On Picket Duty.

The Detroit "Advance" reprints from Liberty, apparently with approval, Mr. Yarros's excellent "Reasons Why." Labadie, as I expected, is sound on Egoism as well as Anarchism.

The judges say that Spies and his brave comrades must hang, though they cannot prove them guilty of murder. It is for the people now to say that the judges must go, there being no doubt as to their guilt.

The poem "Paul at Athens," which "Lucifer" prints in its issue of September 19 and credits to the "Index," originally appeared in my quarterly, the "Radical Review," for which periodical the author, B. W. Ball, wrote it. If the "Index" printed it, it did so at second hand.

The "opinion" of the judges in the Chicago Socialists' case reads like a New York "Times" editorial. As a legal document it is probably unparalleled, and soon a pamphlet is to appear in Chicago to show that it is a mixture of "lies, misrepresentations, and idiocy."

Judge Magruder—the newspaper report says—read the decision against the Chicago Socialists with husky voice and implacable lips. Was it his "conscience," his sympathy for the condemned, or the vision of a dynamite bomb that caused him so much torture?

Some enterprising reporter interviewed Chicago citizens in order to find out the general feeling in regard to the formation of the verdict. We are informed that Judge Gary, Chief of Police Eberhold, and Phil Armour "approve" the supreme court decision. Impossible! I refuse to believe it.

Charlotte Smith, editor of the Washington "Working Woman," keeps the presidential ticket, Blair and George, at the head of her column. Queer, isn't it, that such a "simplifier" of government as George should be thought of as a sitting tail for a ticket headed by that honest but radical prohibitionist and all-round governmentalist, Henry W. Blair?

Whenever the Cleveland Daily "News" exposes the true character of the rubbish with which the daily press for the most part opposes Henry George's theory, the "Standard" hastens to quote its utterance as "sound arguments from a Texas paper." But it is a singular fact that, whenever the "News" itself opposes Henry George's theory with arguments identical with those used by Liberty, the "Standard" carelessly ignores the Texas paper, as it ignores the Boston paper, neither quoting it nor attempting to answer it.

R. H. Hyndman says in Lassalle "Justice" that he "never knew man or woman who once understood Socialism [meaning State Socialism], and honestly adopted it, who ever went back on their views." I could introduce Mr. Hyndman to a number of such people, many of them, now staunch Anarchists on Liberty's subscription list. Of course it is open to him to say that they never understood State Socialism, but it is none the less certain that at the time they believed in it some of them were looked upon as well fitted to champion it and trusted to fill party offices.

In disposing with his usual cleverness of the economists' apologies for interest G. Bernard Shaw takes a position upon the money question not at all in harmony with the State Socialism toward which he usually inclines. He would be taken, in fact, for a first-class Anarchist. Speaking of the tax which the banker who has a monopoly levies upon all commerce, he says: "Only by the freedom of other financiers to adopt his system and tempt his customers by offering, to share the advantage with them, can that advantage eventually be distributed throughout the community." Only observe. No other method will do it. Government monopoly will not do it. Nothing but laissez-faire, free competition free money, in short, as far as it goes, pure Anarchism, can abolish interest on money. When Mr. Shaw shall apply this principle in all directions he and Liberty will stand on the same platform.

S. John Most has made application for naturalization papers, and, because he has been refused, loudly clamors for his constitutional rights. It reminds one of those opponents of marriage who are anxious to secure their rights through the marriage of others. Can it be that Most wants to vote, after all his expenditure of breath in proclaiming the ineffectiveness and absurdity of the ballot? Rumors are rife that he and his friends are contemplating a alliance with the State Socialists against George. There is no truth in them; nevertheless such an alliance may be looked for at any time. The revolutionary Communist which Most has preached is only another form of State Socialism, and as far removed from Anarchism as Catholicism is. Liberty, by steadfastly insisting on this, has made many people angry, but its position, as usual, seems likely to be sustained by events.

On Sunday, September 18, a society was formed in Boston under the name of The Anarchists Club. Its purpose is the abolition of government imposed upon man by man by all methods and agencies not themselves partaking of the nature of such government, and its propaganda will include public meetings, debates, lectures, and the distribution of Anarchistic literature. A. H. Simpson has been elected secretary-treasurer. Any one desiring to become a member should apply to him. His address is "Box 3865, Boston, Mass." There is no stipulated membership fee. When he signs the constitution he becomes a member entitled to participate in the club's business meetings, which are to be held on the first Sunday of each month. A public meeting will be held at an early date, which will be opened with a more elaborate statement of the Club's aims than is contained in the constitution. This meeting will be advertised in the daily papers, and I hope that Liberty's local readers will all attend, and many others besides. It is designed to hold public meetings weekly, if they can be sustained. This attempt at Anarchistic organization for propaganda should be warmly welcomed, and comrades in other cities should similarly organize.

Just as I have more respect for the Roman Catholic Christian, who believes in authority without qualifications, than for the Protestant Christian, who speaks in the name of his own conscience, I have more respect for the State Socialists than for Henry George, and in the struggle between the two my sympathy is with the former. Nevertheless the State Socialists have only themselves to blame for the support they have hitherto extended to George, and the ridiculous figure that some of them now cut, in their sackcloth and ashes is calculated to amuse. Burnett G. Haskell, for instance, in his "Labor Esquire," previous to the issue of August 20, he had been flying the following flag: "For President in 1888, Henry George." But in that issue, having heard of the New York schism he lowered his colors and substituted the following: "For President in 1888, any man who will go as the servant of the people and not as their 'boss,' and who understands that poverty can only be abolished by the abolition of the wage-system." If he did not know this, his knowledge of his candidate must have been limited indeed. If he did know it, the change of colors indicates not the discarding of a leader, but a revolution in ideas. Yet Haskell is undoubtedly not conscious of any revolution in his ideas, and would admit none. All of which tends to show that he has no ideas definite enough to be revolutionized.

The judges of the supreme court of Illinois are in accord with the Communitists of Illinois upon at least one point. They hold that private property, which in turn involves the destruction of law and government, which in turn involves revolution, bloodshed, and murder. Despite the sanction which the Communitists thus receive from so exalted a quarter, Anarchists will continue to hold the contrary opinion, and to maintain that only under very rare and extreme circumstances is bloodshed essential to the abolition of government, that under other circumstances it can be no more than incidental to it, and that it will not be even when there is a little more intelligence abroad regarding the principle of liberty, which, revolution or no revolution, must in any event be the chief factor in the abolition of government. Disregarding, however, the question whether the view of the judges and the Communitists is correct or not, it is interesting to note the connection in which this former put itself forward. Answering the claim of the counsel for the defense that one of the jurors was incompetent because he admitted a prejudice against Socialists, Communitists, and Anarchists, the judge said that there is no disqualification, for, since Anarchism involves the destruction of law and government, which in turn involves revolution, bloodshed, and murder, and since Socialism or Communitism involves a destruction of the principle of private property, it must involve a theft of private property, which in turn involves theft, "the prejudice which the ordinary citizen, who looks at things from a practical standpoint, would have against Anarchism and Communism would be nothing more than a prejudice against crime." After this judicial declaration, will the jackals and jackasses of the capitalist press dare to claim longer that the seven men under death sentence at Chicago were not tried and convicted for their opinions?

George's Stumbling-Block.

[Due Credit Due.] Mr. H. George ought never to have taxed the question with his theory. It will be the stumbling-block in his system. If the disturbed classes ever become free, that complex of conceptions is likely to break up, and the people will tax themselves deliberately for all legitimate purposes in a manner to suit themselves, or not tax themselves at all.
CHAPTER VI.

ATTRACTIVE INDUSTRY, CO-OPEATION, AND THE ECONOMIES.

101. We have now arrived at a point from which we prepare to discover and appreciate the higher results of the Cost Principle. The view, however, which is less limited by any species of debt, of the grand and exhilarating prospects foreseen for the race by so simple a means as the mere encouragement of industry in the daily transactions of man with man will be left intentionally incomplete. The mass of material considerations, which are intended to believe in the reliability of the faculties, and who simply demand, as the basis of their faith, a more solid foundation than fairy tales, will be hoped, for themselves, the outlines of the future, united and distinguished from their predecessors in results and in character. Those who are still more credulous will feel still less need for elaborate detail.

The greatest advantage which the State can derive after reform is the establishment of a new generation of natural attractions will, for the great majority of cases, determine the general direction of industry, and the more so as the increased abundance of wealth renders price a less effective and less considered consideration; and, on the contrary, is produced by an augmented scope of attractions, which we have seen is the type of industry of the past. That the conditions of attractive industry are supplied by the Cost Principle will be more easily apparent when it is remembered that there must be partially sketched which are more directly in harmony with the flattering anticipations of those reformers who are most advanced, ideally.

102. My present labor is to commend the Cost Principle, as far as practicable, to each of these several classes without offending the prejudices of any. I shall have intimated that there is an artificial creation of this principle to accomplish, in social relations, the highest results that have ever been dreamed of by any class of reformers, leaving at the same time intact, at every step of the way, the essential interests of the superior classes, with which the reformers of this day will have chiefly to employ themselves. Those who require the principles of the race find in the principles a sufficient stimulus to work for their realization, and with whom the beneficent idea would soon mature as a stimulant than as a sedative, will be precisely those who can fill up the picture without foreign aid.
"As you will be executed yourself, rebel, viper!" replied the Duke, in a moment of relief.

" Threats! Who then threatens? Newington, Newington himself!"

His best figure straightened up in the severe majesty of an accuser, and strong in the confession that came from the lips of the execrator of his people, "I prefer it," he said, "I prefer it to any death!"

"You can not. It is your master. It is the universal master! the master of superiors!

"If you were warning up, he uttered a snarle a little too theatrically, but which the intoxication of the bushe in his brain amplified in spite of him: for he had a terror in him that there might not be a sacrifice of enough, but not death; the king has no power to condemn it, to the gallows, or to exile it.

"The scythe in the fingers of the tottering skeleton defined the sword and the toasting of the living, the lordship of the skeleton, because of its scythe: the lawyer, whose tongue it has cut out; the doctor, whose scribbled prescrip-
tions it has spared and thrown into its basket."

"Oh! how quickly they go!" continued Treor, insensible to this agony: "in a few minutes, perhaps, perhaps, a monarch uncrowned and unceremoniously beheaded, the man that was boneless in its march, the nude, the unshod, the artless, the unshaved, the toasting of the soul, the fatigued, the tortured.

"The walls of Newington had become incessant, but Treor remained deaf and continually railed at the dying man.

"Oh! the round, the grand round of the skeletons in which you are about to have a place, how swiftly it moves! Do you hear the concert, the groups of the funeral procession, accompanied by the rattling of bones, like castanets?"

"He would have moved the most cold-blooded witness; his breath was distended by hiccup and so violent that he seemed on the point of vomiting up his soul and which inflated his chest nearly to bursting; then the powerless effort re-
tained the breath, shut into a more or less of something followed by a new attack of nausea which did not cease.

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At least he desired to ask Treor to be quiet; his tongue, enormously swollen, moved too much difficulty, and he could articulate only a plaint:

"M. a.

"Oh! you thralld water! water! water!

He first belived it was an illusion of his wandering brain; but, the curtains closing, Lady Ellen disappeared, excepting in her feet. According to all evidence, Newington was not the sport of a partial vision, and blindness, and Newington, with no side of the curtain.

He imagined her motionless with terror; but, if she lacked the courage necessary to enter, stupor did not nail her to the spot or paralyse her voice or limbs. Then while his moment of life was still aching for a living support.

He listened. The sevant who had led in Treor arsking the Duchess if he should not take the prisoner back, if the old maniac was not disturbing the Duke. As for danger, the domestic did not concern himself much about; this hypo-
thesiss did not even present itself to his thought. Lady Ellen sent the lackey away, pretending that Sir Newington was enjoying the spectacle; in reality, he was submitting the old man to a sharp examination, and the hallucinated Treor, mistrust-
ing nothing, was furnishing all the necessary information.

Newington had a passing gleam of hope; through the half-opened tapestrries he saw Lady Ellen as on the evening of his conference with Gowan and the gasder, and he cried in the hoarse voice of a dying man:

"Ellen! Ellen! Ellen!" he repeated, "help!"

"You have believed it was an illusion of his wandering brain; but, the curtains closing, Lady Ellen disappeared, excepting in her feet. According to all evidence, Newington was not the sport of a partial vision, and blindness, and Newington, with no side of the curtain."

"Wretch!" Newington tried to shout; and he attempted also to rise, join the criminal, and punish her. But he fell back on the carpet."

And Treor, his irritating echo, repeated after him, raving and radiant:

"Oh! ah! ah!"

But he added in the tones of an exhibitor of educated animals:

"The dogs, with music, stand on their feet to dance. Attention!"

"Come, stand up, stiffen your luck!" he commanded the Duke; "your four paws beating time... No dogs who don't drill like experienced soldiers or hearing such music.""

He quickly lifted his bow high in the air, like a sword drawn to the light, and then he quickened the time so that it seemed to him to keep up the movement, and then he let it drop, quite contrary to the music, stretched on the carpet in ungodly ague, as he cried:

"Oh! oh! oh! oh! death so soon; the next is Present! fire!"

And angry invlisting against his subject, he continued, with a shing of his shoulders:

"He bites the dust, like the poor devil executed by Newington's orders."
A Polite Epistle from Mr. Perrine.

The world advances, especially New Jersey. Mr. Perrine, of Newark, who was but lately heard from in these columns as a counselor of Anarchists from the standpoint of ballot-box reform, is now so wedded to the "common cause" that he laments as detrimental to it any thing that affects its friends. Therefore he tries to calm the troubled waters with a little oil — of vitriol.

To the Editor of Liberty:

While regretting the presence of any discord between friends fighting the common cause of Liberty, I must heartily endorse the position taken by the Kellys in the controversy ending in the last number of Liberty. As much as I may respect them, I do not regard the question and disqualification at the position taken by Liberty in regard to the movement. If the pleasure in the work — and hence its economic order as the taste for "fresh, cool lager beer," then either would be surrendered for the same cause,—personal advantage. I suppose, then, that your "new law" will not stop the aspersions. Therefore I sound sleep at night, it will be thrown aside,—unless the Goddess Liberty has adied a heaven to her domains, and you are looking forward to your reward in the pleasures of a future existence.

Surely you cannot expect to see liberty an accomplished fact during your present life, and, were it not for your own, you could certainly attain greater personal advantage in the ranks of the governmentalists, or, should you prefer a little reform, with you and your co-workers. They both enjoy fresh, cool lager beer.

It is an additional cause of regret that a question of aspic generally liberates you and Miss Kellys. Considering, however, that truth is with you but a matter of expediency, while they still believe that "change lays not here, but upon truth," I must believe that her statement of the case is not quite accurate especially since her letter of protest was rejected through the fear that it might throw some light upon the identity of Tak Kak.

Oh, Liberty, are those the men we take to name in my name? One "misrepresentative when he finds it to his advantage to do so."

Another, afraid that he might be charged, as Shelley, with being crazy enough to try to live according to his beliefs, messes himself with writing from behind a leash at most earnest workers.

While a third esteem the cause as highly as he does a glass of brandy.

Surely this is the stuff for martyrs, and a new light is thrown upon the motto:

For always in shining, O Liberty:

Shines that high light whereby the world is saved;

And though they slay us, we will trust in thee.

But she must surely have promised the faithful future repayment in pleasant galley slavery.

Since Mohammed is to be exiled, we would that we might share in the revelation.

FREDERICK A. O. PERRINE.

New York, New Jersey.

The first thing I have to say to Mr. Perrine is that, having declined to further discuss Egoism with the Kellys, I certainly shall not discuss it with him. Good soldiers dislike an easy victory.

The second thing I have to say to Mr. Perrine is that there is no question of variety has arisen between Miss Kelly and myself. His words seem to indicate that he refers to my comments upon Miss Kelly's statement that Tak Kak had written elsewhere over his own name. I did not the least understand what he knew, but he had published nothing over his own name. In the rejected letter there was not a word of proof, or of anything purporting to be proof, that he had written over his own name.

The third thing I have to say to Mr. Perrine is that, had the rejected letter contained such proof, that would have been an additional reason for its rejection. If a writer for Liberty makes a statement in its columns which he cannot prove by asking me to break down a barrier for his improvement, he must let me do it myself. One of the plainest of editorial "obligations" is that of protecting a contributor's pseudonym, and I do not "find it to my advantage" to retaliate my responsibilities as such.

The fourth thing I have to say to Mr. Perrine is that the gibb comporse with which he estimates the greater or less degree of earnestness which characterizes a man of whom he knows next to nothing is a trait that frequently disguises the newly-enverted apostle.

The fifth thing I have to say to Mr. Perrine is, supposing his assumption of an issue of veracity to be correct, I admire his readiness to believe those with whom he is in close and constant association. In his place I would do the same.

The sixth thing I have to say to Mr. Perrine is that when, having determined that Miss Kelly is honest and I am a liar, he asks me to give gratuitous circulation to this interesting opinion of his upon an issue which, if it existed at all, is a purely personal matter between Miss Kelly and myself, I find his performance unique. The fact that I humor his insolence must convince him that, whether honest or not, I am tolerably good-natured.

Having said these six things to Mr. Perrine, I will add to whom it may concern that, if there are any other friends of the Kellys who would like to publicly call me a liar and are unable or unwilling to do so at their own expense, these columns are at their service for the purpose.

Henry George's "Secondary Factors."

In trying to answer the argument that land is practically useless to labor unprovided with capital Henry George declares that "land and labor, even in the absence of secondary factors, is utilized from their produce which is necessary to their existence."

But, as Capn Cuttles was in the habit of remarking, "the bearin' o' this 'ere 'obseroration lies in the application o' t'," and in its application it has no force whatever. Mr. George uses it to prove that, if land and labor would work together, it would result in wages by relieving the labor market.

But labor would do no such thing.

The fact that a laborer, given a piece of land, can build a hut of mud, and live in comfort with his fingers-nails, and thus begin life as a barbarian, even with the hope in the course of a lifetime he may slightly improve his condition in consequence of having fashioned a few of the necessities of life is, in my opinion, a starved from the Georgia style of "secondary factors" (and he could do no more than this without producing for exchange, which implies, not only better machinery, but an entrance into that capitalistic mezzetron which would sooner or later overwhelm the individualist with its "secondary factors") and it would do no more than this without producing for exchange, which implies, not only better machinery, but an entrance into that capitalistic mezzetron which would sooner or later overwhelm the individualist with its "secondary factors."
will abandon even its present meager enjoyment of the wealth and the means of wealth which have grown out of its ages of sorrow, suffering, and slavery. If Mr. George offers it land alone, it will turn its back upon him. It insists upon both land and tools. These he offers. He offers a Socialistic association of laborers, concentrating the titles to them in the hands of one vast monopoly, or by the Anarchistic method of abolishing all monopolies and thereby distributing these titles gradually among laborers through the natural channels of free production and exchange.

Try the State!

The seven brutal lackeys of capitalism who call themselves judges of the supreme court of Illinois have handed down their decision in the case of the eight Chicago Socialists whom one of their fellow-capitalists regarded as an organization guilty of promoting terrorism by concentrating the titles to the lands of the farms held in common by the members of the association, and attempting to distribute these titles among the members of the association by levying taxes on them and by purchasing them at a discount. This was what the Realists, the alleged “law and order” party of the Illinois, declared it was.

The workingmen of the country, for whom the condemned men worked and struggled, and whom they sought to emancipate from the drudgery and degradation of “labor,” are indifferently taken by the realists, besides the class of their fellows to death upon the gallows.

The realists have been in error as to the truth and expediency of their doctrines; they may have been无知 in their methods and principles; but they are not the only ones who are the victims of the gang of capitalistic press, which, religiously disdained and incited and poisoned their ignorant readers’ minds against the condemned, dared, in the face of the actual facts, question their sincerity, earnestness, and worth. They have asked in inflamed and monstrous “dictation,” dictated by blind fury, class hatred, and personal motives, roose the people to the realization of the immediate danger in which the cause of labor and freedom is involved? Are they willing to listen to those who would innocently place it at a safe distance?

Is there no answer to the cowardly verdict of corrupt judges? Let labor try the accused, if capital refuses to try them. And, if it finds them innocent of any crime, let it try that scoundrelly institution, the State, which is organized for the purpose of plundering the people and murdering all those who express their convictions. There can be no doubt as to the verdict.

V. YAKUS.

Father McGlynn Again

It is well to follow up Father McGlynn. He is in some sort a representative man, pointing to that inevitable breaking away from the arbitrary claims on human ignorance that keeps alive the so-called Catholic Church. It is not what he may think of Henry George or any opinions he may hold on the land question. In all that pertains to labor problems he has shown himself a consistent and perfect worker. He is a man of note. Indeed he would be credited with much beyond the good that may lurk in the stirring up of the stagnant pools. Their philosophy, or their science, limps and goes sadly astray.

Rome, the “infallible” Rome, this earnest-hearted amanuensis priest may turn out a new and most serviceable pastor in America. He yet claims for himself that he is a sincere adherent of the church; but that just now the church is the hand of a “machine,” and that the archbishop, the bishop, are “machine.”

He waits for new popes, new archbishops, and new priests. In other words, he looks to the time when the church shall not be run by a “machine,”—as though that time ever existed, or ever will exist.

Does Dr. McGlynn believe the church infallible?

What pray, is an infallible church but a “machine,”—a power that sets up its authority over individuals and turns them in paths of its own making, with no appeal from its dictatorial will possible? If this pro-

Edgeworth’s Miserable Insinuations.

English Individualists in the Rear.

(Tarleton Johnson.

English Individualists are not behind their brethren in America. We have at last got accustomed to the idea (as a subject of discussion) of a private enterprise post office. But, if anybody mentioned such a thing in Pennsylvania, he would be made to see the importance of the public commission.

If there is no one to take the place of the government, the government will take the place of the individual.

In this case of a thing as common as a private enterprise of this sort, the government will take the place of the individual.

Mr. Edgeworth, like the “honor of the thing concludes in this inconsistent doctrine of successful egoism being preached to the poor devils who are persuading under its name to a certain domination which is not universal individual soverignty the cure for absolutism and usurpation?"

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Tak Tak.

Anarchistic Drift.

The chances are slim that the English government will allow that the police were aggressors in the Mitchelstown riot in Ireland—New York Tribune.

(As the general winding up of the police reports on the Irish revolution, it is reported that the police were aggressors in the Mitchelstown riot in Ireland.)

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(Note: That’s just the trouble with the Chicago police, as the so-called Anarchists’ riot.)

The Hound is an uneducated menace. Why does not the State take it out? Such is the imbecile cry raised by a number of persons who understand very little of the habits of the hound, and still less of the powers of the State. —London Times.

(Note: Hasn’t the State too much on his hands already?)

The arrest of William O’Brien for the crime of loving his country is a fine lesson for the Irish to learn. Speaking freely, it is probable that the Tory government is possessed of the madness that precedes destruction. —New York World.

(Note: Liberal governments are often possessed with the same kind of madness.)

There’s got to be some law by which a man with children can rent some place to live in.—Paul Fine in New York Star.

(Note: Great Heaven! More law?)

Be honest,—that is, calculating; make no mistake in the calculation; remember that the whole is greater than any of its parts,—that is, that if your human nature is stronger and of more importance to you than any of your aspirations taken separately; place its interests, therefore, before the interests of any of your special projects, to the book not happen to be in contradiction; to put the whole in a simple definition; Be honest, and all will go well. A single rule of great simplicity, but containing all the prescriptions of salvation, the

The Anarchist Trial.

We have received copies of a book entitled: A Concise History of the Great Trial of Chicago Anarchists, compiled by Dyer E. Dunn, containing two hundred pages. It is printed on twenty-five cents. Also a printed copy of the celebrated speeches of the eight condemned men, entitled: "The Accuse the Anarchists, being the famous speeches of the eight
Economic Theories of Interest.

It is not easy to gather from the economists a precise idea of what interest really is, except that it is always an excuse for an idle man to live on the labor of an industrious one. Elucidation as to the rate of interest, and mystification as to its nature, is the rule in the popular mind. The only idea that can correctly guide the mind of a man who appears as a payee to a producer to induce him to postpone consumption of his product in favor of some other person who wishes to consume it immediately, and who proposes to replace it ultimately and register it the producer to whom the man in the mean time grants the use of it, is to be understood. Of course, we are not speaking of money or property, but of the produce of labor. There are no non-producers to whom they are paid, so far from abstaining, consume as much and as quickly as they care to; and, above all, the postponement of consumption, far from being a need to be bribed to, is a necessary condition that it shall be paid. The age and infirmity, the power of arranging for which is one of the chief advantages which members of a continuous human society have over wild beasts. What evidence have we that the borrower does not get the Deer of production and that the producer need to defer the act of consumption? If the borrower needs the help of the lender, the lender will get less the help of the borrower, since deferring consumption is not a matter of looking up gold in a safe and taking it out on a year or years hence to spend, but a matter of disposing of a commodity that they would not sell, but destroy, or be what they are worth, either in kind, or in kind, or in exchange, for worth, or are willing to reprieve their cost at some future time. The reply is that the undeniable fact that the payments are made to the lenders proves that the borrower's need is the greater before than. But before that evidence can be accepted it remains to be seen whether the payments cannot be accounted for on other grounds.

And here it is said that, in the conversation of the average city man startled by a Socialistic suggestion that the rate of interest is not the law of God, the phenomenon is accounted for on many other grounds. Sometimes it is insurance against risk of loss. Sometimes it is rent or ability, or profits. Sometimes it is the difference between the normal price and the capitalized price of commodities caused by the demand and supply of the prices is increase due to improved methods of production. Sometimes it is the earth's natural increase. There is, in fact, little advantage in ordinary discussion in assuming that this or that is the cause of interest. The standard of interest of one country is the same, or is, in a sense, the same, as that of any other country. The paramount importance and magnitude of the Chicago case, the court would see some discretion, and not barrenly expose the inherent villainy of the whole machine. Not that I believed that of course, from a sense of injustice and injustice and that is, of course, and that is, in the catalogue of crimes that the Anarchist has done against the State. But we were mistaken; for, as ever, the tyrant has been blind to his own fate, and has weakened himself without his own knowledge.

I trust there is no reader of Liberty who has been so blinded by the press as to believe that the Chicago men were convicted for throwing, or aiding and abetting in throwing, the bomb. No, in the words of the State's Attorney. In his address to the jury, they are charged with having done the following: Law is on trial. Anarchy is on trial. That is to say, they were tried for holding an opinion, for having a theory, that is to say it was a dangerous, and did in some places do it. But I am not going to defend their theories of Communism; I am entirely opposed to them. It is true, a pretense was made that they were being tried for conspiracy. The most that was proved against them was that they were men who believed that the present State was such an inhuman, brutal, diabolical institution that nothing but force would sweep it away. I read Dyer L. Loom's "Conceit History of the Trial," published by the Socialistic Printing Company in Chicago.

The summary of the State's Attorney's brief to show any proof that the convicted men were anything more than suspected of throwing, or aiding and abetting the throwing of that bomb. No. In the words of the State's Attorney. In his address to the jury, they had no knowledge of the man who threw the bomb. Page 105

The State's Mad Folly.

To the Editor of Liberty:

The decision of the supreme court of the State of Illinois in the case of the Chicago Anarchists has been one of the very few that were any were needed—that the State is an organized conspirators for the aggrandizement of a special few who have the means and power of ruining it in their special interest and for the protection of their own vested rights. All Anarchists and the people who stand for equal rights and education for all, will obtain and read Dyer L. Loom's "Conceit History of the Trial," published by the Sociialistic Printing Company in Chicago.

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When men are to be hanged on a presumption, it is getting rather dangerous for theoretical and philosophical Anarchists. It is time, then, for the philosopher to wake up to the danger of the times. Haldane's "Address to the Poor" was read in open court from the columns of Pearson's "Almanac" to show what sort of ideas these Chicago men cherished. A philosophical Anarchist who has a "God and the State" is not accused. By the law, this is an accusation of a conspiracy to the existing social order from passive resistance than by active resistance, a supreme court would always ready to rally a verdict born of fear and prejudice and class hatred.

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Egoism in a Mist.

Our brilliant young friend, Mr. Yarros, in building the platform of Egoism, attempts to put planks together that do not fit together. He is at fault in his different definitions of egoism as if a misconception of the meaning of terms; but his command of English, nervousness in one born not to the tongue, forbids him to the grave. His manner and his words have reverse the effect of his analysis or logic? Posing that reason is the only authority, and happiness the sole object of life, he proceeds to a logical and idealistic history of humanity. Then he immediately spoils this regurgitating his all rights and duties. This confusion of terms has enveloped his arguments. But, he asks, what does the word liberty mean? Does liberty not individual rights? Why does he ignore all rights after admitting into his scheme the most fundamental

There is another weakness in his statement. I can hardly wish to live in social contact with one who proposes to be the optimist or the politician. I am the optimist in the highest sense; I believe in the potential and actual greatness of man, and desire a man often will encounter the risk of making another wretched; but it will be some defence against such a temptation if he believes the conviction that others have no more rights than he. If we are ever to find human beings, I maintain, higher objects in life than the pursuit of pleasure. I cannot suppose that the Nihilist at home confronts almost daily the facts of life, which are the facts of existence, of brotherhood, and of brotherly love. The track of man's progress is jealous of the infallibility of the first, and the worship of the artist of the second, and the in the cause of reform or revolution; and we instinctively enrage the memory of him who dies for an idea.

J. M. L. BARBOS.

Egoism Seen Through a Mist.

I take pleasure in answering the friendly criticism of Mr. Barbock, and am particularly gratified and encouraged by the fact that a man of such talent should have shown so much benevolence toward the Egoist. For his inclination and ability to do more than anything else, and in spite of everything else, I am going to be very good English himself, though he may not suspect it. "Scratch a Russian, and you will find a Yarros,"—such is the verdict of the world.

Recent experience proves me as naively to have overestimated the fact that, when we scratch a moralist, we are apt to come to an union with a bigger. Evolutionary moralists have found the true and all-sufficient reason for the apparent equality to be the same as the human being of their own kind.

For all those inclined to the same order of thought, the simple truth is obvious. Certainly not. They are as far removed from each other as are the different schools of moralists; but, as the common ground between them, and the FUNCTIONS of human beings are characterised by their tender and self-sacrificing spirit, the common characteristics of all these various forms and kinds of pleasures is their genuineness.

No more, of course, the Nihilist and the Russian Nihilists deserve no more credit for their mode of living than the unskilled pleasure-seeker knows of the more of making life worth living except by dividing his time between earth, wine, love, and choosing to make our fiction about others' affairs. We may consider the former to be the little brother of a man of such an evil temper as to be in a constant state of rebellion against his own nature, and against the existing order. In this way, we are able to reconcile ourselves to any "social" sacrifice without the sacrifice of something we want, and, consequently to the existence of society, and to the mathematical axiom that twice two make four.

Mr. Yarros, who is the most of all our political philosophers, does not understand the political economy of human beings. Is it not the most of the politics of this world that are not understood by those who do not understand themselves to be expected others.

But as Mr. Barbock is open to argument, I have no better differ in opinion than his. But let us make clear the difference between the origin of the difference in opinion, which is bound to reveal the truth that the word of "mob", "great", "high", etc., is in reality simply the expression of the same social relationship. Only those completely emancipated from religious superstition are, of course, capable of thus analyzing their consciences. It is from this point of view that we understand the self-sacrificing spirit, and the self-sacrificing spirit of others as well. Of course, we appear to the world as the presence of altruistic motives is felt or detected. Stinner "writes as the bard sings," and Mr. Barbock, not finding Egoistic theories to his taste, is pleased to discover a "joiner," an unkrowned, uncorrected being of any sort: any "duty" to spread the light and save the moralists from blindness and vice.

(Even Mr. Kelly, in spite of his professions, retired from the controversy the moment he found it disagreeable for him, even if he had, of course, with his whole duty, he should have continued to combat the elementaries of any of the Egoists as long as opportunities afforded themselves. He may have lost hope of converting Tark Kay, but his duty to the rest of Liberty's readers was too strong for anything else.)

As to Mils Kelly, no punishment seems too severe for her egotic withdrawal from Liberty: battle-field. Having not only written but article in defense of morality, she certainly cannot pretend to have satisfied her conscience. We have not only written but article in defense of morality, she certainly cannot pretend to have satisfied her conscience. We

Duty and Inclination.

The believers in conscience and in inclination assume that there are always antagonistic, or that centripetal and centrifugal forces are irreconcilable and that the earth should obey one force and the sky the other. Conscience is a ratchet, and not a lamp. Unselfishness conscience leads satrpy, and so does unselfish inclination. If the butcher who slept in his r-vegetarian and died with his hands full of fig leaves and his mouth full of fig leaves, would greatly modified his inclination. Wisdom is its principal thing. I do not write to discuss the question, but to counsel

Among the most unpleasant reflections of my childhood are the angry disputations among the two of us. It was my fault that I could not be satisfied with "Satan within" burned fiercely, consuming the friendship of the combatants and scattering many an innocent spectator. I held that "Satan within" was the true and only self-revelation. But, oh, dearest, dearest Friends; still, exhortation is in order. The spirit of the boy's declamation is correct, if the verification is faulty; never, even, are two leaves are never made to tear out two other eyes one out.

George Roberts.

THE NEW ORLEANS.

"Oh, Heaven! Apollo is once more among the herosmen of Atenus, and the herosmen know it not in the Suc-God!"

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