On Picket Duty.

E. C. Walker reprints in "Lucifer" some highly complimentary remarks which I made about that paper in 1884. Wise me! ack! ack! ack! 

The Chinese emperor has granted a banking monopoly, and the telegraph lines are now in this country studying the national banking system with a view to introducing it into China. Poor China!

According to the "Truth Seeker" the writers for "Honesty" are principally Fresh thinkers. Men with long memories can recall the time when the "Truth Seeker" insisted that nearly all the Anarchists were Christians.

Hot headedly wrong, but forcile, able, and interesting writers,--such is the "Truth Seeker's" verdict upon the Australian Anarchists. Singular fact, isn't it, that wherever you find an Anarchist you find a man of brains and talent?

A correspondent desires to be informed through Liberty, "how the Anarchist Reclus could, without sacrifice of principle, remain a member of the International." Because he is really not an Anarchist, but a Communist. Nevertheless his pamphlet, "An Anarchist on Anarchy," published in America, is in the口袋, and commonly possession of all the means of production cap properly defined himself as an Anarchist.

Judge McCarthy of the Pennsylvania supreme court, having to pass upon the question whether under the Pennsylvania liquor law licensees should be granted in a case where the law was decided against granting them because he was opposed to the law, saying in the opinion which he filed: "When laws are passed that seem to conflict with God's injunctions, we are not compelled to obey them." I'll warrant that that same judge, were an Anarchist, arraigned before him for the violation of some unjust statute, to claim that he followed either God's injunction or any other criterion of conduct in his eyes superior to the statute, would give the prisoner three months extra for his impudence.

The London "Jus" republishes the whole of my recent editorial, "Contract or Organism, What's That to Us?" introducing it as follows: "Mr. F. W. Read has undertaken the defense of taxation in these columns. We are inclined to think that, apart from the merits of the case, he has so far as an argument is concerned, got the better of Mr. Badcock, who has taken up the cudgels for Anarchy, or, as he would call it, Absolute Individualism. But Mr. Benjamin Tucker of Liberty now appears on the field, and deals some very heavy blows at Mr. Read and his principle of a State-organization. We hope he will not run away before his new assailant."

That useful and mortal enemy of generalization and consistency, Editor Pinney of the Winsted "Treas," says that the mischief arising from the operation of the Inter-State Commerce Law, which furnishes texts for sermons against State Socialism to a certain class of persons, proves to others (and presumably to him) merely the incapacity of our legislators to properly exercise the socialistic powers lodged in government. There would be no reasonable objection to such an explanation, if at least some instances could be pleaded out where governments have proved themselves efficient and skillful in executing the tasks assumed by them. But when it is overwhelmingly demonstrated that governments always have failed and always must fail to render satisfactory service, it strikes me that the time is ripe for a generalization and a more comprehensive view of the question of governmental interference with natural currents.

Henry George's correspondents continue to press him regarding the fate of the man whose home should so rise in value through increase of population that he would be speeded out of it. At first, it will be remembered, Mr. George coolly appealed to the objectors to this species of eviction as near relatives of those who objected to the abolition of slavery on the ground that it would deprive the widower Smith of his only nigger. Liberty made some comments on this, which Mr. George never noticed. Since their appearance, however, his analogy between property in 'niggers' and a man's property in his house has lapsed, and President Cleveland would say, into a condition of "innocuous desuetude," and a new method of settling this difficulty has been evolved. A correspondent having supposed the case of a man whose neighborhood should become a business centre and whose peace of residence therefore, as far as the land was concerned, should rise in value so that he could not afford or right not desire to pay the tax upon it, but, as far as his house was concerned, should almost entirely lose its value because of its unfitness for business purposes, Mr. George makes answer that the community very likely would give such a man a new house elsewhere to compensate him for being, obliged to sell his house at a sacrifice. That this method has some advantages over the 'nigger' argument I am not prepared to deny, but I am tempted to ask Mr. George whether this is one of the ways by which he proposes to simplify government.

M. Harman, writing editorially in "Lucifer" on labor politics, declare that he expects no direct or positive good from any new parties that the present social and religious conditions are capable of constructing and sustaining. For the true reform party the position that would be established liberty and equity - we have as yet neither builders nor stones; and if we are ever to have such a party, we must first devote our energies to the high and noble work of fitting ourselves for the position of builders and stones of the glorious temple of liberty. This is strictly true as far as it goes. But the writer distracts himself rather needlessly by conjecturalizing that such preparation and development require time; that 'to make a man you must begin with his grandfather'; and that slavery in sex-division makes serviceable grandparents pretty scarce. The trouble with 'Lucifer's' plan is that it is possible for 'Lucifer's' giving the sex question such undue prominence and magnifying its importance in relation to other questions, is that it confounds the two distinctly different ideas of a perfect man and one sufficiently enlightened to perceive the necessity of certain reforms in society and in government. The environment which will allow the production of ideally perfect men will be created by Anarchy; and we, who are already somewhat free from mental and social slavery, can hope to give birth to more nearly perfect men and women. But to establish Anarchy nothing is needed except a little knowledge, some brains, some will-power, and a determination to stick to the plough-line.

Hot-Headedly Wrong, Like Ourselves.

[New York Truth Seeker.]

There are quite a number of Anarchists in Melbourne, Australia, of the philosophic sort, and they publish a twelvemonth monthly called "Honesty." There is no dynamite in it, but much incredible writing. Its contributors are principally Fresh thinkers, who have turned their attention to social subjects, and become converts to the "extreme individualist" views of Michael Bakunin, Alexander Herzen, and Ernest Spencer. They are hot-headedly wrong, like our loved friend Tucker, let they are able, and we read them with interest.

DON QUIXOTE.

[Translated from the French of Eugene Potier by Benj. H. Tucker.]

On seeing the ball and the chain, The coat of the heroes of Spain, Don Quixote, rose up, uncovered, and said: But Sancho for this had not planned! The gallant guest felt: the chain was stepped by the chivalrous crank. "Sir Knight," advised Sancho, the drone, "The galleries-chains let alone!"

"If Sancho, I go as you call, This court is labor, the thrill, A tool which is often by rust. And ets in its turn to a crest. Its master, compassionate gold, Discards it when "wear-out and old."

"Sir Knight," advised Sancho, the drone, "The galleries-chains let alone!"

"I liberate, Sancho, the boy Inadvised to whom I gave the crest. Though felt upon, no doubt: By pedlars first cherted and jolted, A copy book sold in its lot. His mind is not quickened to think."

"Sir Knight," advised Sancho, the drone, "The galleries-chains let alone!"

"Ye slave of the barracks, unfold! A cartridge-box serves as your brain; A musket in your hand, you can. You're but a machine of office. To the trade of a cannon-bred, They cry you, like bullets, lead."

"Sir Knight," advised Sancho, the drone, "The galleries-chains let alone!"

"And you too, the spectre's slave, Your eyes do not to your love. The chiseler confuses your sight With the mellow of Fals and its slight. Within you lymphatic Rome breeds Dionsenes while you count your beads."

"Sir Knight," advised Sancho, the drone, "The galleries-chains let alone!"

"And you, above all, Dulcaina, Though wretched, incomparably dear, Whom giants fight for their own, And wicked adventurers entangle. Your heart, which the law sets above, Crave out for its freedom to love."

"Sir Knight," advised Sancho, the drone, "The galleries-chains let alone!"

Of cheerfully are you the cream, Said I to expect to find any, Poor into these giants your fire, In spite of your cowardly squire. For until you shall rest with your sword The era of force and of fraud."

"Sir Knight," advised Sancho, the drone, "The galleries-chains let alone!"
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THE SCIENCE OF SOCIETY.

By STEPHEN PEARL ALEXANDER.

Part Second.

COST THE LIMIT OF PRICE.

A Scientific Measure of Honesty in Trade as One of the Fundamental Principles in the Solution of the Problem.

Continued from No. 106.

172. Again, the possession of wealth is only one means of refinement, or rather of the highest refinement, of an individual, and it is itself by no means the only means of that development as labor. Without wealth, as its legitimate end and consequence, is impossibility, and the obtainability and actual attainment of it, or other, in luxuriousness and efficiency. The first is the condition of the everlasting and -powerful-stricken masses in our actual civilization; the last is the bane of the whole kindred of things. The rich man is permitted to be pampered and prated of his reward, and, being degraded, the wealthy, who are enabled by their riches to inhabit heaven, and, even when their taxes would incline them to its perfection. The rich suffer, therefore, from fatigue, deformity, and starvation. The refinement toward which we aspire in existing society is not, like, of mental development. Poverty is no more refined, in any commendable sense of the term, than the boor. Wealth may consist with inbred and excessive vulgarity. The fact is patent to all, but the remedy of it could nowhere be more obvious than is the very ignorance, I am afraid to say, of the existence of this vice and its dangers.

173. Again, refinement is most gracefully upon those who have the most thorough physical development and training. The highest exhibit of the real gentleman can no more be produced without labor than that of the scholar without study. There is no more need for refined taste than for mathematics. The experiment has been tried in either case a thousand times, of jumping the physical and moral faculties; and the product has been in each case the same, the worst.

174. Refinement is, so to speak, a luxury to be indulged in after the necessities of life are provided for, and the accumulation of bodies of knowledge, not only are not only many in the mental and corporeal exercise. More refinement sought from the beginning, with no admixture of hardship, embalms the man, and endures well, but the lower the rate. It is impeded, or to the true education and development of both the individual and the race that every person shall take upon himself or herself a due proportion of the common burden of labor. It is therefore a Taft to the best interest of the human being in every condition of his existence. The cost of price forces the laborer to be self-sacrificing, and poor enough to be the unavoidable condition of human development and genuine refinement. It removes the possibility of one person's living in indigence of the exertions of others. It eliminates labor as the inevitable prior condition of indulging in refinement, for which it furnishes the means and prepares the way. This objection, drawn from the consequences of the principle upon the well-being of society, is therefore perfectly fair. The balance, which is the only object of this price, is provided in the opposite scale. The result which the principle works out is the elevation and genuine refinement of the whole race, instead of brutifying the vast majority of men.

175. This objection is, in part, answered in the same manner as the preceding. Geographic, political, and the most fruitful physical conditions, such as result from a due amount of labor and struggle with mental difficulties. Complete relief from all necessity for exertion is by no means a favorable state for the development of genius, or its maintenance in activity. The poet who works three hours a day at some occupation which is actual work will be a better poet than the same man if he should devote himself exclusively to his favorite studies. The balance, which is the only object of this price, is provided in the opposite scale. One person's occupation is always more than one person's leisure. The time which the principle works out is the elevation and genuine refinement of the whole race, instead of brutifying the vast majority of men.

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Therefore, the moment that all claim is abandoned, and claims having no basis in right are abandoned immediately whenever there is an exact knowledge of the links of life, the combat of the Cost Principle, while it does not profess to be beneficent, serves, nevertheless, as an inspirer and regulator of beneficence itself.

While justice is not beneficence, therefore, the foundations of beneficence are attained, and justice is, in this sense, a beneficent institution.

181. In a condition of society, then, in which Equity shall first have been secured and justice shall have prevailed, the occasion shall arise, as is the case with every heart with unmeasured abundance. The disabled and unfortunate will be the pets and spoiled children of the community. It is a mistake in the philosophy of 3 July that the community shall never be the object of real charity. There never is any repugnance on the part of any one to being the recipient of genuine beneficence. The tenant of the poor-house in our past and present civilization has been no more than the object of his degradation from being the offspring of the kindly and beneficent sentiment, of society toward him. He is first hated because he is an object of charity.

To be continued.

IRELAND!

By GEORGE SAUTON.

Translated from the French for Liberty by Sarah E. Holmes.

From No. 106.

But it was only a passing impression, and she immediately resumed the conversation which this awfull bad interrupted.

"The point of a dagger is very sharp," she said.

"The coat of mail is very strong," she added.

"I should have no confidence in it," she said.

"Try it," she said.

"Yes, if your dagger will penetrate it," she said.

"If it is made for the purpose of being so," she said with a smile.

And, uncovering his chest, the Duchess invited her to put it to the proof.

"I am not afraid," she said, for the Duchess did not dare; the coat of mail might be broken by the blow and the Duke might be killed. "Is there no dagger?"

And, uncovering his chest, the Duchess invited her to put it to the proof.

"I am not afraid," she said, for the Duchess did not dare; the coat of mail might be broken by the blow and the Duke might be killed. "Is there no dagger?"

"You do not tremble, you confront death with your habitual couragous, and you would resist it without winking at it."

"You would not yield, you would resist it even by your own hand."

"Yes, but myself! To say nothing of my suffering, I should find myself in a pit."

"It is true, but you mightield the power of explaining how it happened, and this might cause me a thousand annoyances. Who knows? They might shut me up in prison, they might even hang me. Thank's.

Sir Newton smiled over her shoulder, and, saying to her, "You are as swift as a blast of wind, as dazed she is with her weapon which scratched the surface of her husbands throat.

"No again, no! she would not.

"You had better have consented," said the Duke, waving away with his coat some drops of blood which had fallen upon his right hand.

"Oh! just a scratch upon the surface of the skin! I shall not die of it. See, it has not even bled."

The Duchess was distressed, and irritated also at the Duke, declaring such play to be senseless. She might as easily have served an artery and occasioned a hemorrhage as to note the scratch on the surface of the skin.

The entrance of Treor, whom the servant summoned for this purpose now pushed in the door of him, put an end to the lamentations and reproaches of the perfidious woman.

The old man, slightly bent, stopped on the threshold, examining with his immobile eye, the appearance of his daughter, its disposition, and the people; then he advanced with short steps, full of hesitation. Still he reflected on the appearance of the youthful creature, who was going to replace the place into which he had been brought, he half-closed his eyes, in order to better discern an object which he could not define, the faces of beings whom he seemed to know, but did not recognize.

Suddenly, stopping again near the door and turning his fixed and shaded eyes towards the Duke and Duchess, he asked:

"Why did they disturb me? Where have they brought me? I have come a long way; my legs are wavering and exhausted ... up to the knees. I hope that this is at an end, I have no wish to live any longer.

Excessively lean, a pale, tall skeleton, with a cavernous voice, he stood upright like a statue. His face was ashen; his eyes were sunken from the emaciation, smeared with breath and tears; he was so exhausted by the occasion.

And Newton the Duke said, "You are in insensible health, full of blood ... most burning from the skin, and with the scorching sloop which the sun has struck.

"You are as swift as the blast of wind, as dazed she is with her weapon which scratched the surface of her husbands throat.

But, in a moment, the semblance of a swift effort, disengaged herself, withdrawing the weapon which scratched the surface of her husbands throat.

"Embrace her form with your emaciated arms," ordered Treor; "you need not fear her contact any longer. Press her, since she charms you; kiss her marble face.

If at the touch of the touch of the two lovers, the heart of Newton, full of the song, is no in cooing hollowness, replaced the diminutive phrases on the lips of this most hateful husband!

Embracing her form with his emaciated arms, Newton began: "you shall not bear the stamp of the hand of the Duke, niece, and last disappeared, crying to Newton, to hold the madman who was pursuing her.

But the attempt to run after her exhausted the old man, and, re-entering the room, he saw his face, his figure, his hands, his feet, his mouth, his eyes, his hair, burning, and his skin, so dry, so parched, so parched, that the Duke was no longer his own master.

But he began his head and grov, he gave them pliability and patently, speaking rather than singing them to the Duke, who suddenly exclaimed in tones of alarm:

"But what is the matter with me? What does this strange chill in my limbs mean?"

"Yes, the body," answered the hallucinated man, "of the soul, and the soul good to the soul.

"It is a curse," said the Duke, "a poisoned weapon, suddenly, and, striking the door which the Duke had purposely let fall, he exclaimed, "in the instantly changing features of the Englishman, followed the old man to the fireplace with a burning satisfaction, approving manner, and a ministry of triumph.

"Ah! the face grows purplish again and is swelling; the eyes are bloodshot and the tongue is puffed, and his hands clench, and his face was like that of whom he has hung, except that his tongue is not yet thrust out."

To be continued.
Liberty.

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B. R. TUCKER, EDITOR AND PUBLISHER.

A. P. KELLY, - ASSOCIATE EDITOR.

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"In abolishing rent and interest, the last vestige of odious slavery is struck root the sword of the extortioner, the bludgeon of the squire, the clout of the policeman, the guise of the censetron, the tyrants on the department clerk, all that is base of Politics, which young Liberty printer beneath her feet." — THOMAS.

In a Reply, in Reality a Surrender.

Appreciating the necessity of at least seeming to meet the indisputable fact which I opposed to its championship of government postal monopoly, the Winsted 'Press represents the following gist of an answer, which may be as convincing to the victims of political superstition as most materializations are to the victims of religious superstition, but which, like those materializations, is so imperceptible to the touch of this and similar journals that, when he puts his hand upon it, he does not find it there.

The single instance of Wells, Fargo & Co., cited by B. R. Tucker to prove the advantage of private enterprise as a mail carrier, needs fuller explanation of correlated circumstances than the writer has been able to give. Indeed, articles by the same or other writers by no means indicate that he disapproves the substitution of those being governed largely by motives of convenience.

In Form a Reply, in Reality a Surrender.

The appearance in the editorial column of articles by other signatures than the editor's initial indicates that the editor approves their concerted purpose and general tenor, though he does not hold himself responsible for every phrase or sentence, as the appearance in other periodicals of articles by the same or other writers by no means indicates that he disapproves the substitution of those being governed largely by motives of convenience.

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4. One paying business which brought the company into contact with a substantial and warranted safeguard to conveyance than government then offered to its mail carriers.

Exactly. What does it prove? Why, that postal service for express service can be most advantageously run in conjunction, and that private enterprise was the first to find it out. This is one of the arguments which the Anarchists use.

4. A difference of two cents was not appreciated in a country where people paid $5 for a private letter.

Here thephantomattains the last degree of attenuation. If Mr. Pinney will call at the Winsted post office, his postmaster will tell him — what common sense ought to have taught him — that all the stamps used not over five per cent. are purchased singly, the rate being five for ten, ten for twenty-five, and one hundred, or more, at a thousand at a time. Californians are said to be very reckless in the matter of petty expenditures, but I doubt if any large portion of them would carry their prodigality so far as to pay five dollars a hundred for stamps which would cost them at three dollars a hundred on the next corner.

These conditions do not exist elsewhere in this country at present. Therefore the illustration proves nothing.

Proves nothing! Does it not prove that private enterprise outstripped the government under the conditions that then and there existed, which were difficult enough for both, but extraordinarily embarrassing for the former?

We know that private enterprise does not afford express facilities to sparsely settled districts throughout the country.

I know nothing of the kind. The express companies cover practically the whole country. They charge high rates in proportion to the distance, but this is only just. The government postal rates, on the contrary, are unjust. It certainly is not fair that my neighbor, who sends a hundred letters to New York every year, should have to pay two cents each on them, though the weight of carriage is but one cent, simply because the government spends a dollar in carrying for me one letter a year to Wayback, for which I also pay two cents.

It may be said, however, that where each individual charge is so small, a schedule of rates would cause more trouble than it is worth. In other words, that to keep books would be poor economy.

Very likely; and in that case no one would find it out sooner than the private mail companies. This, however, is not the case in the express business, where parcells of all sizes and weights are carried.

No more would it matter facilities. A remarkable exception only proves the rule. But, if private enterprise can and will so much, why doesn’t it do it now? The law stands no more in the way of carrying express than it is in the way of the Wells & Fargo’s express.

This reminds me of the question with which Mr. Pinney closed his discussion with me regarding free money. He desired to know why the Anarchists did not start a free money system, saying that they ought to be able to provide a way of escaping the law. As any competing business company was expected to succeed if it had to spend a fortune in contesting lawsuits or in paying a heavy tax to which its rival was not subject. So handicapped, it could not possibly succeed unless its work was of such a nature as to admit the widest range of variation in point of excellence. This was the case in the competition between Wells, Fargo & Co. and Wells, Fargo & Co., both services were independent. The territory covered was so ill-adapted to postal facilities that it afforded a wide margin for the display of superiority, and Wells, Fargo & Co. took advantage of this to such an extent that they beat the government in every element of the contest. The government competitor covered only small areas only by small area in this territory covered by the Wells, Fargo & Co. service. It was the case in the competition between Wells, Fargo & Co. and Wells, Fargo & Co., both services were independent. The territory covered was so ill-adapted to postal facilities that it afforded a wide margin for the display of superiority, and Wells, Fargo & Co. took advantage of this to such an extent that they beat the government in every element of the contest. The government competitor covered only small areas only by small area in this territory covered by the Wells, Fargo & Co. service.

The "The Final Owner of All." While yet — at least to all outward appearance — in full enjoyment of perfect health and unlooked for, "John Swinton's Paper" elaborated in a masterly written article the idea that the government is the final owner of all. Not only is it the absolute owner of our possessions, our labor but of our physical bodies, where we live, does not exist outside of the domain of mythology. The government is the master, we are the slaves. To say nothing of appropriating the fruits of our labor, of demanding our service, of regulating our affairs, or confirming our judgment, all of which is nothing more than an absolute monopoly of the power of government over men in New York. But it is still as a satire on the old and familiarly extravagant claims of the State fanatics was clearly impossible, for it would be an insult to a man of Mr. Swinton's intelligence to suppose him capable of entertaining such an opinion; and so, until the last number of "John Swinton's Paper" was issued, did I begin to have serious doubts as to the meaning of his sentences. But, as it would be carrying the joke far too far to profess earnest belief in the "solid truths" contained in those postulates, I am the more ready to conclude with a satire on the idea of the government as it is known to us as a government, title of government, and as the "government that rules by the laws of the State".

Several facts may explain this: 1. Underdeveloped government service in a new country, distant from the seat of government.

Here the ghost appears, all form and no substance. "John Jones is a better messenger than John Smith," declares the Winsted "Press," because Jones can run over the ground, while Smith cannot. "Indeed!" I answer: "why, then, did Smith outrun Jones the other day in going from San Francisco to Wayback?"

"Oh! that may be explained," the "Press" rejoins, "by the fact that the ground was stony." The "Press" had complained against the Anarchist theory of free competition in postal service that private enterprise would not reach remote points, while government does reach them. I proved by facts that private enterprise was more successful than government in reaching remote points.

That fact, then, is there in answer ing that these points are distant from the government's headquarters and that it had not developed its service. The whole point lies in the fact that private enterprise was the first to develop a service and not the most such as to admit the widest range of variation in point of excellence. This was the case in the competition between Wells, Fargo & Co. and Wells, Fargo & Co., both services were independent. The territory covered was so ill-adapted to postal facilities that it afforded a wide margin for the display of superiority, and Wells, Fargo & Co. took advantage of this to such an extent that they beat the government in every element of the contest. The government competitor covered only small areas only by small area in this territory covered by the Wells, Fargo & Co. service.
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leges and favors conferred by the government, which it is also the business of a free people to guard against, or to revolve, as it is to lust.

It appears strange to argue this question at this late day with intelligent persons, Americans, Jeffersonian democrats, believers in natural rights and government by consent. Yet so strong is the impression that the people are so often to be very careful in attacking it. Who knows but that our friends, John Swinton, and the larger part of the people, are the people of the State, and that this doctrine meets with the approval of alarmingly great numbers of people, would share the tragic fate of that Parisian prototype of his who laughed himself to death on being told that there was no king in Venice?

V. Yarnall.

Capital.

A certain class of so-called Labor papers are vociferously loud in their denunciation of capital, and depict to their readers as the legitimate heir and successor of the Arch Fiend himself, who, by general rule, resides in the palace of a rich merchant. It may surprise some of our economic tyros to hear us, on the contrary, proclaim that capital has been the savior of man. That for but the "able" and the "fortunate," might be their fulminating avocation in life with a brass collar riveted around his neck bearing his master's name.

The introduction of capital into industry made slave labor unprofitable by giving a greater impetus to production and calling forth wealth from the earth. That man which fear had never been able to evoke. It has brought about that marvellous change in the world whereby the military régime has been supplanted by an industrial one, wherein man's activities find fringe and higher scope in a warfare upon nature rather than upon nature's forces.

Under any régime capital and labor must be supplementary to each other, though it is true that under present restricted conditions the one implies the other. The perfect effect of a régime is perfectly impossible.

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We justly complain of the social privilege because the law enables it to hold the oligarchic servitude to its demands. The remedy for this does not lie in new restrictions, still further legalisation through the intermedium of ignorant officials, but in the wiping out of privileges already assuaged. A shirt cannot be in the ordinary order of things, therefore the government alone should make the protection into a sense of personal, though impracticable, capital. If I buy or make a spade, that is productive capital, and it rightly and justly belongs to me, is my private property. If I were forbidden to make or buy a spade, but compelled to hire one at such rates as spade dealers or sawyers fit to enact, my service would not lie in seeking to destroy all spades, but in crushing the odious monopoly that dep- does me the individual use of a spade. And not the government alone, but the whole of society, co-operating to make the spade to be no extension of my freedom. I am as capable of determining what kind and style of spade I desire as a member of a national directors, and under a system of free exchange I could as easily decide upon a carriage of blew shoes as well as upon the carriage of such unnecessary expenses of its circumference.

We leave our Greenback friends and their Confederate allies to draw the moral, if their National Soup House would not only harm them so much to be called a spade is to them the end of the argument rather than an apt illustration. Then, if any one desired to use my capital in the absence of his own, I being but one of millions possessing similar capital, could as easily buy or sell a spade as he could buy or sell a horse, or could go elsewhere or call into activity his own faculties and labor to rely upon his own exertions, instead of remaining in that state of slothful mediocrity that the National Soup House would inevitably tend to produce.

Instead of crying with Patrick Henry, "Give me liberty or give me death!" too many of our contemporaries prefer the death which their theories would introduce, rather than be the friends of privilege, they invariably denounce the con- stistent enemies of privilege in all its forms. Without assuming the task of injecting an idea into the cranium of the aforesaid "able editors," we will call attention to the abysmal ignorance of the public, and the utter misapprop- ration of legal privilege, the realization of equal op- portunities.

Will they be kind enough to rein in their winged Pegasus long enough to descend from cloud- land to terra firma and inform us what peculiar form of privilege they would like to see by the sacrifice of their brothers and innocent hands? In such an event a husked and expectant throng of Anarchists will even promise to read their effusions, trusting that they will be less flatulent than usual.

Jefferson Davis's letter opposing prohibition had so much influence in saving Texas from that curse at the election last month that the Winsted "Press" says:

"If Jefferson Davis will take the field against prohibition we shall not only get him for once taken the field against our country's friends, the abolitionists." Jefferson Davis took the field, not against the abolitionists, but against the Republican party, and in doing so he was serving liberty and civilization for another day.

Prohibition and Republicanism are feathers plucked from the same bird.

Kellyism and Tak Kake.

I do not wish to interfere with the athletes who are, or have been, wearying themselves with questions of morality and Egoism. In truth, I am afraid to. I am no scholar; I have never read Stirner, and I know but little of the rest. I do not object to them, but to others, to review the possibly crude speculations of one who has looked into these questions with the directness of an independent mind, having but little aid from the voice or pen of his fellows. During the solitary mourning of a rural and pioneer life,—in boyhood as I roamed the forests and mountains of the Middle States; in after years as I repro
deshed the flashing stars of the orb, wind-swept prairies, or traced the mountain crests and groves of Tennessee, or climbed in the nora
draped woods of the Oushawa,—I have pondered on all these matters, and sometimes have reached conclusions in our own way.

It appears to me, then, that this universe is but a vast as
gregate of individuals; of individuals simple and primary, and of individuals groups, and of these again by the aggregation of primary individuals or of individuals of a lesser degree of complexity. Some of these individuals or groups are of a high degree of perfection, and seem to us so united that the lesser organisms included cannot exist apart from the main organism; while others are imperfect, and of a lower degree of perfection, as well as better, apart than united. In the former case are included many of the higher forms of vegetable and animal life, including man, and in the latter are included the more lower forms of vegetable and animal life (quack-grass, tape
erms, etc.) and most society organisms, governments, nationalities, etc., etc., etc. I am (at least in the ordinary, theological sense) atheist. I do not believe in any Supreme God, or, cognate Intelligence, a conscious spectator of our actions. From this I see to me use for such a power except at home; for outside of the universe there is nothing, therefore relations are impossible. And home, in the na
tural order, I do not think of. I think, for instance, of a man as an individual which takes care of itself as beat it may. I see no evidence of the sweep of a broad general complex and the workings of an organism in a separate and distinct function, with its own sense of fulfills, imperfect intelligences; toiling and stumbling along unknown paths, perhaps right, perhaps wrong, perhaps to rise high above the earth, perhaps to sink into the earth, the earth, the earth, the earth, the earth.

And so it is with the "human" race.

All these things are the fruits of short-sighted, narrow-minded Egoism. Where the mind is broad enough to compare the smallness of the individual with the vastness of the universe, there will be no more, dispersion, lying, stealing, invasion of any kind. The hypocrite is a man who fails to perceive the truth of this, while professing it; and, as his own individual, is an ambitious fool, a dangerous, treacherous fool. The selfish man in a fool of the same kind, but less sly, not perceptible, but not less real, and a foe to the human race. All these things are the fruits of short-sighted, narrow-minded Egoism, and that an individual to his fellow, if only a sin of omission, is a tenfold injury to himself, by fgagting the ar
d from the earth. And I will not say that there is any repro
care, hearty good-fellowship, willing cooperation, and mutual defense.

The idea of antiethics to selfishness describes the mental attitude of the enlightened Egoist, which clearly percep
t of the folly of selfishness, the self-wise of generation and how to escape the net, which is the net of all crime is virtue. How should Antisocial serve?

The fool hath said in his heart (dittos with his mouth):

"My fellow's welfare is not my own."

J. W. Lloyd.

Grahamville, Florida.
Liberty. 107 610

Additions to the Saints' Calendar.

To the Editor of Liberty:

Jun. 21, 1847.

Dear Sir,

I have been in the habit of reading your paper for some time, and have always found it full of good and useful information. I am particularly interested in your section on current events, and I am always eager to read the latest news from around the world.

I was therefore delighted to learn that you are planning to publish a collection of essays on the history of the Saints' Calendar. As a long-time reader of your paper, I am sure that this will be a valuable addition to the literature on the subject.

I would like to offer my congratulations on your work so far, and I look forward to reading more essays in the future.

Yours sincerely,

[Your Name]

State Aid to Science.

If what I say to you today should seem to you out of place, you must blame the callowness of your executive committee and not me; for, when she asked me to contribute something to their last meeting, she assured me that her desire was to enrich the funds of medical science to society, anything which related to the advancement of science, was a proper subject of discussion at the annual meeting of the Alumnae Association.

I have been asked to give my views on the principle of giving public money to aid the advancement of science. I think it is of the highest importance that the government should aid the advancement of science.

The acceptance which guides conduct will always be of such theories, no matter how logically and effectively they may be formulated, because they are so many, and are so precisely paradoxical that the issue that the whole faculty of the human mind, especially in the United States, is not what it was some years ago, but a generation, and in the future will be, the large and increasing body of men who are interested in the advancement of science.

It seems strange that it should become necessary to urge upon Americans, with their country's traditions, that the first condition necessary to mental and moral growth is freedom.

I must have a certain elaboration when attempting to express the complex and multifaceted nature of the issue at hand. The government and the scientific community must continue to be the primary benefactors of science.

I think it is important to note that there are many different ways to support science. Some of these ways include providing funding for research, supporting educational programs, and creating opportunities for scientists to collaborate and share their knowledge.

In summary, I believe that the government should continue to support science in a variety of ways. This is important for the advancement of knowledge and for the benefit of society as a whole.

Yours sincerely,

[Your Name]
LIBERTY. 7

The chairman of our weekly meeting on "What would have been" seemed to be admired by the object of his question.

But how do legal principles affect the law? All degrees of freedom are degrees of liberty. To make a degree of liberty not a degree of freedom, is not the same as to make a degree of freedom not a degree of liberty.

If the State, in order to make an education which is free of moral corruption, must make sure that it is not the case that the education is free of moral corruption, or if no such case is demonstrated, then the State has no right to make the education free of moral corruption.

In the State, then, to reward all those who oppose a state as well as all those who support it, or to limit or restrict them, is not the same as to reward those who support it, or to limit or restrict them.

In the State, the man who promotes the introduction of students to physical science into schools;

From the time that the first suggestion to introduce physical science into schools was made, the State has been free to make a degree of freedom not a degree of liberty. In the case of the introduction of the French system of civil-service examinations, to sift the worthy from the unworthy, there is no case demonstrated that such promotion of physics is free of moral corruption.

And again, the State, or the State-aided institutions have never been able, even with the most Chinese system of civil-service examinations, to sift the worthy from the unworthy, or to limit or restrict the unworthy.

Great schemes for the endowment of research have been proposed. It has been suggested that laboratories for all branches of physical science, provided with every apparatus needed by the investigator, shall be established by the State, and shall be open to all students, and equipped to all, not only qualified persons, but everyone. If no objection to the introduction of such a system is made, it is not necessary to make the State-aided institutions free of moral corruption.

One of my chief objections to State-aided anything is that it tends to develop a great many little spheres on the expense of the workers. There is no longer any direct responsibility for the management of these institutions, as there is where private contract enters into play.

In fact, the agents determine how and for what the principal shall be spent; and if the principal who has an interest in such an expenditure is not satisfied, and his own pockets. I cannot furnish you with a better illustration than that supplied by my own experience. Before I started in business, I had no idea what I should make of it. I found that, even if we were able to provide the best education, the cost would be borne by the State.

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