On Picket Duty.

A man can have no more desirable enemies than those who, pretending to be his "warm friends and admirers," make their praise the vehicle of insidious attempts to injure or belittle him in others' eyes.

A. B. Westrup's lecture on "The National Banking System," begun in this issue, was given in Chicago, in reply to Barker & O'Neill's "Defence of that System at one of the "Economic Conferences" held in that city, and made a marked impression.

Ella Wheeler Wilcox is credited with this remark: "The charity of the average man consists in protect- ing a woman against every man save himself." And the necessary laws for "protecting" women protect them against sexual abuse from every man except their "legal" husbands. Now the question suggests itself: is the law such because of men's "cladged" notion of charity, or are the men made morally egotistic by the evil effect of the law? While the answer, abolition of legal marriage is necessary for the elevation of sexual relations.

The Socialist municipal of St. Etienne, France, has abolished the common grave to which herebefore have been consigned all bodies buried at the public expense. Why those whose dearest wish is to in- stitute Communism in. every city, this side the grave should object to it in the grave itself is incomprehensi- ble to an Anarchist. One would suppose that, if Communism must be accepted at all, it would be found less intolerable than anywhere else in the com- mon dust of earth to which we all return. But it seems to be the aim of the Communists and Socialists to destroy all individuality that exists and make a pretense of it after it has gone, — to murder men and worship their ghosts.

To Edward Atkinson's perfectly sound argument that the present accumulation of money in the United States treasury does not constitute a surplus revenue, inasmuch as there are $250,000,000 of demand notes outstanding against the United States for the payment of which no provision has been made, Henry George's "Standard" makes answer by asking if any private corporation would "ever acknowledge that it had any surplus revenue if it possessed an unlimited power of levying taxes on sixty odd millions of people." If Mr. Atkinson were not as blind as Mr. George himself to the wickedness of this power of mandatory taxation, he would doubtless retort with the question: "Would any highwayman ever acknowledge that he had any surplus revenue if he possessed an unlimited power of robbing travellers with impunity?"

A California friend sends me a copy of the "Weekly Star" of San Francisco containing an article which, if a tenth part of it be true, shows that city and State to be under the pestilent control of a band of felons. At the end of the article, the writer, regardless of the fact that this state of things is the direct outgrowth of the government by man, proceeds to add to the powers of this government the exclusive management of the telegraph system, of the banking system, and of corporate enterprises, as well as a vast new field of jurisprudence. To this political servant who has not even the grace to hide in the earth the talent entrusted to him, but insists on using it as a scourge upon mankind, the editor of the "Weekly Star" says: "Thou hast been unfaithful over a few things: I will make thee ruler over many things." I am not surprised to find from another column of the same paper that the editor looks upon Anarchists as resident mischief-makers and noisy blatherers.

Abram Hewitt, who was elected mayor of New York in 1889 to "save society," now confesses, not only that he has failed to save it, but that there is no hope for it in the old method of salva- tions. It is impossible to be honest in administering public affairs in New York without destroying forever one's chances of po- litical advancement. No one is more bitterly persec- uted than an official who tries to fulfill his duty and re- move the sources of dishonesty and corruption. In fact, making these charges Mayor Hewitt seems to imagine himself superior to and more virtuous than his brother "savers," but when he says that he was well aware of this prior to his nomination and election, and only accepted office because of the magnificent political ambition, he had occasion to fear possible regrets, he really proves himself to be far worse than the rest.

The striking Anarchistic definitions of the many familiar things given elsewhere in the paper under the heading "From the Dictionary of the Future," are re- produced from the K. of L. paper, "Journal of United Labor," where they appeared together with many others (of an indifferent nature), without a word of reference or explanation, under another caption. I take it that no editor or contributor or supporter of that paper is to be suspected of being the guilty father of these hecatonal definitions. Supposing them to be the same as those given as the Anarchists' oft-repeated and remorseless as those who write for the atheistic and Anarchistic organs, I still cannot account for their reproduction in such a devout and "conservative" or- gan as the "Journal of United Labor." To say noth- ing in second, could determining such things be the treatment of the sacred institutions of government, marriage, taxation, etc. (which would be simply the most heinous of offences), even to smile at such pro- fanity is unpardonable and impossible in a truly moral and religious soul. Let the "Journal" hasten to ex- plain and apologize, and there will be a damaging doubt thrown upon its innocence.

At last the New York "Truth Seeker" has declared for Anarchy. It says editorially: "There is altogether too much of this "paternal guidance" spirit manifested today, and the newspapers are among the chief sinners. The women make rules for the children, the men en- act laws to govern the women, the educational boards assume the right to teach us religion at public expense, the Prohibitionists want to manage our stomachs, the churches desire to control our actions on Sundays and our beliefs on all days, the municipal government won't let us hang a sign on our own premises, most States won't let us denounce the Bible, the federal government makes laws to regulate the morality of our reading, and the "Brooding Buddhas" of the 'great' daily newspapers superintend the whole lot. The poor, weak individual, as Bill Nye would describe him, stands a mighty poor chance of doing anything of his own volition. The present trend-day is diametrically opposed to Jefferson's clearly stated doctrine that that government which is best government least, but, instead, regards that government best which governs most.

Let's get back to Jeffersonian principles and let every body alone until he or she injures some one in person, property, or reputation. This is Liberty's platform.

I hope the "Truth Seeker" will have consis- tency and intelligence enough to advocate voluntary taxation for the maintenance of the institutions necessary to properly punish crime (injury of person, property, or reputation), and Lyman Spooner's ideas of conducting trials of alleged criminals.

Anarchy's Surprising Growth.

[New York Letter to Jersey City News.]

It is a singular fact that, if you pin most down to what he really believes, — or rather what he thinks that he can support by argument, — you will find it to be the doctrine which is really making the most important progress in this country, — namely, individualism. Mr. Benjamin R. Tucker of Bos- ton, the great apostle of scientific socialism in this country, is now auditing houses, is the most scathing of all the editor of "Freiheit" has always fallen back very nearly to "Tucker's" position in his conversations with the writer, although, he will conscientiously advocate the most ut- terly diverse notions. It is scientific socialism — Anarchy properly so-called — that is making real headway. It is to be found among doctors, lawyers, teachers, among journalists, poets and even in the pulpit. It would surprise anybody to know how many intelligent people refrain from voting because they dis- believe in government. But those cannot be counted because there is no organization of them. The main fact about them is that they are men and women of powerful and well-trained minds.

From the Dictionary of the Future.

Law — A trap baited with promise of profit or revenge.

Lawyers — The heirs of intestates.

Taxes — Periodical bleeding as prescribed by government.

Debt — The example set by a Government to its people.

Prison — An oven, into which society puts newly-made crime to harden.

Army — A body of men kept a thousand days to be used.

Family — Matrimony doing penance.

Jealousy — The homage paid by inferiority to merit.

Success — A veneration that can hide all baseness.

DATYUSHEKA.

[Harper's Magazine.]

From yonder gilded minaret
Be 'de steel-blue News set.
I faintly catch, from time to time,
The sweet solemn midnight chime—

"God save the Tzar!" Above the ruins and the ruins of the grim clotted stone.

And men in dangerous far beneath
Lisen, and pray, and gnash their teeth —

"God save the Tzar!"

The soft refractions sweep
Across the horse of Death's step.
As it some demon in his gleam
Were marching at their ministry

"God save the Tzar!"

In his Red Palace, over there,
Wakfilter, he need but hear the prayer,
How can it dries the broken cry
Wrong from his children's mouths? —

"God save the Tzar!"

Father they called him from of old —
Datyushka! . . . . How 'tis his heart is cold!
Wait till a million scorched men
Rise in their awful night, and then —

"God save the Tzar!"

T. A. Addicks.
Socialist Economics and the Labor Movement.

By Victor Yarros

At this juncture a highly important and fundamental question finds itself in our mind.

Since, as we are told with great stress, nothing more is needed for the complete pacification and harmonization of social antagonisms than an increase of wealth, although, in truth, such increase through such agencies is not only possible, but inevitable, in the natural development of industrial activity; and since, finally, the claims of capital to re- ward and of labor to share in the fruits of their common work, these are perfectly logical, and in no way tend, as Socialists would have us believe, to check or obstruct the wheels of production and exchange,—why, then, are there those wheels of justice and equity, as well as those wheels of industry, which are the essence of the mysterious influences that have such a depressing and deplorable effect on our material relations?

In a word, why is it that Mr. Gunton chooses absolutely to overlook the capitalist to fulfill his part of Mr. Gunton’s programme. Why, then, does not practice correspond to theory, and why are not the aims of labor organizations achieved and their events before the ears of brains, and the latter disinterestedly consulted, foretold.

To this question Mr. Gunton somewhat tardily gives an answer which caps the climax of absurd misunderstanding of economic progress everywhere manifest in the late anti-Socialist literature and protest literature in general.

The "inverted notions of economic movement" have, naturally, led to the mistaken and not anomalous industrial policy. — "Having adopted the correct course in the interests of a society which is made up of the larger economic units, the capital-labor movement will be seen to be as absurd as a consumer." How very simple! Because employers have governed themselves with the thought of securing the labor of the masses, and because even the smaller capitalists, we are in the midst of industrial war and confusion. But as soon as we fail in relating the fallacious reasoning of the oversold theorists, and convince capitalists that it is in the interests of a society which is made up of the larger economic units, the capital-labor movement will be seen to be as absurd as a consumer.

Certainly the stupidity of a man who thus views industrial history is not of the common order. The Socialist who is to destroy an entire society by a spurious theory, is practically a man of insanity. Rousseau is outdone.

The fantasy of human individuals coming to the question of a social compact becomes the boldest invention of a commonplace mind. The idea of the capitalist of today, in pursing their economic policy, deliberately follow definite and distinct instructions elaborated for their guidance by theoretical economists. Really, we can almost imagine how the affair was conceived and accomplished. One fine morning, some centuries ago, the wealthy owners of all kinds of property, disgusted with the "monopoly" and national monopolies of labor-lack of competition and the like, met together, and after a long argument, and of which we cannot disentangle the true and the false, finally agreed to confine the enterprise of organizing a new era in the hands of one man, who was to decide the means of procedure. It is, perhaps, not at all to be wondered at, that this gentleman, after spending some years in this business, should have thought out the whole problem of capital and labor, and should have been sent to all learned men of the time, they turned out in full force. The men of wealth who were formed in the days of the ancient and middle ages, the and leisurely, busily organized his new system, until it was finally established.

As a result of that conference the capitalistic system came into the world; and the modern relations between capital and labor, and wealth and labor, are the direct outcome of this, and of the largely exaggerated that remarkable gathering.

"Profits rise as wages fall," was the central truth of the science, and the enterprising gentlemen who, weary of the feudal system, and the capitalistic system, and who were the first to get the truth, and who quickly learned and remembered that truth, and since then have governed themselves: actions in accordance therewith. They endeavor to grip the laborer down and keep them a slave to them. In this they proceed with discretion and care, for they are wiser than the idle and would-be economists, who have had no experience of large affairs, and who have no power over the laborer.

If the laborer finds that he is threatened with a lowering of wages, he must endeavor to lift those below him if they wish to rise still higher. Happily, however, no new international convention is now required. The trouble and expense are not to be dissatisfied; and the capitalists, the economists, the wage-creators, are the leaders of the great scientific group that is entering upon the new era.

The work of Mr. Gunton’s profile philosophy or endorsing his "science." Mr. Gunton had before a number of people, but what is beyond all others, that the capitalists are in the interests of the social security of a scientific group that is entering upon the new era.

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THE NEW METHODS OF PRODUCTION HAVE INCREASED WEALTH THAT THE FEW CAPITALISTS, NO MATTER HOW EXTRAVAGANT AND WASTEFUL THEY MAY BE, IN LIQUIDITY THEY MAY REQUIRE, WILL EVER WANT TO ACQUIRE IT. THE SMALLER THE FRACTIONS, THE LESS WILL BE THE EXPLOITATION. IF PRODUCTION IS TO CONTINUE WITHOUT INTERRUPTION, A MARKET MUST AWAY FROM HOME MUST BE FOUND FOR THE SURPLUS PRODUCT. IT IS IF IT IS FOUND, THE RESULT IS THE CONSUMER. THE PRODUCTION WILL GROW AND EXPAND IN MANY CUSTOMERS. IT IS A PRINCIPAL WHICH HAS BEEN HARMED. IF PRODUCTION IS TO CONTINUE WITHOUT INTERRUPTION, A MARKET MUST AWAY FROM HOME MUST BE FOUND FOR THE SURPLUS PRODUCT.

LAW, MARRIAGE, AND DIVORCE, AND THE SOVEREIGNTY OF THE INDIVIDUAL
A DISCUSSION
BY
Henry J. James, Horace Greeley, and Stephen Andrews.

Mr. Andrews's Reply to Mr. Jamp and Mr. Greeley.

Continued from p. 127.

HENRY J. JAMES.

True, it is a pitiful, and of what use to the capitalist is the surplus product which he holds from the laborer and cannot consume himself? Why continue to play the dog in the manger? Let his recognize that the profit to be made on the labor of the community is an economic profit, which will benefit the laborer without really and materially injuring him. All that he so cares about is the preservation of his comfortable and pleasant mode of living. No, pending the assumption that he can be reduced to the laborer, being immemorially, relieved, would not be likely to press matters further, and would willingly agree to indefinitely postpone the settlement of the question as to the capitalists. Governments are ill-advised, and in being on their own standpoint, fortunately, a compromise of such a nature is an impossibility. This scheme might be practicable if there were but one capitalist in opposition to the laborers, or if the same thing that if the capitalist class, while engaged at the laboring class, presented a stiff, harmonious, cooperative front; if in their own rank, a reflected peace, order, identity of interests, and unity of purpose. Thus would the capitalist be victory the power of the laborer be a guarantee of their own advancement, and there might be hope of inducing them to view the laborer instead of the capitalist, as their own advocate. But not so now. The capitalists have not for their motto as it is better to lose the laborers. Economic relations not being governed by benevolence or even far-seeing prudence, the capitalist draws no line at which his war with the laborer ends. This is a critical war. It is that of the剥削者 and without a market for his wares, he, instead of entering into his laborer in front of him, savagely turns upon the one next to him, in his interest. To this end he tempts and drives him out of his class. He sees that the quickest way to himself from ruin and create a greater demand for his own product is a kill a competitor. Thus not only does the capitalist no longer need for him the laborer, but that which is in the laborer. The capitalist is not the same as the laborer. The individual capitals seek to escape the evils growing out of their class monopoly by greater concentration of the monopolized wealth. Whatever the ultimate consequences of their concentration may be, it is evident that they are war is there. These war is the victory over the laborer's indirect result, but those engaged in combat can only think of direct results. Accordingly, the fight among the capitalists will certainly be, and will only end if the poverty of the laborers becomes more and more intense.

Is it not the climax of lunacy to expect that a sermon on the laborers' possession of the whole world, and bring the war to a close? And is it not evident that it is equally useless for laborers to expect any substantial concessions from the capitalists?}

LIBERTY.

The new methods of production have increased wealth that the few capitalists, no matter how extravagant and wasteful they may be, in liquidity they may require, will ever want to acquire it. The smaller the fractions, the less will be the exploitation. If production is to continue without interruption, a market must away from home must be found for the surplus product. It is if it is found, the result is the consumer. The production will grow and expand luxuriously. It is a principal which has been harmed. If production is to continue without interruption, a market must away from home must be found for the surplus product.
The appearance in the editorial column of articles over his signature, while the editor's initial notice that the editor approves their central purpose and general tenor, though his power to prostitute a principle to the further- or word. But the appearance in other parts of the paper of articles by the same or other writers by no means indicates that he disapproves them in any respect, such disposition of them being governed largely by motives of convenience.

Ergo and Presto!

In Henry George may be seen a pronounced type of the not uncommon combination of philosopher and juggler. He possesses, in a marked degree the faculty of luminous exposition of a fundamental principle, but this faculty he supplements with another no less developed,—that of using a given belief as his fundamental principle and the false applications thereof which he attempts that only a mind accustomed to analyze can detect the flaw and the fraud. We see this in the numerous instances in which he has made a magnificently defence of the principle of individualism in theory in which he is so strongly denied in its pratic

Ergo, there must be perfect liberty of banking; presto! there shall be no labor saved by bank employment. Here, by the sly divorce of money-issuing from banking, he seems to justify the most ruinous of monopolies by the principle of liberty. And this is but an abridgment of the road by which he reaches very many of his practical conclusions. His simplicity and clearness as a philosopher so win the confidence of his disciples that he can successfully play the rôle of a prestidigitator before their very eyes. They do not notice the transformation from logic to legedemain. For a certain distance he proceeds carefully, surely, and straightforwardly. But, just as surely, when the minds of his followers are no longer on the alert, presto! he suddenly shouts, and in a twinkling they are switched off upon the track of error without a suspicion that they are not still bound direct for truth. It is this that has on occasion been the opposite of its opposite, to use truth as a tool of falsehood, that makes Mr. George one of the most dangerous men among all those now posing as public teachers.

One of the latest and craftiest of his enemies in this direction was committed in the "Standard" of June 29 in a discussion of the copyright problem. A correspondent having raised the question of property in ideas, Mr. George discusses elaborately. Taking his stand upon the principle that productive labor is the true basis of the right of property, he argues through three volumes, with all the consummate abilit

No man can discover anything which, so to speak, was not put there to be discovered, and which some one else might not in time have discovered. If he finds it, it was not lost. It, or its potentiality, ex-long to me, just as the sheets on which he wrote and printed belong to him. But the particular combination of words belongs to neither of us. He discovered it, it is true, but that fact gives him no right to it. Why not? Because, by the use of his own phrases, this combination might have been inevitably and naturally potential before he caused; "it was there to be found"; and if he had not found it, some one else would or might have done so. The work of copying or printing books is analogous to the production of wheelbarrows, but the original act of thinking or composing, is analogous to the invention of the wheelbarrow; and the same argument that demolishes the right of the inventor demolishes the right of the author. The method of expressing an idea is itself an idea itself.

The exposure is complete. But will Mr. George acknowledge it? Not he. He will ignore it, as he has ignored similar exposures in these columns of his juggling with the questions of rent, interest, and money. The juggler never admits an exposure, or a doubt of his right to his business. He lies low till the excitement has subsided, and then "loba up serenely" and saucily to hoodwink another crowd of greenhorn with the same old tricks. Such has been juggler George's policy heretofore; such it will be hereafter.

Perfect Men.

The social condition at which you are aiming is all well enough for perfect men and women, but for such a creature as we are. So long as the human nature is not more perfect, so long as men are still the slaves of their passions and selfish promptings, so long all your fine talk will be of no avail, so long there must be some awe-inspiring government. Thus runs one of the stereotyped objections of the government. The public has been often refuted, it is brought forward again and again both in the press and in private conversation, so that it may perhaps be worth while to consider it once more.

To be sure men are domineering, avaricious, quarrelsome, incapable to effect in every way the genuine guardsians of their own advantages, and incredibly stupid victims of spoliation. That our present State and the social economic system based upon it are excellently well adapted to develop just these very trying and inconvenient human imperfections to a most dangerous point, is known even to the governmentalist who has any humanity and eyes to see. But the superas

The whole of the preceding paragraph is quoted as inclusive, future perfectly worded by the taming of the human animal. At last, however, we have overcome purgatory and lades; and are we any the worse for it, because this sword of Damoses no longer hovers over our lives with awful threat? On the contrary, the more intelligent portion of mankind is finding out that Christianity is now endeavoring to do away with the horror beyond the grave because of its degenerating influence on the living.

Let us examine those of the human frailties most insidious and most pernicious; we shall find the days set for development that may open up to them in a condition of society devoid of government.

For the domineering spirit there certainly remains little hope, for it will be a commodity for which there will be no demand. Where governing has come into direct competition, where it is absolutely necessary which fa

To avow, however, with its host of small and great evils, there seems at first sight to be given much freed play. But of this, too, a somewhat closer examination reveals the State as the main support. Without, or rather, State-protection there would be no property, power, and money, and in the wake of the abolition of interest will follow that of profits and rents. Whoever may then desire to pocket more than the results of his toil, either manual or intellectual, can no longer do so through more cunning speculation. He must take the
trouble to accomplish an actual, unspiritualized feat at burglary or highway robbery, or acquire the legen
dary necessity to pick his neighbor's pocket in other than the common mode. But by now and in the earlier stor
ing straightways begins to look if it has to be done di
directly and without legal license. It impairs our esteem
among our neighbors, and we do care somewhat for re
spectability. Among respectable people, then, there will
be no lack of the temptation of initiating penal law, but there are plenty of people who have not yet arrived at this exalted vantage-ground of respectabil
ity, and they will steal and rob and kill without let or hin
drance. See let us.

Emerson says of California in her pioneer days that she "had the best government that ever existed," i. e., none at all.

Pins of gold lay dancing outside of every man's tent, in per
fect security. The land was measured into little strips of a few feet wide, all side by side. A bit of ground that your hand could ever reach would bring one hundred dollars, or even the edge of your strip; and there was no dispute. Every man throughout the country was armed with knife and revo
lver, and it was known that instant justice would be ad
ministered to each and every, and perfect peace reigned.

"I wish to be excused from the comforts and enjoy
ments of such a peace," exclaims many a gentle citizen, who feels a cold chill creep over him at the mention of the words knife and revolver. "For if I part prefer the club of the policeman." Even if, at the instigation of rich men, it was done down laboring men in the most arbitrary manner?

We must bear in mind that the pioneers of Califor
nia consisted mostly of a rude, adventurous class of people whose chief if not exclusive object was wealth. Is it then strange if these delights extended to the next, but we do not think of and hope for an orderly social life without a
government and without laws, composed of individuals not passionless and perfect, but of the same erring, faulty type to which we belong, full of anti-social ten
dencies and self-seeking? Is it any point of invasion, but who will well know how to protect themselves against the encroachments of their fellow-beings on their pos
sessions, their personal safety, their comfort, and their liberty?

Undoubtedly the Anarchistic communism will not be wanting in those who will strive to achieve liberty. Indeed, the probability lies near that every one of us would be liable to become guilt of such abuse in one way or other, but would our vigilant neighbors be just as liable to resent every transgression? "Do what
soever you may do," will be the injunction, "do it as your own cost. Dare to endanger in any way intentionally the possessions or the person of your neighbor and bear the inevitable consequences."

I even claim that it will be less possible to sin against the common interest by them if there is a cause, as it now, and that Anarchists are justified in this con
clusion because they take into account human nature as it is, and not because they foolishly assume an im
provement in accordance with the supposed Anarchistic ideal. But although they do not presuppose perfect men, they are calmly confident that Anarchi
stic liberty will develop an intellectually and physi
cally more beautiful and stronger race than any that has ever walked the earth.

Much indeed must be struck from our code of morals and from our social duties, according to which all values are determined by the time and labor re
quired for their production, and by means of which equity and economic equality will be secured, will in a
certain sense be also the regulator of all social rela
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stic liberty will develop an intellectually and physi
cally more beautiful and stronger race than any that has ever walked the earth.

In the ordinary sense of the word, the sense in which it is applied continually in the business world, where dollars and cents and kindred narrow interests are involved, but they are certainly dishonest and hypocritical in the in
terest of their party, religion, and sex. They are Jesuits, and act upon the principle that the end justi
fies the means. Holding their aim to be sublime and lofty, they do not scruple to use the most foul and de
grading means to secure it. Whoever dares to maintain a position unfavorable to them is treated as a personal enemy, and, no matter what his motives or re
ason, is lied about, sneered at, calumniated, and de
nounced as a wretch and of illtid.

Between these two forms of dishonesty, people are not as
likely to be the destroyers of the other, because religious spl
it which has cost mankind so much blood and anguish in the past and which, finding the theological realm no
longer sufficient for its satisfaction, possessed itself of the hearts of those "liberal" and heretical crusaders who are engaged in fighting out the living political, social, and religious war of today. I have much more hope for a man who is dishonest in pursuit of gain and other "worldly" interests than in one who is base and hypocritical for the sake of "reform."

A reformer who cannot afford to be fair and just to protect the impecunious (when not carried too far) mildly and indulgently, discerning in it a mark of alt
trusive superiority. I, on the contrary, abhor it with all the intensity of which I am naturally capable, and re
plore it as the curse of the reform movement. It is another instance of the effect of the long and religious spl
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V. YAROS.
THE RAG-PICKER OF PARIS.
By FELIX PYAT.
Translated from the French by Benj. H. Tucker.
PART FIRST.
THE BASKET.
Continued from No. 137.

"Be quiet!"

"Yes, until the formalities are complied with. It is the law in your case. For loans of more than three dollars, regular papers are required and the testimony of two honorable persons."

The man who had entered under Madame Didier and remained hidden in the corner, rose suddenly and spontaneously offered himself at the window:

"Two honorable persons—there is one at any rate?"

"You know Madame?" asked the clerk, with a look of disdain.

"I should say so; I live in the same house."

"Who are you?"

"Jean, dealer in rags."

"Wholesale?"

"Wholesale and retail."

"Let us see, are you established? Have you a license?"

"You mean a basket?"

The clerk became angry.

"Confounded bixin, away with you! Clear out, and be quick about it! Who ever saw you?"

Jean did his best to restrain himself.

"I tell you that I am the witness of this poor lady; and, since you will not lend to her, you at least will restore her property."

"What? You are doubting? This must not be in conspiracy... Madame Didier took the rag-picker by the arm."

"Thank you, Monsieur Jean," said she, alarmed. "Make no scene. I prefer to abandon the basket—there is wickedness in it."

"The regulations apply to all," concluded the clerk. "And no comments, or else..."

And he pointed to the officer, who stood ready to intervene.

"Miserable quirk-driven!" exclaimed Jean, grumbling, swearing, storming. Nevertheless he suffered the widow to lead him away.

"Now, there you are experienced," said he, waving the street. "And they call that the Mount of Piety! I was not acquainted with it, but I shall remember it."

The widow started to go, after a final expression of thanks.

"No," exclaimed Jean, "this must not be in conspiracy, you have been robbed as if this were the forest of Bondy. Mount of thieves, away with you! Oh! I wish..."

"I pray you, for pity's sake, do not make my pitiful situation public. I should die of shame as well as pain."

"Well," answered Jean, "I will be silent. But on one condition,—that you permit me to do... What and without regarding it as of any importance... Within the last week I have saved a dollar..."

"Never! Thank you again, and farewell, Monsieur Jean."

"But I tell you that it is for the little one, as you said just now to the woman who was poorer than yourself!"

And he pocketed the coin into the widow's pocket.

"You may return it when you can; it is you who oblige me. The money is well placed. Perhaps I should drink it up. It is agreed? For Marie! A revoir, Madame Didier."

And he slipped away as if he had robbed the widow.

Stop, honest Jean; you are not the robber; the robber is the Mount of Piety! The poor mother, surprised and deeply moved, could not restrain him or recall him to return his money.

"Worthy man! when I can! But it is impossible. He does not know my situation. Rent tomorrow, bread today. Oh! it is all over! Poor Marie, in losing your father, we have lost all."

And with lowered head, ashamed of this forced loan, the first of her life, she went back to the quarter in which she lived, hurrying away as fast as possible from the headquarters of misery where all Paris on "the nail" can satisfy both Heraultis and Democritus, giving them something at which to laugh... and to weep.

CHAPTER VIII.

CANELLE & CO.

Everything here below has its parasite: wealth has flatterers; want,urers. Fortune and misfortune, everything is exploited,—misfortune especially!

Widowed, exhausted, ensnared, Louise Didier was also an object of prey. What was she to become? Should she prostitute herself or kill herself? A dilemma without a difference. Creator! by her condition and by society which creased it, she bent her head, dwelling in deceptions from her famished little girl and upon the real-day which we approach to complete their ruin. She had no hope left save in death for both mother and child.

But on seeing the Faubourg Saint-Antoine, an idea struck her as she tied upon a three-cent piece which bore three signs.

The first and most complicated was phrased in the following obliging terms:

PROVIDENCE.

Pence-Tickets Purchased, Admisible on Easy Terms.
Sales on Installment. Very Easy Payments.

The second, more laconic but no less benevolent, read simply:

To be continued.
The National Banking System.

[A Lecture recently delivered in Chicago by Alfred R. Wastrom.]

Mr. George E. Whitewater, Wisconsin, has recently (1860) issued a pamphlet entitled, "Report of the National Bank System, as to how and why it should be discontinued."

In his presentation, the author suggests that the National Bank System's success has been due to its ability to efficiently and effectively manage the nation's financial needs. He argues that the system has been successful in stabilizing the economy and promoting economic growth.

A key feature of the National Bank System is the issue of national bank notes. These notes are backed by government securities and are considered to be as good as cash. This has helped to reduce the risk of deflation and inflation, maintaining a stable currency.

The author also discusses the role of the banking system in facilitating trade and commerce. He notes that the National Bank System has played a crucial role in promoting economic development and growth.

Overall, the National Bank System has been a significant contributor to the nation's economic progress. Its success can be attributed to its ability to manage monetary policy effectively, ensuring stability in the financial system.

To conclude, the National Bank System has proven to be a valuable asset in promoting economic growth and stability. Its continued existence is essential for the nation's economic well-being.

J. W. Lloyd.
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BY

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