On Pikeo Duty.

Liberty, Equality, Fraternity, these three; but the greatest of these is Liberty.

Formerly the price of Liberty was eternal vigilance, but now it can be had for fifty cents a year.

Individuals on becoming adults gain their freedom. Are nations never to attain their majority?

The effect of one-half of our laws is to make criminals; the purpose of the other half is to punish them.

Holding a monopoly, the banker is the worst enemy of the human race, being his chief despoiler; without that monopoly he is his best friend, being its greatest civilizer.

It is needless to call attention to the style of our head, as it was designed by Mr. Ipean, 18 Post Office Square, Boston, who, catching with artistic insight the true spirit of our purpose, has produced what is a perfect masterpiece in typography and design of genius and a real work of art, remarkable for its originality, vigour, simplicity, and strange grace.

Liberty takes pleasure and pride in its ability to present to the readers of its first issue the first authentic likeness published in America of the of the most famous and hero of that little Russian band styled by the Pacific News-Gazette as an army of avenging angels.

Sophie Perovskaya. We reproduce it from a photograph specially forwarded to us by a number distributed at the London revolutionary congress, and can answer for its accuracy as a representation of the features of that noble girl. From time to time, as occasion offers, we shall print other portraits of various heroes and heroines of revolution and radicalism.

The arrival of Leo Hartmann in America is a notable event in the history of progress, his mission one with which all friends of Liberty must sympathize, and his self-introduction by a letter to the New York Herald giving a true and detailed account of the Moscow mine conspiracy, one of the most thrilling, absorbing, dramatic, and convincing newspaper articles ever printed. The latter shows him as a fine worker, an heroic worker, a grand man. Liberty extends to him its most cordial salutation and hearty hand of fellowship, and hopes, if he visits Boston, to welcome him in person, when it will do all in its power to aid him and his good cause.

It may be well to state at the outset that this journal will be edited to suit the editor, not its readers. His hope is that what he编 will suit them; but, if not, it will make no difference. No subscriber, body of sub enterprises, will be allowed to govern his decisions, dictate his policy, or compound his book, Liberty is published for the very definite purpose of spreading certain ideas, and no claim will be admitted, by any pretext of freedom of speech, to waste time in the adornment of stupidities and baselessnesses. We are not afraid of discussion, and shall do what we can to make room for short, serious, and well-considered objections to our views. But propagation of such ease and of the press as an expensive luxury, should not be the means of advocating ideas of the most advanced and noblest, should not be the means of advocating ideas that are the very soul of a people, should not be the means of advocating ideas that are the very soul of a people.
No Substitutes for the Ghosts.

The wire "Boston Herald" thinks that Mr. Robert Ingersoll has little to offer in place of the Christian consolation which he assails, and that all sensible people have long since abandoned the prepositional doctrines he so insistently advocates. Thus we have two counts against the great infidel orator. Consider each of them.

"Nothing to offer!"

He walks through the heavens and finds no "ghosts." He is not afraid of, and tells other people not to be afraid of, nothing to offer in the place of the "ghosts." Well, who is? Mr. Robert, or the Universe? "No ghosts;" "no god." That is, no monstrous, only simple Nature manifesting itself in human souls.

No big soul, or universal "boss.

Now, is that a gain, or a loss?

And, finally, no Christian "scheme of salvation" to illustrate the awful God's predestination, a world of immorality, a religion that must inevitably turn, unless he can become his own son, and go down among them, and be killed.

Tragedy or comedy, one hardly knows which; well, Robert says it is all foolishness, no particle of truth in it.

That is, people have been believing something that isn't, and he isn't going to invent another story to put in its place.

No, he has nothing to offer as an offset.

We suppose the morsel of his teaching might be summed up, say, in two aphorisms, thus:

"Don't believe foolish things in order to be happy. Stick to what you can have, and don't go preaching."

One more:

"God is good sense; if you have it, use it; if you have not, drive for it."

2. "Ingersoll is fighting old beliefs almost universally abandoned."

Is he?

Then why murmur, gentle "Herald," because he offers nothing in their place?

-Let no one suppose we do not treat serious sub-
jects reverently; we do not pretend to be god-like superintendents, nor allow that the glitterings, so all is not so serious when superstition is solemn.

The Anatomy of Liberty.

Nine-tenths of life is spent in complaining of wrongs, and trying to abolish them. The average man or woman goes to bed with some wrong hanging on the eyelids. He or she awakes, and generally the first thought is of some wrong. The bed is wrong; the breakfast is wrong; somebody's talk is wrong; some law or custom is wrong. But nothing short of two-thirds of everything is wrong.

The great field of reform deals negatively with nothing but wrongs. The whole of Ireland to-day is an arena of the labourer's complaint of wrongs. The woman suffragettes are advocating wrongs all over the land. So is the prison reformer, the temperance advocate, the greenbacker, the infidel, and even the politician.

The majority of reformers are as true to the government machine by enlisting Tt and extending its capacity for despotism into the remotest corners of life. All these misguided propagandists are yet blind to the main spring of the whole scheme of despotism. They are so much within its fold that they cannot see the maiming or deplorably it. The "Government of God," has exercised in enlisting rational progress, but forget that the State is slow to make the old fiction of a play upon men in the practical economies of life. That is the original machine invented to en-
slave the race. It set up a king in the person of God. Two thousand years ago it took on an heir-apparent in the form of Christ, a prince made more conformational by faith than by the law. His subjects were subsequently distributed into the hands of other agents, known as popes and graded ecclesiastics. This distributing, segregating process has gone on till we have the modern republic. But all forms of government are relative from the parent trunk. The reformer who abolishes the fiction God as a factor of authority in human concerns can never stop, if he is logical, till the whole machine of government which grows and changes, as from wheelwright to upholsterer, stands upon a clear, rational basis. The man who clings to that superstition known as the State, and boasts of having flung away the fetters of theology and priestcraft, does not understand himself. The State is as much a theological superstition as the doctrine of the sternest. It is simply the human side of theology. It is only another application of the idea of authority, which is the central idea of theological discussion. All this we propose to illustrate and amplify, as Liberty goes out upon its mission of enlightenment, from issue to issue.

"Who is the Somebody?"

"Somebody" is the economic power that Labor produces and does not consume. Who is the Somebody? Such is the problem recently posed in the editorial columns of the "New York Truth." Substantially the same question has been asked a great many times before, but never more explicitly. This is the new form of putting it. It has created a small buzz. "Truth's" columns are full of it; other journals are taking it up; clubs are organizing to discuss it; the people are thinking about it; students are pondering over it. It is a momentous question. A correct answer to it is unquestionably the first step in the settling of the appalling problems of poverty, insecurity, ignorance, and crime.

"Truth," in selecting it as a subject, is not only as hamp and honest as herself, but almost makes herself a level-headed, far-sighted newspaper. But, important as it is, it is by no means a difficult question to one who really considers it before giving an answer, though the range of answers is wide. Our arguments and justifications for the position that the State is a Somebody have induced many thoughtful persons to consent to the occasional use of this form of punishment, which they consider less harmful than confinement. These persons are the two groups containing them, they are signed by three men and two women, as follows: Samuel E. Heywood, George W. Johnson, Anne B. Richardson, Elizabeth C. Putnam, Lyman Belknap; and, in a less general but more amusing sense, because the facts differ somewhat, Mr. Samuel E. Heywood is an eminently pious and proper decent in a leading Orthodox church of Worcester, Mass., and a brother of the author of that now famous pamphlet, "Cupid's Tale," at whose plainness of speech on delicate topics in the past he has frequently expressed his disgust. Truly, the influence of the editor of the "World" is making itself felt in an unexpected quarter.

What a wonderful achievement is the "Irish World" newspaper! Telling the most unpardonable truths without reserve, it has, nevertheless, by the very energy of its earnestness, attained a circulation that places it high among the first journals of the world. Liberty is not always satisfied with it, and does not find it always consistent, but, all things considered, deems it the most potent agency for good now at work on the planet.

Who says there is no hope for humanity when there is less a man than Judge E. B. Howe of Concord, Hoar the thoughtful, Hoar the unbinding, Hoar the steadfast, who was lashed supposed to have lost all interest in his fellow-man, actually sees his eyes in a New England jail, and is brought, unharmed, unprisoned, unpenalized, to the bar of the grand jury, cannot feel altogether comfortable under the following rebuke from a former attorney-general of the United States: "The warden is undeniably responsible for the care of the prisoner, and should be held liable against escape. But he has not yet tried, or found guilty of any crime; and, in view of the law, only held for trial. No man has a legal right to punish him until he has been tried, and then only because the State stands by to collect and to protect land-titles rooted in feudal or otherwise. The land would be free to all, and no one could control more than he used. Interest and house-rent exist only because the State grants to a certain class of individuals and corporations the exclusive privilege of using its credit and there as a basis for the issuance of circulating money. Otherwise credit would be free to all, and money, brought under the law of competition, would be issued at cost. Interest and rent gone, competition would leave little or no chance for profit in exchange except in business protected by tariff or patent laws. And there again the State has but to step aside to cause the last vestige of usury to disappear.

The user is the Somebody, and the State is his protector. Usury is the serpent gnawing at the vital organs, and only Liberty can detect and kill it. Give laborers their liberty, and they will keep their wealth; as for the Somebody, Pity is a powerful weapon to steal, must either join their ranks or starve.

A portion of the report submitted to the public by a majority of the Western School trustees concerning the recent investigations of the management of that institution is indicative of the rapidity with which the so-called "prisons" of humanity are disappearing. We quote the passage referred to: "The trustees, with less than 10% more interest than the ordinary public desire to avoid the necessity of corporeal punishment, but they are satisfied that to boys of this character, addicted, as many of them are, to that secret vice which kills both body and soul, solitary confinement offers great temptations and opportunities. We consider that this consideration has induced many thoughtful persons to consent to the occasional use of this form of punishment, which they consider less harmful than confinement." These persons are the two groups containing them, they are signed by three men and two women, as follows: Samuel E. Heywood, George W. Johnson, Anne B. Richardson, Elizabeth C. Putnam, Lyman Belknap; and, in a less general but more amusing sense, because the facts differ somewhat, Mr. Samuel E. Heywood is an eminently pious and proper decent in a leading Orthodox church of Worcester, Mass., and a brother of the author of that now famous pamphlet, "Cupid's Tale," at whose plainness of speech on delicate topics in the past he has frequently expressed his disgust. Truly, the influence of the editor of the "World" is making itself felt in an unexpected quarter.

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Et Tu, England?

England's treachery to Liberty by stabbing her in Johnson County, Missouri, I write on this page is about the decision made in 1861 to secede from the Union, a decision that led to the Civil War and shaped the future of the United States.

"Et Tu, Brute?"

The sentiment of the title is not new in the realm of political discourse. However, in the context of the document, it seems to be a call to arms, a reminder that those who were once allies and friends can turn against each other. The language is vigorous and emotive, reflecting the intensity of the moment.

The paragraph is characterized by its use of rhetorical questions and exclamations, which are common in political oratory. The author seems to be addressing a specific audience or group, possibly urging them to action or warning them of betrayal.

The document is strong in its condemnation of a certain group or individual, and it is clear that the author holds a strong antipathy towards them. The language is charged with emotion, and the tone is one of fervent dedication to a cause.

The document is likely to have been written in a time of significant national crisis, given the language and style. It is a call to arms, a rallying cry for those who share the author's views.