemies of despotism are made to be the persistent advocates and defenders of the pic-}

Soul in a more exclusive sense than in 1776. For Ireland's warfare, to be successful, must be a moral one. The call for more physical courage is less easy as other and lesser persons are called to fill the shoes of these colonists one hundred years ago. What she needs is the moral courage and endurance to bear the silent protest, to laugh, to be indignant, following fast upon one another, until necessity shall drive, and the aroused masses shall civilize world-wide renown. She is not alone, for America isונית קריאה על ידי אדם אחר ואccion de los discursos sobre la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, que son los criterios de la razón y la voz, that nothing in this world is a finality. And even if such a thing were not the case, the fact is that it is not recognized by the highest and most logical minds.

The first duty to-day of every Irish tenant is to heed the manifesto of the League, and pay no rent whatever. Be that manifesto issued as a war mea- sure, as some people suppose, it should be, in pursuance of deep-rooted conviction that "rent is an immoral tax upon industry," it is equally binding on every true Irish heart. "Not one cent for tribute, but millions for effective resistance!"

Irishmen, remember the words of Parnell and his colleagues: "Against the passive resistance of the entire population military power has no weapon." Disregard the cowardly priests! Their aim is to reduce you to poverty, to drive you into a state of helplessness, to make you more permanently poor. The heaviest blow yet struck you comes from their ranks in your hour of sorest trial—from that one among them in which you placed your trust most confidently. His Dis-Carrant’s spears have pierced you, have made you more permanent poor. Remember now, your duty to yourselves, to your imprisoned mates, to your beloved land, to the world at large, and, above all, to the cause of Justice, and stand fast!
LIBERTY.

It is not worth while for fifty millions of people to prove themselves a nation of fools by hanging a fool for a homicide.

2. Could any one more effectually prove himself a fool than by committing a homicide in the expectation that the State would reward him for it by giving him an office?

3. How much mental capacity, how much power to judge of the moral character and probable results of an act, is it necessary for a man to have in order to save himself from the charge of being a fool, and convict himself of being a fool?

4. If a man who, having no malice to gratify and no prospect of gain, commits a homicide upon a peaceable citizen at an open day and in the presence of a hundred spectators, has any other expectation than that his fate will be to end his days either on the gallows or in a lunatic asylum, can he be said to have sufficient power of judging of the nature and probable result of his act to save himself from the charge of being a fool, and convict himself of being a fool?

5. If a man who commits such a homicide under such circumstances is not to be considered a fool instead of a felo de se, then there is no such thing between a man who lays in wait for another, and kills him in cold blood for money?

6. If Guiteau should be hanged, will he be hanged because he is a fool, or because he is a political fool, or because he is being a fool and a political fool, he could not call himself a homicide.

7. If all the political fools in the country are to be hanged, or otherwise punished, for acts that are criminal when committed by men of sound minds, for such acts, as advocating and voting for unjust and oppressive laws,—what percentage of the population are to go unpunished? And what is to become of our political parties, and of "our glorious republican institutions?"

4. If this is to be regarded, in this country, no immunity for political fools, or if our government cannot survive the attacks of political fools of all possible grades, does not common sense declare that the sooner the fools put an end to it, the better.

5. Our government, like most other governments, is carried on mainly by two classes of men, knaves and dupes. It would scarcely be an exaggeration to call them felons and fools. If we must hang either of these classes, is it not cruel and indecent to begin with the knaves?

10. We have two political parties in this country, and the two are of nearly equal numbers. They are tolerated, and even encouraged, because it is agreed, on both sides, that they are a necessary, in order that there may be the truth of each other. And they do tell a great deal of truth, although by no means the whole truth, of each other. And they are permitted to tell it in the presence of all fools in the country.

Is it to be expected that so much truth can be openly told without causing homicide? A few years ago we had a million of homeless, growing out of the selfishness of the government and the foolishness of the people, unless in a single particular, was not worse than it is now, and the people were perhaps no more foolish than they are now. Do not these facts teach us that we should change our government, or keep the truth out of the hands of the people? Can it be expected that a government as bad as ours, and a people as foolish as ours, can get on together without an occasional explosion?

"Cool" Journalism.

Suppose thy toy newspapers as the Boston "Advertiser" and "Journal" should apply their Irish philosophy to the American people, Ireland how the latter should be governed, perhaps she is as all-knowing in regard to other nationalities, and could give her old colonies here on the American shore a few points in coercion. Undoubtedly she would relish doing this, and opportunity would not be wanting if American public sentiment was controlled—"as happily it is not to the least—by such Journalistic "coolness" as the above-mentioned Boston dailies exhibit.

Our readers need not be enlightened in regard to this "coolness." The patron of the "Advertiser" for some time past have been treated to "little batches of what was pleased to call "cool reason." In a word, it has parted itself out as capable of perfectly managing its conduct upon all topics afflicting, in the remotest degree, human well-being. And it has offered specimens of its "cool" and, as Joseph Cook would say, "absolutely lullaby" judgments to the aspiring public. It took up the tribulations and interests of the "he was good enough for them in one hand, and his flaming, annihilating sword in the other. "Ah, happy people!" it cried (or words to that effect): "why don't they will, and give him three cleeves with—"tiger?" Is simply incredible that the don't. Parnell is no more Irish than is Gladstone, he is immortal!"

Here is "coolness" for you, reader. Do you care for more.

The "cool" "Advertiser" sent a correspondent to report, who wrote an extended report of the services at the Channing Memorial Church. Trained, doubtless he knew, in the editorial "coolness," he informs the reader that, in Channing's lifetime, there were those. If Parnell's name would fade out and be placed in the same limbo with Tom Paine's and D'Arblay's. What we have to call the serious attention of our readers to is the "coolness" of the epitaph "Tom." Is there not something admirable in the coolness of the "which" and the "as few as 186 days? Just this: how shall Channing would have sounded, and blessed your stars for this "cool" discrimination.

Radicalism in Rhyme.


Many attempts have been made by persons utterly unmindful for the task to paraphrase in rhyme the abstractions of the Bible, and to produce a "graceful dogma of theology. But for the most part—yes, universally so far as we know—all these attempts have resided in white, vulgar, heterronious and low-sounding words. But none of these adjectives can truthfully be applied to "A Good Word for the Devil," which, upon the whole, is one of the wittiest, cleverest, Russian, and most pointed sneers that have been devised for many a day. This becomes the more surprising when it is considered that the author is an aged man, entirely inexperienced in literature except as a student. The book is written in the difficult metre of Byron in "Don Juan," and contains here and there a stanza that would not discredire that master poet. The author has seen a scene of the ridiculous, an extraordinary folly for happily turning a phrase, and a vast fum of information on all subjects connected with Biblical studies. He is a thinker and an essayist, and that is more than this; The work lacks method, and is marked at many points by crudities due to carelessness, both of author and printer. But it deals most effectually with the avoidances of low and heavy blows at the Christiana superstition, and deserves to be widely read. The teaching of the dogmas of hell, introducing Joseph Cook into the American philosophy. We are impressed with the author's talent and unusual power to sample the fruits and excellence of the work; therefore we append it.

I said that Hell had not then been invented. We have the advantage over Bible times. They burned or hanged the body, worse to be said. When death came, enough of it that the body burned or buried those who have suffered, or were confined to our race. We have the satisfaction of discovering, with eyes of faith, their Hell forever burning.

It would be joy to Jacob could look And see his brother Joseph written to It, Or Elba see the boys the brushes shook As a dog shakes a rat, all roasting well; Or France see the world set off On battle by his act, show her tribe, Who feels that God is a consuming fire.

In this we have the advantage. Joseph X., Who wrote the famous treatises on the Will, Could handle them, but not in verse. A delicate cinder on, that, on earth, was ill; Or Elery Channing, who maintained that three were three times one, not three; He'll lie his deserts. And genius Joseph X. Hark! aarer on his harpy to the blest trinity.

And J. Isaiah Cook, who once applied A microscope to Mary, applied the mystery of the birth of him who died On Capitol; that was . that was the power by power the highest; and Old Gabriel Red Was an idiot: and that Mary Judged, Or Elery Channing, who maintained that there were three times one, not three; He'll lie his deserts. And genius Joseph X.

Two points were general and nothing more. So said the latest science. Then he quoted Jaw breaking German gunners,—a score Of men to physiology education. And said the person we've been taught taudor, And of "original sin" in nature Was a substance, not a person: three Substance, not persons, were the trinity, Which was a substance. Now, I cannot see. Has a substance, which is the right thing, And could do nothing, when multiplied by three, Because the Infinite God, transcending thought; How three noughts multiplied by three How this substance lived on earth and taught, And washed about, and did, and did; Died like a man; nay, like a thief, was crucified. Still he is confident, this Joseph X., To that in some future state, some post-existence, The Devil, or of a score of species And could do nothing, when multiplied by three, Because the Infinite God, transcending thought; How three noughts multiplied by three How this substance lived on earth and taught, And washed about, and did, and did; Died like a man; nay, like a thief, was crucified. So that the dancing record can't be seen, The black and bloomed record was sixes, He hinted at, when reciting yesterday, In the "Old Number," when standing Round and Bright-ye And ghosts, as thick as leaves Or Fallahens, Declared he must have been damned fast, this Joe, sir.

Preach X., that Joseph is sustained In his better? By his Trumpet: for Joseph was damned Should it turn out that the Divinity Is it to be expected, of course, Miss X., and, proud of his paternity, etc.

The brethren were disposed with by quite The clergy thought him, upon this point, tame: He would bring upon the seat a perfect blight. Jesus so father? God so what? When? Then all religion was but a pretext.
ANTI-STAINING OR ANTI-Autoritarians. At this time it even avoided
the name of anarchists. The word a-noarchy (for so it was written
then) seemed to be more acceptable with the
followers of Trownd, to whose ideal of economic
crime, at that time was opposed. But for this very
reason, in order to induce the other, against this,
and this was, saying, further, that the very name of the anar,
which they declared only disorder and chaos,
realized in few results, a lesson to a Greek in the
town. The word, then, has been opposed to its
elementary, ordinary, common
senses were those in which a Greek
anarchist does not only existing law, but all established power, all
authorities. Nevertheless, he yearly resigns the seer,
in revolt—and that is his starting-point—against power, authori-
this year I am discussing with them,
the meaning of order does not mean the
harmony of the future; they mean order, as it is conceived to-day, in our present
the order, that is an order that wishes to destroy.
order, in short—what they mean by order—is not a
confined to a handful of illusions in luxury,
enthusiasm, and the satisfaction of the most exposable
order is the deprivation of these ten-thousand of every
necessary condition of teaching and ideal development.
order to reduce ten-thousands of humanity to the condition of
beasts of burden living from day to day, without ever daring
to seek the enjoyment of knowledge in the study of science and
the pursuit of art—what is order?
Order is servility and humbleness become the normal state of
society. It is the system of bacteriology and hygienic
food, of hunger in consequence of scarcity, sad carloads of wheat on
their way to foreign countries; it is the people
lately occupied and newly occupied in the
through Europe seeking some tunnel to dig, where they may
food and clothing after the law of the almighty
that if the land allowed to
in the rearing of cattle to feed the rich; it is the land allowed to
be served rather than be restored to him who asks no
more than the land that is used to cultivate
Order is woman selling herself to support her children, is
the child compelled to be confined in a factory or die of inani-
workingmen reduced to the state of a machine. It is
the phantom of hunger ever present at the doors of the
labors, the phantom of the insurmountable labors at the
doors of the governors.
order, a minority of a few, versed in governmental affairs,
imposing themselves for that reason on the majority,
allowing their children to old the same offices later, in order
to maintain the same privileges, by strangulation, corruption,
and robbery, and used, and for
Order is the continual war man upon man, trade upon trade,
upon classes upon nation, upon nation. It is the
aspiring roar of man in Europe, the devastation of the
trade upon trade, the sacrifice of each nation on the
on the frontiers of perpetual misery, for
an order to defend itself against the
or to protect its interests. It is the
child to defend itself against the
or to protect its interests. It is the
child, and, having been born deaf and dumb, brought up in the streets,
and after years of suffering from the
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