On Picket Duty.

The next meeting of the Anarchists’ Club will be held on Sunday, February 26, at half past two o’clock, at 179 Tremont Street, for which occasion a debate has been arranged between Laurence Greenwood and Victor Yarros upon the comparative merits of Collectivist Socialism and Anarchist Socialism. The Boston “Labor Leader” says that these workmen who have secured a normal eight-hour workday would not exchange it for all the philosophy of Proudhon. I really believe it is. Where ignorance is bliss it is folly to be wise. But the Proudhonians know not to cast pearls before swine, and they have no use for people who are constitutionally incapable of forming higher ideals of happiness than a twenty per cent., reduced-in the number of hours daily given them. The intelligent workmen are sure to find out some day that Proudhon’s philosophy is not to be exchanged for anything short of its practical realization in actual life.

“Freedom,” the London journal edited by C. M. Wilson, is supposed to perform in England, for Prussia, Kropotkin the same office that “La Révolte” performs for him on the continent—that of proclaiming his distinctive views. At any rate, it is the English organ of “Anarchist Communism.” The February number has these words in its leading article: “There is scarcely a form of wealth which, if monopolized, may not be used as a means of extorting unpaid labor from the needy. All wealth, therefore, is a public possession, and the principle upon which it must be shared amongst the members of the community is, to each according to his needs.” The Italian Anarchists have as much to say about the “proletarian community” as the English Anarchists have to say about the “anarchic state.”

In my last issue, I gave a brief outline of the theory of the anarcho-communist society. I shall present the principles of this theory in the following pages.

On the other hand, the English Anarchists have a more optimistic conception of the future. They believe that the Anarchist state will be a society in which all men are free and equal, and in which all property is held in common. They believe that this state will be a society in which all men are free and equal, and in which all property is held in common.

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INTRODUCTORY CHAPTER.

The columns of the New York "Tribune" have been ably, though not altogether favorably used by the editor of that influential journal. After detaining me for more than a day I was forced to leave the premises, and Mr. Greeley of length returns them to me, accompanied by a private note, apprising me of his intention, though not assigning reasons for the declaration of both my policy and his editorial principles.

The notional grounds for excluding my comments upon positions assumed and arguments in support of these positions are, first, that my reply "do not get the discussion one inch ahead." I obviously could not put the discussion ahead by stating and developing new positions, until I had answered those assumed by my opponent. Whether the real reason for "burying" my polemic was that I did not move the last inch ahead, or that I did it rather too effectively and completely for the maintained popularity at the "Tribune" office, so many readers as I shall never be able to reach, with some little industry on my part, will have the opportunity to decide. Nor shall any expression be employed by me which is intolerable to the public sense of decency, and especially that the medical illustration of my body are inevitable, and even desirable at some times, as for the good of the community, and that the evils to which they are to be attributed are in the nature of a necessity which might reasonably be supposed likely "to dash the crucible of Mr. Greeley's brain, and render it "beyond all repair." The defenders of slavery, and the fashionable aristocratic classes everywhere, may, at first sight, appear to be at a disadvantage, not only in their own particular condition, but in the general character of the national character. It is true that slavery is a form of debauchery, and enforced debauchery, although covered by the respectable garb of legality, is not pleasing subjects for contemplation; but to my mind they are still less fitting. There are no more legal forms, and it is true in 18.51, than in 18.50, that all crimes are of the same character. That is the reason why Mr. Greeley has, and for the same reason, have "to respect that for which the citizen's exactions", by the thanks of the "Tribune" may be found, and for the same reason, he has "to respect those sentiments only which are the expression of a sentiment or an idea of a man of character." He has, and for the same reason, he has to respect all those sentiments and ideas, which are the expression of a sentiment or an idea of a man of character.

I can discover no reason, consistent with my principles, for prohibiting a writer who has been permitted to consider himself a notgood; and not to be told, that it is a form of debauchery, and enforced debauchery, although covered by the respectable garb of legality, is not pleasing subjects for contemplation; but to my mind they are still less fitting. There are no more legal forms, and it is true in 18.51, than in 18.50, that all crimes are of the same character. That is the reason why Mr. Greeley has, and for the same reason, have "to respect that for which the citizen's exactions", by the thanks of the "Tribune" may be found, and for the same reason, he has "to respect those sentiments only which are the expression of a sentiment or an idea of a man of character." He has, and for the same reason, he has to respect all those sentiments and ideas, which are the expression of a sentiment or an idea of a man of character.

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was that Mr. Grecy found himself completely "headed" and hemmed in in the argument, with the astuteness clearly to perceive that fact, while he had neither the time to ponder the schemes and device a plan, and the frankness of a man of action to acknowledge a defeat. Hence, there was no alternative but to apply the "jug" and "squeeze" by the exercise of that power which the present organisation of society has consecrated to himself. But fortune made him the emperor of Austria, and a master, he would have done the same thing in a slightly different manner, in strict accordance with his character, and the principles prescribed in this discussion. He is not a man to whom they suppose that he has any genuine affection for freedom. They had it only so as prejudices or education inclined them to favor this or that issue. He has no feeling of any connection of it to humanity. The public clarity and the immense importance of such a position will justify us, I think, a group of great esteem, and I should have been willing to attempt it, in the same manner as we investigate the character of a politician, or as Mr. Grecy himself would analyze for us the premonitions of Louis Napoleon or Mr. Disraeli. Such considerations will always animate the portraiture of Mr. Grecy a few short outlines of Mr. James, contrasting them a little further in his "Lives of the Great Men."...
Jordan Not an Easy Road to Travel.

Those equitable relations of factory, store, and bank which Charles T. Fowler presents in another column as the principal economic desiderata are precisely what Liberty has had in view from the beginning. Life, it is true, does not share Mr. Fowler's opinion of the simplicity of their attainment. There are obstacles in the path which Mr. Fowler understates.

The law is practically prohibitory of any attempt at the organization proposed.

To be sure, Trusts have no legal status, and yet, as Mr. Fowler says, they control corporations. But why do they control corporations? Simply because, while capital is so hard to get, the single corporation is powerless against a gigantic combination. But when the banks combine, and the combinations the combinations will be powerless. For banking is a business in which Trusts are impossible. Mutual banks need no capital, and upon an enterprise which is independent of capital, capitalizations can have no effect.

The law, which has in view from the beginning and establishment of mutual banks thereby creates an all-powerful legal Trust, which is known as the money monopoly, and all other Trusts do indirectly have a "legal status" from the fact that they could not wield their powers but for the existence of this illegal Trust behind it. If Mr. Fowler thinks this illegal Trust will not "resist as an entity," I advise him to run up against it. He will then find out whether it has an objective existence outside "the emphasis of the superhuman beholder."

It is advantageous to have a factory and store, or social institutions, spiritual or temporal, act in conjunction with the bank, but the only thing that renders this insuperably necessary is the fact that, in the face of the law and its attempts to suppress it, the bank must have the strength and standing which an organization of producers alone cannot give it. If the law were out of the way, the mere establishment of the bank would result in all that is aimed at (though, as I said, it would be advantageous even then to have the definite backing of producers); for there would be no such difficulty in finding a "sufficient capital" of the bank's notes as Mr. Fowler imagines. The "organization of business" that already exists is becoming impoverished daily just for the lack of the circulating mediums which mutual banks would supply; and it itself furnishes an ample "field for circulation."

By all means let us "build the economic organism," Mr. Fowler, but it must be no fair-weather structure. A foundation must first be laid upon which an edifice may be erected that will resist the storms of litigation, the gates of peculiar interests, the cyclones of oppression, for if it will not 2,000 years hence save our capital present power to withstand their shocks. That foundation Liberty is laying in economic and Anarchistic education.

The Economic Freedom of Women.

I cannot see that much advance toward individualism in the relations between men and women is possible until the economic freedom of women shall have become an established fact. Nor do I see economical freedom simpler or more certain than with a relative meaning. I use it in the sense of the same economical piace that the other sex is on. That they should be on that same plane, wherever or whatever it may be, seems to mean a thing so desirable that it is worth, in the interests of the race, to guard against anything that may hinder it. Even the latter, I imagine, will be realized many decades before the former. It is not for the sake of its beneficent to woman that this condition of relative economical freedom is desirable. It will have a whole some effect upon man as well. For man is still a little, and the more so, when the women are the most imbued with a desire for justice and equity and best able to apply individualistic ideas to actual life,—even these still have something of the tyrant left in their feeling toward and their treatment of men. They are not to blame for it, I suppose, any more than they are for the fact that hair grows on their heads instead of on their feet. For so many, many ages man has been superior to woman, has been accustomed to have her clinging dependently to his fingers and begging to be taken care of, that it has become a part of his nature for him not only to feel, but also to use, his superiority. Vestiges of it still cling to him. Not until woman becomes a self-supporting, independent creature who has ceased to beg alms of him and who can and does support herself as easily and with as much comfort as he does, will he respect her as an individual, and lose the old spirit of tyranny which made her get everything under his thumb that he could. He will become a freer being by this one step in woman's emancipation.

For woman herself this condition would bring ungrudgingly good. It is number one to get rid of herself from the burden of conventional marriages, which, according to the confessions of women themselves, is a condition which could have given Dante points for the inferno. Until at least relative economical freedom for women is realized, the separate individual existence of woman is the only hope for the world. But no one is naive enough to say that woman is ready, even when she has all the goods she knows. So it is prudent to say that in due season, in the near future, the author of that beautiful allegory, "Three Dreams in a Desert," anticipated the future. When the chil- less women who now sit around in boarding houses with their peti- that they dare to talk as if their husbands' stockings understand that their position is exactly the same as that of the prostitute whom they abhor, it will do to say, and not until then, "And slowly the creature staggered on to its knees."

The Things Which Are Not Seen.

A word to the wise being sufficient, I shall not occupy much space with the examination of Comrade Laladse's remarks upon the eight-hour movement. He presents two considerations in its favor: first, that experience establishable the possibility of trade unions shortening their hours without proportionately reducing their wages; and, second, that reduced hours mean increased opportunities for study and development. I take the liberty of dividing his argument and making two reasons instead of one of which he really possesses any substance. I shall give his assertions in short order and carry with me much more than he uses with them. Should, for it, working people's organizations save it in their power, things all remaining as they are, to gain gradual concessions from the employer's class and thus slowly acquire their solution of the labor problem — the collective, true, and permanent solution — is to be found in such organizations and in such efforts on their part. If the laborers can, by simply organizing and demanding it, shorten their workday, they can, by the same method, raise their wages and effect other reforms by step advancing toward final emancipation. If, on the other hand, there are certain fundamental principles involved, which so simple a method as organization into unions will not settle either one way or the other, then no improvement is possible, and our knowledge of those fundamental principles. There are, in addition to the things which are seen, a great many things that are not seen. In connection with this question, that I hope to be pardoned for making use of Bastiat's style, and that I am positive that Bastiat would not think it misapplied. The things seen are the temporary, direct, and immediate results, such as the "clear gain" of two hours by the Detroit printers (by the way, unless the Detroit printers, forming an exception to the general rule, receive their pay by the day and not by the number of words printed, then it will be a "clear gain" of two hours for the foreman). It is not for the sake of its beneficent to woman that this condition of relative economical freedom is desirable. It will have a whole some effect upon man as well. For man is still a little, and the more so, when the women are the most imbued with a desire for justice and equity and best able to apply individualistic ideas to actual life,—even these still have something of the tyrant left in their feeling toward and their treatment of men. They are not to blame for it, I suppose, any more than they are for the fact that hair grows on their heads instead of on their feet. For so many, many ages man has been superior to woman, has been accustomed to have her clinging dependently to his fingers and begging to be taken care of, that it has become a part of his nature for him not only to feel, but also to use, his superiority. Vestiges of it still cling to him. Not until woman becomes a self-supporting, independent creature who has ceased to beg alms of him and who can and does support herself as easily and with as much comfort as he does, will he respect her as an individual, and lose the old spirit of tyranny which made her get everything under his thumb that he could. He will become a freer being by this one step in woman's emancipation.

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The American versus the French Idea.

In a recent article in Liberty entitled "Independent Women," some sentiments were expressed which, coming from a woman who, as a matter of fact, is one of some "ancient opinons," are a surprise to many who had hoped that the coming woman had begun at last to see the real nature of things and be chary of hope.

The "cranky notion that women lose power when an independent career has done so at her own risk. She has taken her fate in her own hands, has bravely endured calumny with repugnance, and, at last, has come to the wise conclusion that the way is not going to be easy. But I fail to see how self-dependence and a full development of her powers will unmask any woman for making a woman; I can scarcely imagine a true woman without a home, the need not necessarily make it for a man, or share it with him. If she has but one room, she can make a house. But she is poverty-stricken even if she has for her future some higher idea of life of an average backwoodsman; society has a cure for every pellagra and who assails the social ladder with every peculiarity.

Hence it is easy to show the French idea inadmissible to women to choose to submit themselves to restraint, but claims they should not be compelled to. She forgets that nothing can compel a free man to do anything he does not want to do, and it is to be hoped she will be brought to see that therefore the woman shown the other sex is not desirable to a highly intelligent woman; and that "crentricities in morals" and "capers in behavior" in the future the struggle of women against abuses and of the old men according to them by men and women of refinement.

I take issue with Henriett as to the influence granted exceptional women. I believe immorality is always comsum- 

A Correspondent Classified.

To the Editor of Liberty:

When does A. J. J. A. pass through this city on his way to attend the Minnesota convention of the K. of K.? I stated the position of the Chicago Communist-Anarchists to him in almost the same language used in his article, "Cranky notions," No. 1. I am to understand that we are Communists. Why, then, do you insist that we do not contemplate "any such voluntary arrangement as that of the KofK."

WM. HOLMES.

CHICAGO, February 2, 1890.

[For answer to the first of Mr. Holmes's questions I adopt that which he has already received in the Chicago "Almanac" from John F. Kelly:

Mr. Holmes asks me what Communist of the Kropetskine school is your correspondent. I am a Russian Revolutionary, a.No. 1. I draw no distinction between capital and other wealth in its schemes of exploitation, but it distinctly asserts that those who own the capital are entitled to it as a natural possession.

Mr. Holmes, if you are a Russian, he, like his principles may prevent him from interfering with us, why, all he would need would be a few lessons in Janistry from Mr. Holmes, so that he might be a revolutionary while interfering and an Anarchist at other times.

For answer to the last of Mr. Holmes's questions I reply: Don't let us be false to our true friends, all Communists either of the heads which he specifies; but, if he must know under which I set him down, I distinctly state that I regard him as an ignorant—EDITOR LIBERTY.

Would All Were so "Paradoxical"?

[From Max Nordau's "Vernissage."

The more highly developed an organism, the more original, the more differentiated, is, in the process of selection, the more subordinate the old to the new. This law affects not merely the individuals alone, but the race as well. In ancient and medieval times, the communists were a petty sect, a craft, and the individuals had no importance save as parts of the whole. In those days it was neither possible nor suitable for any one to be original; he was obliged to conform to the carefully drawn design followed in the construction of the State, the society, the corporation, or the guild. All those who had an independent life, who lived for the good of others, were either removed or excluded. In the intellectual life, so-called scholars and philosophers were wanderers with no claim to justice and outlaws.

This stage of social development can be compared to a coral branch in which the individual branches have grown together, incorporealized, thrown off freedom, and which can neither live to themselves alone nor move about, and which strain to anything beyond a subordinate and stunted past. We have reached this. We are so far a coral formation, we constitute now a flock. Each individual leads a separate existence, even if all rely upon one another in certain respects. The life of fellowship that unites us all allows us each a certain amount of liberty, and it is organically possible to us all to praise for ourselves. If we work, we make this petty war for us by modern times—for the old collectivity, in which the single being is nothing but a cell, an organ, a moving, senseless nothing. For this is where we inevitably land when we have reached a certain stage of independence and no dignity exception as they are bestowed by him through the executive authority, and that his station among his fellow-men is better the higher he is esteemed. He must be ordained upon himself, not by his own merits, his intellectual achievements, and his acts done without consideration of the official reports.

What is the State? In theory it means us all! But in practice it is a ranking of dominant individuals, sometimes only one single person. To state that we place the State above everything else means simply, and exclusively, that we are a class, this class, these few persons, or this single person. It means that, instead of developing towards the ideal implanted in us by nature, we have not an ideal evolved by the mind of another person, perhaps even by another's whim. That means that we renounce our inherent essential being, and conform to some external pattern, purposely superimposed on our own original dispositions. This opposition becomes thereby the record of an order, like that of the Jesuits, whose members have offered up their own reason as a sacrifice and have allowed the Jesuits to stifle their own brains and their own judgment in passing judgment upon their own conscience upon what is right and what is wrong. We do not form ourselves according to the group, but we with our own eyes survey ourselves like melted metal into some mould set up for us by the authorities, and pride ourselves upon being livery zinc figures for clocks turned out by the dole, instead of living beings with an individual psychogenesis. This process of melting and casting disintegrates the crystalline structure of a people and destroys its mobility. The beautiful and rich million which we are in this category of the people may yet prove our destiny. It is the difference between a Corn Pearl and a Sarah Bernhardt. The latter, of which it is said she is called by her son "Medemodaniel sie Myn." She has been born with a house for them. Such a woman is a woman's war against the world where women by making a few disquisitions.

And so, right here it may not be out of place to venture the suggestion that with full powers for study and commerce, and with the assurance that "nothing more than the whole" is the most effective discipline, and may yield to the intellectual applications of progressive philosophy.

Our French sister may go forward with confidence, for in establishing the right of the individual to the right to lie or to tell the truth, to cheat or be honest, to be pure or impure, drunken or temperate, provided we are willing to take the consequences of all acts. We cannot impose laws on her, nor can we escape the curses of our enlightened neighbors.

But, when Liberty reigns, let us hope that ignorance will be bottled up with other terrors. When Reason prevails, we shall not be guilty by Passion. In the coming woman, that she may be worthy to the position which nature has her, we look for the dominion of the brain instead of the pelvis, and, when she has learned the true meaning of Freedom, she will give birth to a race that is fit to survive.

CHARLOTTE.

Shall Woman Beg for Liberty?

I am surprised and puzzled at Henriett's letter to Gra- 

liberty for all the world, it only justifies the means that one should want a little. If "nothing can be better and more laudable than for women to voluntarily submit to the bond;" then from which there more power to the better what is written? A woman, presumably emancipated woman asking society to confine conduct which she does not consider conducive? Some- 

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Continued from page 3.

fatigue, exhaustion, the benumbing of the cold. An Irish woman, and even from Bunclely or some near village; this he could see by the arrangement of her hair. Of this she knew beside her, not a doubt, and she would strike and strike, and her hands would suddenly close and start, indignant!

Drunk, this Irish woman! In spite of the fear solenly taken by all; in the teeth of the warders, in defiance of the constable or the death-struggle! Dead drunk! Her brandy-laden breath forbade him to doubt it.

Almost immediately, however, he reconsidered. Drunk, yes! But the whiskey was only on her lips by some means, perhaps the only restorative imbued by her for days, and the draught taken had been sufficient to stupefy her; in her stomach, grasped by hunger, the cordial became poison! Ah! the idea! If she had been taken with love over her, and this time something more intense than stupor made him rise again:

"Lady Ellen!"

At the sound of her sad name pronounced with infinite surprise by Treor, the Duchess appeared to raise from her listlessly torpor, and, half lifting herself to see who called her, with enraged features she spoke with great masses of disagreeable and mannish features.

But vainly opening her eyes, blinded by the strong light of the moon which came full in her face, she did not even look at the warder who would have betrayed her if he had not already recognized her.

She imagined herself seated in her rooms at the castle, waiting for her maid to dress her, and, taking Fire to bed in a fire in such dirty, mean clothes, when it was already long past dinner-time!

She was disgusted with herself, and she was dying of hunger.

Never, no, never, had they served her so badly, abandoned her with such heedlessness about her toilet and with such carelessness about her appetite. What had she done to them, in order to be thus treated? and, with her hair, and face, and all the dreams, of all his illusions, she should not survive.

Younger ones like Harvey, like Paddy, might still embrace the chimera of the future, pure, just, patriotic, and without revenge, and the seed of their words would no doubt germinate in their hearts. But he, who could not assist in the inflaming of the passions, could not be her dataIndex to the very throne of George the Fourth, and, in his royal blood, wash away the ignoble affront sustained by the Irish virgin.

The necessity for the accomplishment of this task would be foreseen in him by the very sight of the violated body, and with bitter impatience he set out again on his search, exploring the streams filled with human remains, dragging them out from thence, and with waves breaking into foams presently bring him the remains of Marrian, and try to preserve their green depths with his eyes.

The loathsome odour about them obliged them to move, to hide somewhere till the protective night, during which they could drag themselves from place to place, less exposed but also, each instant more weary. Paddy, whose task was to pass the stream while the rest opened the way, was mortally wounded, ending by falling at one evening at the edge of a wood, under the twinges of intolerable suffering.

In spite of the lack of care, the wound had remained healthy, thanks to the cold, but now was growing worse; and when Edith, crouching down beside the young man, had drawn away the torn bandages, which soiled and polluted rather than protected, she sorrowfully shook her head:

"Gangrene!"

But, not pronounced, but menacing; its white leprosy beginning to show in the tumid yellow of his face.

"Ah!" exclaimed Paddy with a gesture of rage and disgust, "to die rotting, like a dog, and meanwhile to hinder your search and be an embarrassment and a danger to you, changing in your looks, humiliating you. Never! Treor, there is no more hope for you, for your opened wound, ended by falling one evening at the edge of a wood, under the twinges of intolerable suffering.

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...
Self-wise Generosity.

Tak Kak and Prosect are sharpening up some pretty fine points,—too sharp for me, I fear, but, as Mr. Prosect insists, I will outrid him in this, and will have him to take me to dinner, which is a satisfaction.

Patrick gave me a sharp dig when he said: "I have nothing but contempt for the man who needs to perceive the 'self-wise' of generosity in order to be generous," but he rubbed the spot, and I have to admit that I hardly felt it. And trusting that few would misunderstand me, I told nothing. And, it has happened, by reason of causes that will be long remembered, that I have only just had an opportunity to read No. 113, and therefore was in no position to take part in this discussion before. In that note Mr. Prosect was indulging in the use of "self-wise" very correctly. I did not mean self-wise as a synonym for egoism, for I regard all acts as self-wise that are morally right, and all that are wrong as not being self-wise. Whether it is synonymous with intelligent egoism, or not, depends upon the definition of the latter. By intelligent egoism several supreme qualities are necessary—real knowledge of self, and an accurate and earnest study and effort to make all acts in the highest degree useful to self. If the latter is truly intelligent egoism, then my self-wise is the same; otherwise not. Self-wise relates not merely to a benefit to self. For all acts performed by self in some degree benefit self, but to the intelligent citizen of the greatest self-benefit among the many possible benefits that may at the time be perceptible to the consciousness—hanging a man hilding from his heels. It inflicts desire and dictates to consequent desires his desires—his lusts—his lusts—a self-benefit—but would also bring him to death—not, therefore, self-wise; but whereas he may act, he is egoistic. Self-wise relates to the broader, higher, more lauding, and more admirable and unselfish desire—self-egoism than to self-egoism. Igersoll says somewhere (I quote from memory) that a man needs feel rich in order to be generous; and I agree with him. The important thing is that he has the money to give away, and we do not think of the momentary feeling, for the moment, feel rich. We may suppose a line of savages too poor to be generous, but producing finally an individual destitute of the instinct, but rich enough to indulge it if possessed of history and intelligent egoism, is a reasoning of its utility. Riding one day with a spare horse, he meets a neighbor on foot. Coolly reasoning that if he offers this man his horse, he will have a horse when other men cannot, and probably his valuable assistance in the next knockdown and drag-out piece which they may mutually attend, he invites him to mounts in the horse, and generously gives it away, in the spirit of self-egoism. If the experiment is successful it is apt to be repeated, and more and more frequently, until it becomes a habit automatically performed in the presence of an opportunity. We are now in shape to be readily transmitted to the next generation as an instinct, or impulse, to be manifested whenever appealed to by the same conditions which called it into existence, but not merely dependent on the immediate occasion.

Let the sympathies be now commonly or unusually connected with it, and we have a violet which will not be a true self-egoism, but a spontaneous desire to share our superabundant good things with our fellow. This puts under the guidance of a thoroughly sound organism. The consequences will be manifold, and he will not have the issue of free credit beyond the needs of a complete equivalent labor exchange incur risk, speculation, loss, and poverty.

Everybody has to eat, whether he produces or not. Consumption comes custom; custom makes trade, which carries with it a profit. Goods that are sold must be replaced by others, and when the goods are produced, the production can be regulated. The goods being already sold or contracted for before they are made, there is no pauperism, and the manufacturer, the storekeeper, and the factory guarantee employment. The factory and the store both furnish a complete field for the circulation of the paper. The factory, the store, and the bank constitute the complete organization of industry, which in turn furnishes the fulfillment of land-values and rent. Not only would the elimination of these indirect forces of taxation precisely cause all trusts to crumble, but the general government itself, in its minor and direct form of taxation, would probably subsist into humanism.

We think that the study of these three indirect forces of taxation would probably subsist into "humanism." We think that the study of these three forces of taxation would probably subsist into "humanism.

Sensation and he—""ly the narray. This is the man, I take it, that Tak Kak is in his mind's eye; for he truly, "needs to perceive the self-wise of generosity," and his present position is truly contemptible.

J. W. LLOYD.

PALATKA, FLORIDA, FEBRY, 1886.

Patrick is "On to Us." [Irish Word.]

In our own days and on our own soil the possibilities of mankind are more vast than ever before in the history of the exposition of the whole system of the "let-alone system" to abolish the institution of marriage and to forgo our national navels and post of- fices, and to throw open the doors to self-egoism, but after all their energy seems to be concentrated upon the destruction of our industrial and social prosperity by pressing "free-Trade fanatics." The "Irish World" wishes to be charitable in all things, and would rather that many guilt should escape than that one innocent person should suffer, but, sustained as it is by the teeming number of testifying witnesses, it cannot resist the conviction that Free Trade should be classified with the fearful feasts of the Free Lovers and Anarchists.

Co-operation

THROUGH COMPETITION, INTRA-CLASS, CIVILIZATION, OR THE EXPERIENCE OF ANY NEW FORCE.

To the Editor of Liberty.

I suppose, "upon last analysis," that differing schools of thought and practice are of no account. If, for all intents and purposes, the principal platitude is that the beaver is defined of what he earns,—in fact, is supporting somebody who earns nothing. To my mind, this is a profound and impressive truth.

Why does he do this, then? Is it said that he cannot because of monopoly, or the laws' interference? But monopoly is a combination and an organization to gain strength, economy, and science. Can't he—or can he? My argument is not that the man has the right to do it. It is in the law of the State such a legal, artificial, "vexation of thing"ł; it that can permanently office the whole economy, and the price of anything.

All monopoly of trade and profit is, today, centring under the control of "Trusts." Those Trusts have no legal status and they cannot be held to answer for any act or practice away at legal constructions which do not exist as entities, but only in the emphases of the superstitious belief. Why the same holding companies could be dismissed in the economic organs, why not build that organism?

It has Consolidated Trusts to combine the control of cancerous growths within the price of goods, and, under the guise of public economy, cause all the people to pay tribute to Caesar, then what are the people going to do? What can they do? They are going to buy articles which are either bought from a monopoly and anti-casual basis. As the Combined Trusts, under the spur of profit, have organized a 90 competition, in order to bring the demand to the supply, so must the people combine to invite competition on a cost basis, and thus bring the supply to the demand.

To start with a bank, how could the more find a field for the circulation of capital? And has not the present one does not the issue of free credit beyond the needs of a complete equivalent labor exchange incur risk, speculation, loss, and poverty?

Everyone has to eat, whether he produces or not. Consumption comes custom; custom makes trade, which carries with it a profit. Goods that are sold must be replaced by others, and when the goods are produced, the production can be regulated. The goods being already sold or contracted for before they are made, there is no pauperism, and the manufacturer, the storekeeper, and the factory guarantee employment. The factory and the store both furnish a complete field for the circulation of the bank. The factory, the store, and the bank constitute the complete organization of industry, which in turn furnishes the fulfillment of land-values and rent. Not only would the elimination of these indirect forces of taxation probably cause all trusts to crumble, but the general government itself, in its minor and direct form of taxation, would probably subsist into "humanism.

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Cranky Notions.

I have had a notion in my mind for several months that it would be a good thing to have a general conference of Anarchists for purposes of consolidating the principles and methods, so far as they may be known to all. The Anarchists could be discusser and from which a manifesto could be issued to the world. And I suggest Detroit as the place and some time during the coming summer, it being highly located, when there is a fair number of liberal people here who would be glad to meet that breed of folks who have brains and born. Now, there are bits of things that can be said in favor of one or another, perhaps, for a minute or two. What do the Anarchists readers of Liberty think of such a meeting?

Those who contend that Anarchists cannot exist at all we are all perfect beings who remind me of the old lady's advice to her daughter: —"Mother, may I go down and swim?" "Yes, my darling daughter; Hang your clothes on a line before you go. But don't go to the water!"

The dear old lady could see that her daughter could not swim if she did not go in the water, any more than the little one could. And hence Anarchy is necessary before we can become more perfect.

The people of Chicago are in severe straitgangue about tax-evasion; and, in other words, they are to move legally against the gas monopoly which has been formed in that city. The Citizens' Association of Chicago has re- solved to bring certain proceedings against the gas trusts and to compel the officers of the monopoly to show why these trusts are necessary. This proceeding is upon the ground that the powers granted them have been abused and have been exercised to the injury of the people. This notion, the New York Times says, will be a complete one to all through the country, because it is an attempt to break down a trust by the enforcement of such laws as are to be found in the statute books of every State. And if the attorney general succeeds in forking the franchise of the gas trust, it will only show that the law is hot or cold, to suit conventions; that no dependence can be placed in it, because the electricitization, of the country is a matter of great convention and therefore form a monopoly. But suppose the franchises to have been granted with the best of motives and with the intention of benefiting the people of this city, it will not be an easy example of how laws have so frequently the exact opposite effect of what was intended. The best way to prevent mon-opoly (and the only way, by the way) is not to grant them any franchises at all.

When it is true that the eight-hour movement is not a cure-all, yet is it absolutely true that it is a cure-nothing? What the eight-hour day has accomplished for the working people of Australia I have no reliable data at hand from which to judge. And shorter working hours could be made very beneficial in many ways than once. And I know that a day's work can be shortened through trades union, and that labor will not have any one else does not the issue of free credit beyond the needs of a complete equivalent labor exchange incur risk, speculation, loss, and poverty?

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