On Picket Duty.

J. O. McGUIRE, "The Carpenter," has been removed from New York, and will hereafter be published at 613 Callowhill Street, Philadelphia.

Society may do what it pleases, and the individual may do what he pleases if society pleases to let him, says the State Socinian. Liberty says that the individual may do what he pleases, and society may do what it pleases if the individuals comprising the society permit it. Between these two positions there can be neither peace nor compromise.

It is becoming the fashion to malign the Jews. The articles and caricatures of our present editors are hardly drawn with the Hebrew character and neglecting its many virtues strongly remind us of the indictments of the Chaldees. In fact, these race hatreds are all alike. They belong to the same low level and originate in the same spirit of deviltry, jealousy and sanctimonious philistinism.

Walt Whitman is an economist as well as a poet — at the right and radical cert. too. Liberty entirely agrees with him in the following: "The profits of production go altogether to a few more select persons who, by favors of Congress, State Legislatures, the banks and other special advantages, are forming a vulgar aristocracy of all trades and walks of life. The prosperity of the nation is not in the great wealth of a select class, but is only to be really attained in having the bulk of the people provided with houses and land in fee simple. This may not be the best show, but it is the best reality."

The Re-boster "Sunday Morning Mail," referring to Henry Appleton ("Honorary" of the "Irish World"), says that he is "one of the best educated and cleverest writers upon the social questions of the day. He is cool, deliberate, and convincing. He is a fitting companion for Henry Carey Baird and the great Parnell. His reputation is destined to become a household word." Coming from such a source, this illuminated compliment is a rather doubtful article. A paper which lends up the writings of Henry Carey Baird and Parnell as standards of lucidity does not know what clear thought is. Mr. Appleton is a far clearer thinker and more vigorous writer than either of them; and, although he feels the jibes of Parnell, does him an injury which Liberty promptly recasts in his behalf.

Mr. Van Patten, editor of the "Bulletin of the Social Labor Movement" and champion of extreme State Socialism, has been analyzing Liberty in his paper. "Liberty," he says, "is a natural right, against which constraint can exercise no legitimate power." But he thinks that this right terminates where other rights begin. From this he concludes that "personal Liberty must always be subordinate to the collective Liberty." Let us carry this peculiar argument a little farther. If "personal Liberty must always be subordinate to the collective Liberty," it may always be legitimately constrained, and hence the termination of this "natural right," which Mr. Van Patten states by definition as one which can never be legitimately constrained, must be simultaneous with the termination of the collective liberty. Mr. V. P. says: "If so soon I was to be done for I wonder what I was begun for." At a certain manufacturer in this city, says the Wall Street Journal, "a party of women employed in the weaving department, who had been employed on the same work and had been employed at the same rate of wages, were discharged a few weeks ago, and the work was done by a party of women brought over from England. The work was done at the same rate of wages, and the women were employed in the same way, and the work was done as well, if not better, than if they had done it themselves."

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Liberty.

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"A free man is one who enjoys the use of his reason and his faculties; who is neither blinded by passion, nor hindered or driven by passion, nor deceived by erroneous opinion."—POTIPHAR.

The First Political Platform.

"Whereas, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage, and am steering thee to the land of Canaan, where there is milk and honey, and every man shall have forty acres and a mule; and

Whereas, I, the Lord thy God, am a jealous God, and opposed to competition in the dairy business, insisting upon a monopoly of admiration and worship;

and

Whereas, I visit the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and thus get square with the whole family; and

Whereas, in six days the Lord made heaven and earth, and terminated all their labors, including sin and sorrow, and loafed the seventh day; wherefore the Lord blessed the Sabbath-day and made the sabbaths close up; therefore be

Resolved, that thou shalt not go no other gods before me, inasmuch as I am the great and only original, and all others are base imitations.

Resolved, that Jehovah vieweth with alarm the constant encroachments of stone gods, wooden gods, gods,* and little gods on wheels upon the procreative and perquisite of the big boss God, and therefore declareth that thou shalt not make unto thee any graven image, or any likeness of images that is in heaven above, or that is in earth beneath, or that is in the water under the earth: thou shalt not bow down thine self to them, nor serve them.

Resolved, that the Sabbath-day shall be remembered and kept holy unto Jehovah; to be observed with joy to His record on the labor question, which lies in the first chapter of Genesis. As the Lord made everything in a six-day's so-go-as-you-please race with nothing, thou shalt do no work on the seventh day.

Resolved, that the time-honored principles of eternal justice which were recognized by men before the Lord thy God was invented be confirmed and inculcated in this platform for the sake of appearances and to give countenance to the preceding resolutions, as follows:

Resolved, that thou shalt honor thy father and thy mother.

Resolved, that thou shalt not kill; provided, however, that the Lord may suspend this commandment when He deems it advisable to have Philistines, and people who disbelieve in him as the only original God, slaughtered for his eternal glory.

Resolved, that thou shalt commit adultery.

Resolved, that thou shalt not steal; but, for the sake of harmony, the Lord declareth that plundering the Amalekite is not stealing.

Resolved, that thou shalt not bear false witness against thy neighbor.

Resolved, that thou shalt not covet anything that is thy neighbor's.

Resolved, that the foregoing platform and resolutions be lithographed and published by Secretary Moses under the title of "Ten Commandments."

Liberalism and Liberty.

The statesmanship afforded by this incongruous group of mortals known as "Liberal lecturers" is one which invites some very serious comments in the light of Liberty. Our arguments with these "Liberal" would-be reformers, and it is in no spirit of malice that we call attention to a few points touching that now raged and much-abused term "Liberal."

The Latin root of Liberal is the same as that of Liberty. To be Liberal, politically, to be a practitioner and purveyor of Liberty. But, practically, the so-called Liberal is simply an ally, paid or unpaid, of some clique or other, laboring under the shallow delusion that, because he has put on the cloak of Liberalism, his interests will be necessarily broader and bigger-brained than the benighted Orthodoxy. He is a sectarius, and does not know it, indeed, he is not untruthfully the meanest kind of bigot. There are men sitting under the banns of Atheism and Free Religion whom no respect for Liberty would prevent from burning an Orthodox believer at the stake to-day, if that old faddism had not gone out of fashion; while the churches are almost as largely sprinkled with organically constituted Liberals as they are of infidels.

To be a Liberal, in any sense that can effect true reform, is to be a man or woman who loves Liberty understandingly. And, to love Liberty understandingly, the man or woman must have a rational philosophy. He or she believes in semi-uniform moral upholders. They go on preaching temperance, righteousness, and moral judgments to come; but they know no scientific principles by which to define these terms. They tell us to be just and true, but have not attained standard of justice, truth, and purity. They leave the potency of their terms to whatever vagueness, or conceptions and prejudices may happen to possess the minds of their hearers, and, unfortunately, the lingering bias, which is in the nature of the case, is on the side of the old, discredited standard of morality, being gorged with moralism and reactionism.

The most contemptible unction of moral "softness" now in the arena of Liberalism is that of the falsely named "Free Religion." The "Free Religion" culturist stands in his or her pulpit, dressed in saucy gold, and between few periods interjects some solemn appeal to the audience to lead lives of purity. Purity," it seems, is the main meaning of "Free Religion." But, do people any scientific standard of purity? Do they enter into any rational examination of purity, based upon the entire constitution of man? Is purity synonymous with the normal, healthy activity of the wide range of human functions, or does it mean repression, starvation, self-negation, and chronic aphasia?

No, it is purity,—purity and nothing more. Purity may mean all things to all men and women, but with the Free Religionist high priest it is enough that it is purity. With the simian-pure, pseudo-ecclesiastical, Free-Religious dogmatist it really means something akin to moral dyspepsia, or perhaps might be more properly likened to the chaste lech that repels the lecher with a revolting smile.

So with the terms justice, truth, virtue, and the moral morality itself. Our Liberal friends fail to define these expressions, and for the simple reason that they cannot. They have no rational starting-point from which to develop the true theory of human relations. Justice is what some authority has defined as are the rules a handkerchief has to be, ratified by public opinion. Truth, paradoxically speaking, is a vague fiction. Virtue is the dogmatic faith of popularized asceticism, whose dogma is total abstinence; and morality is majority rule, meddling desperately with everybody's business.

Now, we earnestly invite all these Liberal wanderers, at present intellectually lost in the woods, to come into the fold of Liberty. Have they will find a distinct rational philosophy that settles the significance of all their vague terms. For we have a starting-point that is unassailable,—the absolute sovereignty of every individual. Upon this rock we build, and all our social structure in morals and liberty is securely braced at the base-principle. Those who inhabit it always know where they stand and how to treat all questions of social conduct. Their main object is Liberty, the very life and soul of Liberty itself. Those already on the anxious seat would do well to come forward at once. The burden of Liberty is light, its yoke is easy to bear, and priceless are its blessings.

That "Unearned Increment."

To the Editor of Liberty:

Dear Sir,—Under the scheme of Henry George land is to be taxed off socially, and the proceeds of this tax are to be electorally distributed by the Socialist State. Suppose, now, that a given parcel, apparently unfit for anything but ordinary purposes, is sold by a landlord for 100,000 dollars. It contains a patch of woodland. Some fine day an ingenious mechanic, who has long been experimenting in different kinds of woods and their adaptability to special mechanical inventions, strolls over this patch, and, discovering a peculiarity in the wood, cuts off a piece and takes it home. After various experiments, he discovers that it can be applied to the manufacture of an article of great utility to society and profits to himself. Accordingly, when the parcel of land is put up, the next year he overpays all others. Tom, looks, it erects a shop and advertises that his invention is for sale, and in a few months discovers that the next year he will be able to realize 100,000 profit, all of which is the result of years of study, skill, industry, and expense.

Now, in George’s scheme, the "unearned increment" resulting from the natural wealth residing in the wood belongs to the landlord out of the skillful mechanic’s pocket, and his years of study and expense in adapting the natural wealth to the service of society avail him nothing. All that is not literally labor must be considered. Whatever results from skill, study, and indefatigable purpose in adapting natural wealth to its best use is Karl Marx. Under this scheme wherever makes natural wealth available, it is increasing, moral value of land, must be victimized to the extent that he has underpaid society.

I have no unkind feelings towards Mr. George, who, I am glad to say, has a solid income from a family estate, and who can afford to keep as many stock in his sugar, to say nothing of his ware which would he a more ridiculous and outrageous piece of fab utility never possessed a distorted brain. The "unearned increment" in all this is that he has a certain number of others, and a blind follower, who, when he finally comes to examine such sophis-
try seriously, will be amazed that it could ever have carried on.

October 10, 1882.

Liberty has given abundant evidence that it looks upon Henry George’s theories with no friendly eye, but desires, nevertheless, to pronounce the above passage not, not at all a valid one. Our correspondent makes it appear awkward for us to show why it is invalid by so confusing natural wealth with wealth resulting from his inventor’s efforts that it is difficult to tell whether he regards the thousand dollars as payment for the former or the latter. Let us, however, that he credits the hundred dollars of it as payment for the “natural wealth residing in the wood” and five hundred dollars as a reward for the inventor’s “study and expense.” In that case the inventor is clearly entitled to the latter five hundred, having earned it by his labor, and no State has any rightful authority to tax it away from him; but it is equally clear that neither the inventor nor the State is entitled to equity to the former five hundred, because neither had anything to do with the creation of the wealth which it is supposed to represent.

Our correspondent and Mr. George commit substantially the same error in regarding natural wealth as property, the only difference being that the author of “Progress and Poverty” gives to the State exclusively the function of proprietorship, while “Dead-
wood” ascribes it to the individual. Natural wealth is not property at all, and neither the State nor the individual can set a price upon it without violating the first principle of co-operation; justice that cost is the equitable limit of price.

But “Deadwood” must not answer us that we wish to enforce by law any standard of price. We expressly disclaim any such desire. Our first faith is always in Liberty and its power to settle all social problems without recourse to restrictions. We decline in advance to print any statement charging us, either directly or by implication, with favoring anything
LIBERTY. 28

Less on a absolute free trade in the broadest sense of the term.

Perhaps we ought, further, to protest against "Deborah's" assumption that the work of the inventor is less literally labor than that of the manual workman.

The Condemned of Moscow.

We turn to "Encouragement" the following editorial, written by Henry S. Thurlow, editor of the paper that the case of Russia is gone to Moscow to be crowned:

At the very remote period when we were so simple as to imagine, in looking upon a Sovereign, that he was the State, the country and the characteristics of a national festival. The foundations run with fire, which the passers-by drink without thinking that it was bought for them by labor, and that it was a master passed, caved the honor of touching with respectful hand the train of his mantle.

To-day the bloodless is in the execution of a prisoner condemned to death. One who reads with a little care the despatches which come to us from Russia regarding the disgraceful duty to the performance of which the case Alexander III., has resigned himself unable to himself or assisting in the funeral preparations for the heeding of Moscoyer, the murderer.

The patient of the case, who has tried all methods of postponing the fatal moment. Now his wife fell sick; again, to feel very well himself. At last the Embrill Grayson of the case, has come. The actual case, Russia a case which has been solemnly crowned at Moscow can exercise no serious authority over the nation. He is no more an emperor in person, something like those bishops who cannot visit their dioceses, situated at the ends of the world without running the risk of being eaten by the cannibals over whom they preside. In vain did Alexander III., very much frightened, draw up various appeals for mercy, till, the other day, his prime minister came to tell him that his petition had been definitely decided; that, consequently, he must make up his mind to start. Only, the police, foreseeing some attempt at the capture of the prisoner, have taken precautions which have had no parallel since the death of Robespierre.

We quote literally the telegrams which reach us:

S. Fifield's, Sept. 16. — The emperor started this evening at seven o'clock from Moscow. The coronation will take place.

The train leaves in that city the use of the telegraph and travel by rail are forbidden the people Moscow lives.

The line is guarded by thirty thousand men.

Second telegram:

Posts of soldiers are stationed or the embankments, and both sides of the railway are constantly sallited.

Third telegram:

Moscow, Sept. 20. — The emperor and empress, with the princes and princesses, arrived yesterday in Moscow, and prior to General Alekse and Paul Serge arrived here at noon today, accompanied by the palaces and parks.

The city was occupied by the military. On the arrival of the royal from numerous detachments of troops kept the crowd far away from the royal car. It is also the case that any person taking in the city use of the telegraph and travel by rail are forbidden the people.

Do you see this emperor requiring closed doors for the ceremony of his coronation, as they do for the trial of a prisoner accused of committing an outrage against public dignity! Ordinarily, when a king visits a city of his reign, he does this to measure the joy which his presence excites. The son of Alexander II., who bears other expressions than those of enthusiasm, is perfectly willing to appeal in public on condition that there shall be no one in the streets. At that rate, the day when he sall the palace of Moscow to be definitely crowned, like the kings of France in the cathedral of Rheims, the beards, excrated by superior orders, will be absolutely deserving. That will be what might be called a colossal coro-
nation. Under the circumstances, it may be logical to choose, for its consumption, not a church, but a cellar.

To complete the festivities the emperor and empress, on their arrival at Moscow, immediately repaired to the chapel of Our Lady of Siberia. The object of their visit was indeed admirably executed. The chapel is situated near the palace, and under the presidency of the Republic, MacMahon had gone to pay his devotions at the chapel of Our Lady of New Caledonia.

But the object of their visit was admirably executed. The chapel is situated near the palace, and under the presidency of the Republic, MacMahon had gone to pay his devotions at the chapel of Our Lady of New Caledonia.

We trust that he will be able, at this hour strange reflections regarding the instability of human power, and whose grandeur is the envy of foreign countries.

Russia addresses himself today to the metropolis of Mosco-

Again, the doctrine of property in land is true, it seems to us that the destruction of human slavery must also be true. If I have a right to use a piece of land, to cultivate and call it mine, why not another portion? Man is nothing but matter, — organized matter. It is true; but, if I have a right to appropriate matter, why not spirit? If I have the right to use the sand of my own, mineral substances, why not animal substances? Certainly the right to property in matter is not logically limited. If I say that, the doctrine of property in land is true, why not the doctrine of human slavery and every other form of oppress-

Again, the doctrine of property in land necessarily leads to slavery, because, if I own a portion of the earth's surface, I have a right to keep off that portion of the earth's surface, and no one else should have any right to use it. The same result is inevitable if we try it on it is a trespasser; and in course of time it may be that a strong few may ultimately take possession of the whole earth. All those who do not have the power to take possession of an equal portion become trespassers. Their liberty and their very existence depend upon the will of the landlord. Hear Mr. George on that point:

"There he hundred men on an island from which there is no escape, unless the property owner, the absolute owner of the other ninety-nine, or the absolute owner of the soil of the island, makes some grant or concession to them. In the one case, as in the other, the one will be the absolute master, and the other the absolute slave, extending even to life and death, for simply to refuse them permission to live upon the island becomes to sentence them to be buried in the sea.- Property and Poverty, p. 312."

Again, it has been said in this discussion that occupation, or prior occupation, or priority in good faith, as in a great many cases, is a title little have you to the land which you now occupy in the city of Boston and state of Massachusetts? All this land was formerly occupied by the American Indians, before the prior occupa-
tions; and, according to your own doctrine, you are trespassers upon their rights. If anybody owns anything, it is that interesting theory which is only an interesting theory, we don't believe in it in this, — not many of us, at least. If man had the power to produce something out of nothing, he might own land; but, until man has such power, he cannot own anything. If this were true, that the only thing which a man may own is a new thought, a new idea, a new invention, and that is immaterial; so, consequently, I cannot own property, unless, as I said before, man has the power to produce something out of nothing.

Real or paragon from Prieston's book, entitled, "What is Property?" (pp. 02-03):

If property is a natural, absolute, imprescriptible, and inalienable right, then as much speculation as to its origin — for this is one of its distinguishing marks — is most absurd. The very Good God! Who ever inquired into the origins of the rights of liberty, security, or property? They exist, and that is all that we have the right to expect; they are born with us, they live and die with us. With respect to property it is very different, indeed. By law, property can exist without any principles or a subject. The right to property exists for the human being who as yet is not, and for the octogenarian, who has already passed away. In spite of all wonder-
ful precepts which savour of the eternal and the infinite, they have not yet been able to make any laws that do not dis-
agree. On one point only are they in harmony; namely, that the Deity has created us finite beings, and that the authen-
ticy of its origin. But this harmony is their condemnation.

As I have acknowledged the right before settling the question of origin.

It seems to me that, if what I have said be true, society must be able to decide what is a right, and when it is a right; for, according to this doctrine, can be nothing more nor less than robbery! Why should I pay others for occupying which I have a perfect right to occupy myself? Why should I re-
compense them for how much they may have suffered or trials? It seems to me, therefore, that there can be no such thing as absolute equality among men until the doctrine of property in land is entirely destroyed.

Max's Substitute for Statute Law.

Again we quote from the court-room conversations of Philosophe "Max" (referred to in the Boston "Globe"), who, the more familiar he becomes with the workings of the law, becomes more pronounced in his adhesion to Anarchism:

"Truly the law is a wonderful invention for protecting society against each other, and for the depredations of the wicked," spouts Max, leaning upon the sill of the court-room window, where a breeze of air could be observed to waft the dandelion seeds in the square. "I suppose you can tell me, Counsellor, the end and aim of all criminal legislation, and the real functions of a criminal court?"

"I should say," replied the Counsellor, "that laws are made to restrain people from doing which may injure other- persons in person or property, to preserve the morals of the community from the licentiousness that would otherwise run riot; and, in short, to compel everybody to follow a line of conduct consistent with the best state of society. The courts are necessary for enforcing obedience to the law by punishing all who violate its commands or do what it prohibits. Fear of the law usually tends many from doing the mischief which their own passions suggest."

"Then, if you were not afraid of the physical force which the law can employ, you would perhaps knock m. down and rob him, and then what?"

"By no means. That would be an outrage which I would not think of committing. It would be a violation of what I recognize to be my human rights; but there are persons who would not respect those rights, and then you are restrained. Just imagine what a riot of robbery, violence, and murder would be in the world in the absence of the restraining power of the law!"

"Of course you and I are better than the rest of the crowd and would do right anyway, simply because it is right; but I can imagine some of these men who are now engaged in peacefully earning their living, devoting their time to the first intimation of the abolition of statute law, and propounding to the world some plan by which, for every man who is not under the protection of the law, it is very easy to see that other people are not as honest and conscientious as we are. Clearly this is a war, a world where left to its own devices, and I am quite lost in wonder that there should be even two of us in this vast multitude of natural-born savages called humanity who are not secretly enmired of
crime for its own sake. Can you tell me, Councillor, by what mysterious means the principles of truth and justice found even such last refuge in the world as our two minds or?"

"Oh, of course, I don’t think that all of us work out such other things as we have our way; but you know there must be some restraint upon the vicious and dangerous classes. If it were not for the wholesome influence of law and the Christian religion, we should have anarchy."

"A very reasonable conclusion," interjected Max.

"But to have justice we must have law and the authority to enforce it, besides the wisdom of ages born down and applied to the regulation of society."

"I think you confound law and justice, and underestimate the functions of courts. Theoretically, the courts punish those who endanger the peace and good order of society, but practically they serve to perpetrate the superstitions upon which the authority of law is founded, and thus maintain its power. There is much technical hunting about so-called justice. Men are often punished, not for injuring others, but for doing that which a correct conscience declares to be wrong, but for failing to comply with some petty, inncient form of law. A curious illustration has been given to me today. A gentleman assisted a friend in doing what the judge declared he had a perfect right to do, and that was merely going away from a debt in a carriage with his horse. The mother of the young lady attempted to force her company upon the couple, who tried to enter the carriage, and was arrested for assault and battery. The judge gravely ruled that he would have to within the law had his friend specifically requested him to hold the mother, but, in the absence of such specific request, he was not within the law, and had no right to put his hand upon the lady. Therefore he was guilty of a crime, and was sentenced to pay a fine. That was the law, as laid down and enforced by a court. The gentleman was not punished for interfering with the rights of another, but for assisting in the preservation of another’s rights without having obtained the technical sanction of the law to do so. The conviction and sentence were merely steps taken to maintain the authority of that superstition of the reason, the statute law. I suppose the safety of society, the eternal principle of justice, and the sacred rights of individuals demand that the concentrated wisdom of the ages should punish the gentleman on technical grounds."

"Of course individuals must sometimes suffer in order to maintain a general principle, but that is what is to be expected. The law cannot make distinctions in favor of individuals."

"Certainly not. It cannot and it does not. Individual rights and freedom are wholly inconsistent with the spirit of authoritative legislation."

"Very well. Then what are you driving at? What can you suggest as a substitute for statute law and courts with authority?"

"Nothing!"

Political Economy Boiled Down.

[Tariff.]

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