On Picket Duty.

Referring to my approval of the Anarchists’ Club, E. C. Walker says that I seem to have lost my fear of organized anarchy; and nothing but the threat of a lawsuit would deter me from addressing my friends on Fourteenth Street.

A spectator at the Henry George convention at Syracuse said to one of the delegates: “I see that this is a decent party, and that’s all I want to know. I do not fully understand its principles, but I’m going to vote your ticket because I am tired and sick of the old parties, and can see no difference between them.”

The “Standard” thinks that “this feeling will bring thousands of votes to the United Labor ticket.” What a beautiful way of solving the labor problem, this entire sentiment. It guarantees to the Bolshevists the votes on manners which they do not understand! Oh! our precious right of suffrage!

When you see a dry, worn-out, poverty-stricken victim of the monopoly system, in a threadbare coat and third-hand hat, sitting in a labor-meeting hall and absorbed in the reading of the hangman’s cold-blooded talk and the imbecile’s silly twaddle of the “editorial” corner of the boat-rate-base-ball-play-fight-sensational-divorce-case-eight-page-capitalistic daily, without comment and restricted to the speeches of labor reformers, as if the capitalistic editorialists were the production of men having the wisdom of Solomon and the earnestness of Jesus and the labor speeches were made by the most worthless of the earth’s scum,—when you see that, do you laugh or weep?

The Providence “People” having declared that “every tax is in the nature of a tax to discourage industry,” I asked if that was the reason why it favored a tax on land values. It answers that it favors such a tax because it would discourage industry less than any other tax, and because some tax is necessary in order to govern people who cannot govern themselves. In other words, the “People” declares that it is necessary to discourage industry in order to suppress crime. Did it ever occur to the “People” that the discouragement of industry causes more crime than it suppresses, and that, if industry were not discouraged, there would be little or no crime to suppress?

It is a common saying of George, McMillan, Redpath, and their allies, that they, as distinguished from the State Socialists, want less government instead of more, and that it is no part of the function of government to interfere with production and distribution except to the extent of assuming control of the bounties of nature and of such industries as are naturally and necessarily monopolies. That is, as such are, in the nature of things, beyond the reach of competition’s influence. In the latter category they place the conduct of railroads and telegraphs and the issuance of money. Now, inasmuch as it takes an enormous capital to build a railroad, and as strips of land three thousand miles by thirty feet wide are not to be picked up every day, I can see some shadow of justification for the claim that railroads are necessarily exempt to a marked extent from competition, although I do not hold that it will be necessary to hand them over to the government in order to secure their benefits for the people. Still, if I were to accept Mr. George’s premise that industries which are necessarily monopolies should be managed by the state, I might possibly conclude that railroads and some other enterprises belong under that head. How his premise is related to the issue of money I do not understand at all. That the issue of money is at present a monopoly I admit and insist, but it is such only because the State has laid violent hands on it, either to hold it for itself or to farm it out as a privilege. If left free, there is nothing in its nature that necessarily exempts it from competition. It takes little or no capital to start a bank of issue whose operations may become as world-wide, and, if a thousand banks should prove necessary to the prevention of exorbitant rates, it is as feasible to have them as to have one. Why, then, is the issue of money necessarily a monopoly, and as such to be entrusted exclusively to the State? I have asked Mr. George a great many questions in the last half-dozen years, not one of which he has ever condescended to answer. Therefore I scarcely dare hope that he will vouchsafe the important information which I now beg of him.

The Tower of Babel.

I wish to tell you a story.

There was once a collection of men who held a common doctrine. They desired to establish in their country a true democracy, and in the sovereignty of the people, and in view social transformation and amelioration. Those men lived equally, fraternally; they had always marched hand in hand, and there was no suspicion of their disunion before the accomplishment of their work. Now, one morning which was neither clear nor cloudless, but the fine day before, all these men began to speak a different tongue, like the workers on the tower of Babel. A great confusion seemed to have suddenly seized them. They no longer understood each other, insulted each other. In vain were they asked: “What is the matter? Do you no longer all want the same thing?”

“Yes, we want the same thing.”

“Their error is that they do not each want the same thing.”

And some answered: “Have you never seen those wrecks who do not like the song Trow la la la?” and others: “What can we have in common with men who like the song Trow la la la?”

And as the parties of the song were much more violent than its expressions, all the party who happened along addressed the former as follows:

“Unfortunately your friends are wrong in not liking the song Trow la la la. I admit that they are un-American. The song Trow la la la is a fine song. But, after all, it is not a principle, it is not a doctrine, it does not figure on your programmes. Why, then, do you treat as traitors those who do not like the song Trow la la la? Does that prevent them from loving liberty, equality, and fraternity? Do they not write, do they not vote, the same today as yesterday, barring, of course, the song? They too might treat you as traitors, for you were never commissioned to sing the song Trow la la la. They do not do so; they content themselves with looking upon you as others. Have it that you are traitors. But no one should quarrel with his friends simply because their intelligence is not grasped by the beauty of a song.

This passe-partout much from his advice; he succeeded, in fact, far beyond his desires, for all parties straightforward united in giving him a beasting.

Tweedledum and Tweedledee.

I have never hesitated to show myself an out-and-out free trader.

Granted that doing away with all taxes, save on land values, would leave no room for a protective tariff, it would be well to remember that the tariff is a form of protection that leaves out good products produced abroad as a system of taxes on foreign imports.
LIBERTY. 109

BY STEPHEN PEARL ANDREWS.

PART SECOND.
COST THE LIMIT OF PRICE:
A Scientific Measure of Honesty in Trade as One of the Fundamental Principles in the Reorganization of the Industrial System.

Continued from No. 106.

The answer is first practical, as follows: During the three years and upward of practice at TRIALVILLE, and during two previous experiments, one at Cincinnati, and another at Chicago, extending over a longer period of time, none of the principles of the Cost Principle, and of the use of the Labor Note in connection with it, by several thousand people in all, the variation in all the different species of male and female labor, is found, and by no means is it affected by the relative position that of the best class, or of the laboring class, or of the less fortunate classes, competition bears more upon the point of getting the chance to labor at all, at any occupation, which, inexplicably paid, as the labor of the most capable men and the woman who add as much skill to the service of the customer, to the customer, to the customers. Eagles are twenty minutes to the dozen. Potatoes are an hour and a quarter to the bushel when cultivated by the plough, exclusively, and three or four hours to the bushel when the hand labor is used. Plenty of work for all general operations and abundance for general antagonism, and poverty, will furnish a securi- ty of person and property which nothing else can produce. To this will be added new combinations as each may, of the means of desperation, choose to acquire.

263. In this condition of security, natural and beneficial competition will spring up. The price of property and the quality of superiority of property— not only for such reasons as exist and occasionally develop themselves in the existing soci- ety—when these are the cause, another individual person is, as we have seen, necessarily gratified with the pursuit of his favorite occupation, in proportion, as his superiority of performance renders him the more successful competitor, and the more capable of receiving a higher reward for that which he can accomplish for his greater excellence, as now, but aided, on the other hand, by his readiness to perform it at a lower price, consequent upon his greater attraction or his want of competition, or for that which he can do for less. This then, is the second grand result of the varying tastes for different occupations, under the operation of the Cost Principle,—namely, that competi- tion will work at the right, point, superiority of performance, not security of condition.

264. Under the operation of cost as the limit of price, things will be so com- pletely distributed in proportion to the individual superiority, that the whole public interest will be the interest of every workman to be thrown out of his own business by the competition of any one unreasonably superior hands to the product. As the cost of every body that the prices of every product should become less and less, until, if that be possible, they cease, through the general abundance, to have price altogether. Under the present false arrangements of commerce we have seen that it is not for the benefit, but for the injury of many, that such reduction of price should occur, either through competition, the invention of new machines, or if the supply of that which the world wants, or that which the world has not yet been able to offer, is increased in a manner that it is a point out. (161, 162.) It is, in fine, because the workingmen are reduced below the ability of availing themselves of what should be, in the nature of things, a blessing to them, to which they are entitled by the nature of things, and when, as a consequence of this, the tailors and hatters are thrown out of em- ployment, it is not the fact that there are more ease and hats made than there are heads to cloth; but because there are more heads to cloth, there is more labor than there is ability to buy. Those who have earned the means to pay for them do not like to buy these things, and are content with something less, or equivalents for their labor. Hence, though they want, they cannot buy, and again, those who produce must stop producing. They are therefore thrown out of employment, and it is falsely said that there is over-production in that branch of industry. In the reign of equity, where all receive equivalents for their labor, this cause of what is called over-production will not exist.

267. The point here asserted will be rendered still more clear under the follow- ing head. (209.) Along with the extinction of speculation, by Cost as the limit of Price, competition will cease to be a desperate game played for desperate stakes. In the case of an. All skill, which has required a separate and pro- ductive labor for its acquisition, and which is, therefore, as we have seen, an ele- ment of cost and price. In other words, contrary to what is now the case, the man or woman who can do the most any given share of work in the least time and do it best, will work at the cheapest rate, so that, both on account of the more and better work and of the less price, he or she will have all the advantage in bidding for his or her favorite occupation, competition intervening to bring down the average of price to the lowest point for every article, but with none but beneficial results to any one, as will be presently made very evident.

268. Such are the necessary workings of the Cost Principle, and hence follow certain extremely important results. 1. Herein is the chief element of "Attractive Interest." In every branch of human labor, a distinctively proprietary, in the sense of Fourier, and now extensively appreciated by reformers,—the choice by each individual of his own function or occupation, according to his natural bias or genius. When this is done, the whole compensation for labor is distributed according to the capacity of the laborer, and the public interest is benefited. It will relate solely, in fine, to excellence of performance,—to the giving to each in its proper place of that position which pleases him, and for which he is fitted, and in which he has the most skill and body adapt him, even the selfishness of the individual. It could otherwise not be as it would otherwise emit such a strife being tempered, or neutralized, by the equilibrium of a great premium for more skill and better performance.

269. III. Competition is rendered cooperative instead of antagonistic. This may not at first seem to be a distinct point, but it is really so. It was shown before that the great object of human labor is not the mere existence of efficiency of performance. But that excellence or superiority might still entail exclusive or chiefly to the benefit of the individual who possesses it. Such is now the case, to a considerable degree. "Charity," as it is understood by the commonplace, "charity," as it is understood or practiced by the selfish, is not. In the reign of equity, that it competes with labor at the right point, excellence of performance,—that is second; that is, it is not cooperative with unaided human labor, but antagonistic to it, turning against the benefit of the society.

270. It is to be shown now is, that under the operation of the Cost Principle, excellence of performance—the point competed for, by whether individuals or machinery—entails equally to the benefit of all, and hence that competition, rightly directed, and working under the broad law of price, is not only the chief and not antagonistic; although, as respects machinery, the demonstration will be rendered more perfect when we come to consider the legitimate use of capital. (243.) All the illustrations of practical operation will be better understood if drawn from
IRISH!

BY GEORGES SAUTON.

Translanted from the French by Sarah B. Holmes.

Continued from No. 158.

Ag'in he saw distinctly the convulsed face of Bradwell, his agitation which Ellen tried to calm, and he inferred the truth.

The only evidence against him of which without vengeance, without killing this unworthy creature, without at least destroying the seductive visage with which she had once captivated him, and then captured Richard. Yes, it would be a hundred times more cruel than death to live disfigured, hideous, an object of repulsion, unable to procure any satisfaction of the passions which boimed in her soul and her perverted body.

She shrank from the possession of whom the crime, would flee from her, and she would die of despair, of spite, of rage. What an expiation! Not that she would be punished, not that she would be shut up for ever with his mutes into sheeds which would have to be sewed together. She would remain marked with scars, her nose slashed, her cheeks furrowed with frightful traces, her hands withered and living for it alone, but henceforth more ugly than Paddy Neil, the Irishman.

But it was too late; he lacked the least particle of strength; his hands even shivered. He took his wife's arm, incapable of self-setting, and again lay crushed upon the floor.

However, being near Lady Ellen's shoe, he savagely set his teeth in it, and she could not resist him. Standing up, under the key of his rage, and conscious, suddenly rush out to prevent the murder, he had passed through the opposite alterations, cursing himself for his impurity in the crime, blasphemeing the Duke who had not claimed him as a husband, and anathematizing Ellen, who had so fatally inflamed him.

When anticipatory remorse assailed him, ordering him to hasten to hinder the initiation of his iniquity, the creature, incapable of any self-defense, handkerchief — belonging to his mistress sustained him in his guilty resolutions.

Everywhere in the room, things spoke to him of her, recounting their tumultuous separations, and the story of their various loves.

With the flowers which were fading in the vases on the tables, and with the perfumed ribbons, mingled the peculiar perfume of her flesh, and the whole atmosphere of the room. He breathed it in, intoxicated, and in a sort of delirium, feeling being who reasoned no longer, whose vices alone survived, the being hardened to and simplified.

And he stretched himself on the bed, where Lady Ellen's place was still marked in the hollow of the thick eider-down mattress; he plunged his head into the pillow to close his eyes, and in the highest degree, being who reasoned no longer, whose vices alone survived, the being hardened to and simplified.

Weary of waiting, however, he could no longer bear the anguish, and descended to seek remedy.

Softly at first, his head lost in the fear of the unknown into which he was advancing, listening to the various noises issuing from the court, from without, from within, he heard Treor executing his madman's De Profundis, his thundering voice with its resounding echo. As he approached the room in which were the Duke and the old man, his fever increased in intensity and, now quickening his pace, now almost halting, he stopped short on a step of the staircase, shivering and hesitating whether he should not turn back.

He stepped up courageously, and, as last, as one throws himself into a fight, head lowered, resolute, blind, deaf, no longer distinguishing anything, perceiving only the panting of his oppressed lungs, he rushed forward.
Liberty.

Issued Fortnightly at One Dollar a Year; Single Copies Five Cents.

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Office of Publication, 18 F. O. Square.
Post Office Address: LIBERTY, P. O. Box 3068, Boston, Mass.

Entered as Second Class Matter Mail.

BOSTON, MASS., OCTOBER 8, 1887.

The appearance in the editorial columns of articles on the subject of "Morris," by an honest and respected man, Mr. Henry George or one or two awkward questions regarding interest, and George tried to answer him by a silly and forced distinction between interest considered as the increase of capital and interest considered as an aliquot part of the produce of labor, a legal order, John F. Kelly sent to the "Standard" a crushing reply to George, which the latter refused to print, and which subsequently appeared in No. 102 of Liberty. It may also be remembered that George's rejection of Kelly's arguments was not an accident that slipped his own reply to "Morris" he had received several articles on the interest question, and that he could not afford space for the consideration of this subordinate matter while the all-important land question was yet to be settled.

To make this analogy a fair one it must be assumed that skill is a product of labor, that it can be bought and sold, and that price is subject to the influence of competition; otherwise, it furnishes no parallel to capital. With these assumptions the opponent of interest eagerly seizes upon the analogy as entirely favorable to his position and destructive of Mr. George's. The conclusion is that the skill or skillful printer who sets fifteen hundred men an hour will get more for an hour's work than the less skillful printer who sets only a thousand. In other words, if the price of labor or skill above the profit price would pay him, all other things being equal, will pay over the profit price the skill, produce greater results in a given time; and in another case is the increased compensation a deduction from the earnings of other men.

Economic Hodge-Podge.

It will be remembered that, when a correspondent of the "Standard" asked Henry George one or two awkward questions regarding interest, and George tried to answer him by a silly and forced distinction between interest considered as the increase of capital and interest considered as an aliquot part of the produce of labor, a legal order, John F. Kelly sent to the "Standard" a crushing reply to George, which the latter refused to print, and which subsequently appeared in No. 102 of Liberty. It may also be remembered that George's rejection of Kelly's arguments was not an accident that slipped his own reply to "Morris" he had received several articles on the interest question, and that he could not afford space for the consideration of this subordinate matter while the all-important land question was yet to be settled.

It is true that at one or two points he verges upon them, but his words are a virtual admissibility of their validity and hence a reduction of interest to an unsubstantial form. He seems, therefore, to have missed the point of Mr. Kelly; for, had he realized their effect, he could not—assuming his honesty—have prepared the article, which has no raison d'être except to prove that interest is a vital reality apart from money monopoly. On the other hand, assuming that he could have surmised that his own arguments inevitably arise that he purgely smothered Mr. Kelly's article in order to subsequently juggle over the matter with less expert opponents. Unhappily this assumption is not altogether unwarrantable in view of the tactics adopted by George in his treatment of the rent question.

The matter seems, too, to have taken on importance, as is now acknowledged, that "the theory of interest as present compensation has been so largely and plausibly criticized than any other phase of the economic problem as he presents it." When we consider that George regards it as an economic law that interest varies inversely with so important a thing as rent, we can see how consistently he supposes any "plausible" argument urged in support of the theory that interest varies principally, not with rent, but with the economic conditions arising from a monopoly of the currency.

But, however, the article may be accounted for, it is certainly before us, and Mr. George (through his sub-

editor, Louis F. Post, for whose words in the " Queries and Answers" department he may fairly be held responsible) is discussing the interest question. We will see what he has to say.

It appears that all the trouble of the enemies of interest grows out of their view of it as excessively incalculable to borrow money, whereas, if the borrowed capital itself is "incidental to real interest," which is "the increase that capital yields irrespective of borrowing and lending." This increase, Mr. George claims, is the work of time, and from this premise he reason and draws:

The laborer who has capital ready when it is wanted, and thus, by saving time in making it, increases production, will get and ought to get some consideration, —higher wages, if he has no choice in the matter; or, as the skillful printer who sets fifteen hundred men an hour will get more for an hour's work than the less skillful printer who sets only a thousand. In other words, if the price of labor or skill above the profit price would pay him, all other things being equal, will pay over the profit price the skill, produce greater results in a given time; and in another case is the increased compensation a deduction from the earnings of other men.

To make this analogy a fair one it must be assumed that skill is a product of labor, that it can be bought and sold, and that price is subject to the influence of competition; otherwise, it furnishes no parallel to capital. With these assumptions the opponent of interest eagerly seizes upon the analogy as entirely favorable to his position and destructive of Mr. George's. The conclusion is that the skillful printer who sets fifteen hundred men an hour will get more for an hour's work than the less skillful printer who sets only a thousand. In other words, if the price of labor or skill above the profit price would pay him, all other things being equal, will pay over the profit price the skill, produce greater results in a given time; and in another case is the increased compensation a deduction from the earnings of other men.
lowered prices to the cost of production and thereby dis- 
tributed to the whole body of consumers. He does not see that capital, in 
the hands of labor is but the utilization of a natural force or opportunity, 
just as land is in the hands of labor, and that it is as proper in the one case as in the other 
that the thought of ability of capital among masses 
should be enjoyed by the whole body of consumers.

Mr. George truly says that rent is the price of mon-
opoly. Suppose, now, that some one should answer him 
that you misconceive; you clearly have leasing ex-
distinguished, and in the exact meaning of the word 
leases, whereas rent of lessed is merely incidental to real rent, which is the superiority in location or ter-
ri face of one piece of land over another, irrespective of 
lessing. Mr. George would, intelligibly, at such an argument, if I mistake me, merely say that leasing is entirely ex-
cess of uneared increment or economic rent by the 
landlord. But he himself makes an equally ridiculous and 
precise parallel argument in defense of the usurper when he says, in answer to those who assert that in-
terest is the price of monopoly: "You misconceive; you 
clearly have borrowing and lending exclusively in 
mind, and suppose an unearned bonus for a loan, 
whereas interest on borrowed capital is merely inci-
dental, a general rise of business, to suit his customer's con-
venience, would make no such attempt. So Podge's interest 
is gone, as well as the banker's. Hodge, then, is, 
only the usher left. But any one so innocent as to 
suppose that Podge or Hodge or Lodge will long 
withstand the law of interest is a fool that cannot 
know that the law of his sown grain after any or all of them can get land 
free of rent and money free of interest and thereby 
force time to work for them as well as for Hodge. 
Nobody who can get the services of time for nothing 
ever gets them. If it is time, he should have 
Hodge, too, must say farewell to his interest as soon as the 
two great monopolies of land and money are abolished.
The rate of interest on money fixes the rate of interest 
on all other capital the production of which is subject to com-
petition, and, when the former disappears, the latter 
decay. 

Presumably to make his readers think that he has 
given due consideration to the important principle just 
explained, Mr. George adds, just after his hypothesis 
of the bankers' destruction, and without the least 
attention to the absorption of the advantages of land by the 
landlord and interest for the absorption of the advantages 
of capital by the usurer. 

The remainder of Mr. George's article rests entirely 
upon this main idea. Several new Hodge-Podge 
combinations are supposed by way of illustration, 
but in none of them is there any attempt to justify interest 
except as a reward of time. The inherent absurdity 
of this justification having been demonstrated above, 
all of them are based upon it falls with it. 

The argument is a logical one; it remains only to 
prove the absurdity.

Hodge's bolting water is made a type of all those 
products of labor which afterwards increase in utility 
merely by the process of being used; such as cattle, corn, etc.; 
and it may be admitted that, if time would exchange-
avable to the water while bolting, it would do 
the same to corn while growing and cattle while multiply-
ing. But that it would do so under freedom has 
always been granted on the ground that an 
an attempt is made to find in it an excuse for interest 
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The absurdity of this justification having been demonstrated above, 
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remains only to prove the absurdity.

Anarchistic Drift.

Dreaded be the State! say I; and for this "the State" 
says I must do! So be it. For, if I live, I am duty bound 
leastwise to the State.—A. E. Freebody.

(Not: Is not the State an organized tyranny?)

We do not believe that poverty can be abolished by mere 
resolutions and taking up collections, nor that the millennium 
can be introduced by a tax on land values.—New York World.

(Not: There is some hope even for editors.)

The Knights of Labor respect the law. I hate Anarchy and I 
hate Anarchists.—General Mother Workman, Pondering 
what fate of the strikers ordered by the Knights? Do 
strikers always respect the law? 

In a sermon at the Metropolitan Methodist Episcopal 
Church, Washington, D. C., Rev. John P. Newman said 
that the condemned Anarchists should have been hanged 
long ago and the congregation shouted, "Amen!" 
(Not: Cheering in a church is a novelty, but it is 
no new thing for Teddy Newman to make an ass of 
himself.)

John Collier.
The removal, then, had been effected even in the midst of this display of vigilance, and was truly a wonder.

Afterwards miracles of this kind were wrought daily, and Sir Richard, taunt-wrorn, would go out with a dog to look after the flags. In one instance, the minister, being in a railway carriage, was bitten by a raven, which had been sent by the company to ensure his presence.

Impostor, because he permitted the popular version to be credited that Marley's ghost had been a replica of the minister, and that the raven's bite was a symbol of his sinfulness.

And, sting by sting, harassed by the struggles which he sustained against his conscious grain, against the interests of the impoverished innocents whose lot he was too sympathetic to ignore, against the money he had once hoarded, against the pride he had once boasted of, he bit the titles, in turn, of the public accounts, of the railway-making camp, it practically withholds it until the railway-makers consent to purchase it at the price of first making the railway and then surrendering it to the proprietors. As the alternative is the sale of the workmen's homes, the railway-makers were carried out in detail. And the bargain is priced first, somewhat nakedly, to the minsters: "Dig out the coal and iron and let the speculators choose, and we will feed and cloth your workmen if you will give us your land." The minister accepts Holmes's choice, and yields up the coal and iron. The proprietors now possess subsistence stores, meat, and fuel. They now open negotiations with the smelters. And the process is repeated from the beginning.

Here we bring you the metal we have smelted, and the subsistence we have raised from the land for you. We give you the subsistence for nothing on condition that you will just cost our metal for us, and make us the largest payment out of it. When the navies and the engineers are at last reached, the 0.8% of the proprietors is splendidly magnanimous. "Poor creatures," they imply, "what would you do without us? Can you make a railway without capital? No; the majority of them are unable to pay it out. But they will have it at very reasonable terms.

And, ill satisfied with the confused explanations of her father, she had conceived a considerable contempt for the author of her days and a scepticism which increased with the age regarding the divinity whose commandings she was taught not to violate.

The dead which pull the living by the foot! When she was very little, she had read somewhere of the lilies of death, of the crape flowers of death, of the snowdrops of death, when the mother dies, when her father, the pastor, thunders in the pulpit upon eternal punishment, unfolded complimentally those torments of hell reserved for those forgetful of the law of his God. The nurses were often with him in those darkest moments; they were silent; for nothing; and the sacred oratorio displayed his family eloquently, privately, in destroying the diabolical effects produced by the public sermon. As she grew up, the minister explained to her the vanity of the thunderbolts launched at the head of the sea;—the dulness of the mind forced the faith to have recourse to this apparatus for terrifying invented by the Church to strike coarser imaginati. But alas! the daughter of a pastor, of a man belonging to the elite of society by his intelligence, ought not to share the odious beliefs of the vulgar.

Ingrudely and frankly she put this insidious question:

If he really despised myths so absurd, why did he teach them? Because it was necessary to do so, that he not fail in the duties which the Church had imposed upon him as a priest of the Church.

The Church, the Church, everything is the Church. The Church, the Church, the Church. The Church, the Church, the Church. They knew not that I was a damped-seated scientist, that they were warming a viper in the light of their star.

Yet—I blush to confess it—I am an Episcopalian, and capable of all the villainies which that name may involve. But I do not see myself as a priest among the people, and picking off a dozen or so of the population, save the fact that I should take no pleasure in doing so. Were it not that it would afford me no satisfaction, I should most certainly provide myself with a sword and petitions to my sovereign, which petition I know to have been received, so as to have as it has at some time probably imposed on every reader of this page. Competition makes it so far self-acting that no conscious contrivance by proprietor or pretorian is necessary; the capitalist finds himself all-powerful, and the worker helpless, but neither knows why; whilst the latter are ever in explanations which convert the envy of the tycoon, the other of servility, and both of dishonesty.

A Villain Unmasked.

Dr. R. Tucker:

It is my task and trembling that I have resolved to confess myself an Episcopalian. I trust that my moralist friends will not forswear my acquaintance, but I am afraid that they will. How have they deceived themselves in their opinion of me? They have considered me an infidel and a freethinker. They know not that I was a damped-seated scientist, that they were warming a viper in the light of their star.

Ah, what joy! To spend the day, and every day, and all day long, in wading-bells and cockspurs, at dog-fights and “millins,” and through the brief nights to drink to utter drunkenness, what time occupied not the hour’s such as Mahomet never dreamed of. Is it not that joy, my moralist friend?

For you, I am sure, long for such delights; yet you have my deep sympathy, for you are deterred from seeking them by a dark and terrible veil, a secret—I know not what; but for myself, I am free! Nothing blemishes me! I fear nothing. Yet, strange as it will seem to you, somehow I seem not to care for all these delightful things. It may be melancholia, or hypochondria, or perhaps it is the liver, but for things which delight you I have no taste.

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And, on the other hand, for the things which you dislike I have a leaning an unaccountable, as is my distaste for what you would enjoy if you only could. It gives me no pain to think that you would enjoy them, were you inclined to do so; on the contrary (can you imagine it?), I really prefer it. I always tell the truth from preference; except upon the rare occasions when, to avoid giving pain, —another of the things for which I have an unaccountable dislike,—I shade it a little. Sometimes, too, in a business way I can suppress myself the pleasure of direct truth-telling.

Another of my strange fancies is to stand by agreements that I make. It is hard, I grant, to stand by agreements; but I stand by them, and I don’t think I am doing amiss; for I can explain to myself; yet so it is. To a moralist it is doubly intolerable; yet not so inexorable as it is to me why anybody who wants to break his agreements should refrain from doing so: in fact, I have often thought that I have the stomach for doing what they have reasons for wishing to do as they do. I don’t believe a man can do voluntarily what he does not want to do.

But the strongest thing of all is that, with our totally varying tastes, as it would seem, my moral friends and I lead very much the same kind of life. I grudge it that she disowns them so much to live as I live with a good deal of ease and pleasure, but I honor them and their efforts to imitate me. I do so solely as a matter of self-indulgence. Perhaps some day they will learn to like it too.

New York, September 27, 1867.
Three Dreams in a Desert.

I am a dreamer, and I often dream of the world. I dream of the raindrops that fall from the sky, and of the mountains that stand tall. I dream of the forests that are green and lush, and of the oceans that stretch far and wide. I dream of the stars that shine bright in the night sky, and of the planets that orbit the sun. I dream of the sun that makes the world warm and lively, and of the moon that lights the way for the night. I dream of the wind that blows through the fields and of the birds that fly high in the sky.

I dream of the desert, and the sand that blows away in the wind. I dream of the dunes that rise up from the ground, and of the winds that cut through them. I dream of the sandstorms that whirl around in the air, and of the sand that blasters the ground. I dream of the heat that burns the skin, and of the glare that blinds the eyes.

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