On Picket Duty.  

The chown has appeared again in the columns of "Today," and I conclude that the editor is convalescent.  It is the usual practice of Mr. M. M. Trumbull to sneer at the services of Walt Whitman in the hospitals during the war. It is more manly work to help to save men's lives than to help to destroy them as Mr. Trumbull did.  It is not a question of ‘Liberty’ but of the public interest.  The editor, therefore, has been far outstripped by the wide circle of patriotism.  That journal suspects her of having written "Valmorc the Cranke."  Is this your son, my lady?  

Mr. Pentecost's review of Zola's "Money" is appreciative, just, excellent — in short, everything that his review of “My Uncle Benjamin” was not. In the field of literary criticism Mr. Pentecost reproduces in his own person the "savage case of Dr. Jekyll and Mr. Hyde."  

The "Standard" excises its high price on the ground that such a paper cannot be made for two dollars a year with less than a hundred thousand circulation. This is sheer humbug. A handsome profit can be made on that paper at two dollars a year with twenty thousand circulation.  

"Today" finds fault with "My Uncle Benjamin's" "brilliant disquisitions" because he now and then indulges in "gratuitous blasphemy." Is "Today" about to become a theological organ? If not, the description of Benjamin's comments on religious names as "gratuitous blasphemy" is gratuitous hypocrisy and foolishness.  

The editor of "Today" professes doubt as to the authorship of the first page of this paper. It is a matter that does not concern him. Nevertheless, I will explain that for all unsigned articles appearing in Liberty in editorial type but one man is responsible — the editor. He has never had occasion to dodge his responsibility in this respect, which is more than can be said for the editor of "Today."  

"This government of ours," said President Harrison at Nashville, "is a compact of the people to be governed by the majority." This is not exactly true; but how much more enlightened is Benjamin Harrison than Edward Bellamy, who talks about this government being "the rule of all!" Harrison is not a philosopher or scholar, but he can teach the editor of the "New Nation" a great deal about the essence of democracy.  

John Beverley Robinson has the following in the "Twentieth Century": "Somebody asked whether animals, meaning thereby beasts, ought to be free. Tell him — Beasts ought to be free, whatever ought may imply: 1st, when beasts have sense enough to know what they want; 2d, when beasts have sense enough to want freedom; 3d, when beasts have sense enough to achieve freedom. So ought men. Not otherwise." This is an admirable statement, both in style and substance. I am delighted with it.  

A labor paper with Gladbeck tendencies finds satisfaction in Spencer's expression on the subject of currency. "Herbert Spencer says" — thus runs the editorial note — "barbarians do not want any other kind of money but hard money; that semi-civilized people want hard money and convertible paper; but that when the world becomes civilized and enlightened paper is king of economics. The editor has yet to learn that the paper money which Spencer favors is not the government and not money the Greenbacks, but the money of free banks, which the editor does not possess with horror.  

The Mutual Bank Propaganda of Chicago, "an association whose object is the establishment of an equitably managed monetary system as an essential factor in economic science," has just been reorganized and it has begun active work by reissuing two pamphlets written by its corresponding secretary, Alfred B. Wescott. The pamphlets are entitled "The Financial Problem" and "Mr. Owen's Plan," and are advertised on another page in the "Liberty's Library" column. As I indicate in my answers in this issue of Liberty to the questions of the Propaganda, the teachings of the association are vitiated, in my opinion, by rank heryes, and I do not believe any of the pamphlets of which I have read in the main it fails to touch the truth about money, and I am heartily glad to see evidence of its increasing activity and influence.  

While justly curbing the centralized authority which is the essence of the scheme upon which the Topolobampo colony is founded, the Chicago "Unity" says nevertheless that, since we are privileged to stay away, "Mr. Owen's plan is in this respect a great improvement on Nationalism, or other forms of Socialism, which would oblige all citizens, though directly in opposition to their own convictions and wishes, to submit to the new despotism." This is very true; but I wonder if "Unity" realizes that among these "other forms of Socialism" which would oblige all citizens to submit to their despotism in opposition to the citizens' wishes and to which therefore they are not bound, the new despotism as it is, is in the main if respect, is properly to be classed the existing United States government.  

Every day I meet a new man who tells me that Anarchy is the last, but that it is to be reached through Socialism. The Socialists are shrewd enough to encourage this folly, though they laugh in their sleeve as they do so. It is astonishing therefore that the usually cunning Powler should be so honest and imprudent as to permit the utterance of the real truth about this matter in the editorial columns of the "Journal of the Knights of Labor." "Owen Wilds" declares that Socialism will simply lead to individualism. That is like saying that the way from St. Louis to New York is through San Francisco, or that the sure way to an egg is to put it in a wall. The man who says that Socialism will fail is like the man who would try individualism — i.e., Anarchy — may be mistaken; the man who thinks they are one and the same thing is simply a fool.  

The original patent of the Bell Telephone Company expires in March, 1868. "From personal tests in other cases, we can now point to this as one of the major achievements of the future. The Western Union Telegraph Company has practical instruments that are one hundred per cent. better than those in use now. They are keeping these instruments in reserve. In December, 1868, Mr. De Pauw concluded the "Casual Dispatch," commenting on this, indignantly five complaints that "some of the glorious and useful instruments of the nineteenth century are lying under lock and key as the fruit of 'free competition.'" This indignation is righteous, but misguided. It is not free competition that is keeping these improvements locked up, but that form of monopoly known as property. As the expert points out, as soon as the patent expires and competition arrives, the improvements will be brought to light.  

In an excellent editorial article in the May "Arena," Mr. B. O. Flower discusses military Socialism and Nationalism and arrives at the conclusion that State Socialism is undesirable. Liberty takes pleasure in reprinting some extracts from the article, on another page. The only criticism to be made is upon the following sentence: "Socialism and philosophical Anarchism seem to presuppose an ideal civilization, or a communal wealth where the integral parts are truly civilized. The position here of the words, and philosophical Anarchism, is inexplicable and illogical, considering that the very act of Socialism is to make the communal wealth in which it is impractical to live in a society not truly civilized and wholly unnecessary in an ideal civilization. Is there, then, philosophical Anarchism wholly unnecessary in an ideal civilization? Why, an ideal civilization is synonymous with nothing. On the other hand, do the philosophical Anarchists pretend that the present society is ripe for Anarchism? Do they not insist upon gradual reforms along the lines of individualism, upon the necessity of proceeding wisely and prudently, and of beginning with the reforms most needed and practicable?  

Mr. Worlsworthy Donisthorpe has an unfavorable opinion of the jury system. In a controversy with Mr. J. C. Spence in the London "Herald of Anarchy" he says: "Mr. Spence is convinced that, if my disputes with the jury about the library rate had been referred to a jury on its merits, they would have found a unanimous verdict in my favor." For my part, I think there would have been about two out of twelve against me, and, perhaps, two on my side. It is all a matter of guess. Both Mr. Spence and Mr. Donisthorpe seem to forget that there would have been a unanimous verdict in Mr. Donisthorpe's favor not being needed in order to secure his liberty, but that two out of twelve would be sufficient to prevent him from being imprisoned. If Mr. Donisthorpe is charged with an offense, the question of his guilt is decided by twelve men; but, unless the whole twelve agree that he is guilty, he is held to be not guilty. To be sure, in the event of a disagreement, a new trial may follow, but really there must be unanimity against Mr. Donisthorpe, or else no penalty can be visited upon him. "Juries 'hampered by law' are bad enough," continues Mr. Donisthorpe, "but juries 'unhampered by law' — that is, left without the guidance of generalizations from thousands of cases — would be unbearable." But who proposes to take away the guidance of generalizations? No sane man that I ever heard of. Will not the lawyers be there to argue, and the judges to deliver their impartial opinions as experts? All this guidance is to be found in the jury as they hear the evidence, and as they deliberate on the subject properly and elaborately in the pamphlet, "Free Political Institutions," a copy of which I send him. On behalf of the readers of Liberty, I urgently invite him to express his opinion of the work in these columns.
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DENI E. TUCKER, EDITOR AND PUBLISHER.
VICTOR YAROSID. — — — ASSOCIATE EDITOR.

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"In abolishing rent and interest, the last vestiges of old-time slav-
ery, the Revolutionary party found a task that taxed even the
strength of its leaders. The peace of the country, the seat of the statehouse, the club of the policemen, the ground of the commonwealth, the cradle of the dignitary clerk, all these are of Africa, which young liberty prides beneath her heel." — PROCEEDING.

The appearance in the editorial columns of articles over other signatures than the editor's initial indicates that the editor approves their central purpose and general tenor, though he does not hold himself responsible for every phrase or word. The appearance in other parts of the paper of articles by the name of the editor, while they express the sentiments by no means implies that he disapproves them in any respect, such disposition of them being governed by the motives of convenience.

E. C. Walker, formerly editor of "Fair Play" and now a most capable contributor to the "Liberty," is also an authorized agent for the Liberty, and for all books and philis published by R. H. Tuckner.

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Spencer's Defence of Liberty.

Nothing that Herbert Spencer writes can fail to be beautiful, inspiring, and valuable. His "Introduction" to the "Plan for Liberty," in which he describes the contrast between freedom and bondage, is no exception to the rule. Many of its vigorous and beautiful pages are perfectly satisfactory, are all that can be desired. Nevertheless, in a sense, this essay is a keen surprise, and, if not on account of the things which it contains, then on account of the things which it omits and rejects, it tends to arouse a feeling of perplexity and disappointment. The most obvious and grave, are those of position, inasmuch as it is not a subject of position, inasmuch as it is not a subject of institution, inasmuch as it is not a subject of service.

Spencer begins by directing attention to the paradox that, "the more things improve, the louder become the explanations about their badness." After some illustrations from other spheres, the social problem is approached in the manner of his own position. Spencer, who can look back sixty years, when the amount of prosperity was far greater than now and beggars abundant, is struck by the concomitant size and finish of the new houses occupied by operatives, — by the better dress of workmen, and the cleanliness of child, and that of servant girls, who live with their mistresses by the higher standard of living which leads to a great demand for the best qualities of food by the working people: all results of the double change to higher wages and shorter hours, and a distribution of taxes which has relieved the lower orders of the pressure of the upper classes. He is struck, too, by the contrast between the small space which popular welfare then occupied in public attention, and the large space it now occupies, with the result to be that inside Parliament plans to benefit the millions for the leading topics, and every one having means is expected to join in some philanthropic effort. Yet while
states have been transitional. There will, I hope, and I believe, come a future social state differing as much from the present as the present differs from the past.

My opposition to Socialism results from the belief that it would stop the progress to such a higher state and bring back a lower state. But Spence in nothing less than the higher state. It is but a step to the coming of the new society, and he leaves the natural and vital question, What to be done? entirely open. I would not be understood as charging that he nowhere throws any light on this subject; but it in precisely because he has elsewhere discussed it amply and explicitly that I find it extraordinary that in this practical argument against Socialism he has completely neglected it.

"Nothing but the slow modification of human nature by the discipline of life and self-control can produce permanently advantageous changes." — "The root of all well-ordered social action is the sentiment of justice, which at once insists on personal freedom and is solicitous for the like freedom of others; and there at present exists but a very inadequate amount of that sentiment. Hence the need for further long continuance of a social discipline which requires each man to carry on his activities with due regard to the like claims of others to carry on their activities. All of which is indeed a short-sighted and visionary belief that the present and past legislations are responsible for the slow progress to a higher state, and for those ingredients in the air and soil which prevent the growth of the sentiment of justice. "It is possible to remove causes which may destroy the will," says a Spencer. Well, what are those causes, and what manner of produce their deleterious effects? We are not introduced to them in his "Introduction to," from which one might conclude that, in Spence's view, nothing more need be done by the lover of liberty and his ideal opponent of means of payment for its use cannot persist for the glorious time coming. This must be profoundly disappointing and unsatisfactory to true individualists, who realize the importance of carrying on a systematic fight against government and the urgency of developing the territory as it is, so that the present day is in possession of it. Established institutions must be fought at least as vigorously as theoretical proposals. Perhaps even it would be well to pay less attention to Socialists and more to existing governments, less to would-be tyrants and more to actual exercise of tyranny, less to the dreams of the minority and more to the schemes of the majority. Perhaps when we eradicate the objectionable elements in the present system, there will be nothing left of the colwells of State Socialism. The best way to improve the present system along the lines of logical individualism.

Ten Questions Briefly Answered.

Liberty is asked by the Mutual Bank Propaganda of Chicago to answer the following questions, and takes pleasure in complying with the request.

1. Does the prohibitory tax of ten per cent imposed by Congress on any issue of paper money other than issued by the U.S. Treasury limit the volume of money? If not, why not?

Yes.

2. Whether the state originally derive the right to dictate what the people should use as money?

From its power.

3. If an association or community voluntarily agree to use a certain money of their own device to facilitate the exchange of products and avoid high rates of interest, to the State prohibitions such voluntary association for mutual advantage?

Only the right of might.

4. If the presence of free trade in banking, i.e., the absence of all interference on the part of the State with making and supplying money — ever been a matter of public discussion?

Yes.

5. If the quantity of free trade in banking, i.e., the absence of all interference on the part of the State with making and supplying money — ever been a matter of public discussion?

Yes.

6. What effect does the volume of money have upon the rate of interest?

I suppose the intention is to ask what effect changes in the size of the money offers upon the rate of interest. Not necessarily any; but not arbitrary limitation of the volume of money that tends to keep it below the demand also tends to raise the rate of interest.

7. Can the carrying of banking and the supply of money be said to be under the operation of supply and demand where the State prohibits or restricts its issue, or dictates what shall be used as money?

Inasmuch as they are often are said to be so, they evidently can be said to be so, but whover says them to be so.

8. Is there such a thing as a measure or standard of value? If so, how is it constituted, and what is its function?

There is such a thing as a measure or standard of value, whenever we use anything as such. It is constituted such either by force or by agreement. Its function is implied in its name, — measure of value. Without the selection, deliberate or accidental, conscious or unconscious, of something as a standard of value, money is not only impossible, but unthinkable.

9. What becomes of the standard, or measure of value during suspensions of specie payments?

Nothing. It remains what it was before. Certain parties have refused to pay their debts; that's all.

10. Are you in favor of free trade in banking, including the issue of paper money? If not, why not?

Yes.

No Monopoly of Symbols.

No subject is more important in the agitation for economic reform than that of money. The subject is so serious as to require that few who are unacquainted with its importance. The fact is — and it has often been dwelt upon in Liberty — that the destruction of State interference in monetary matters would eliminate one of the most burdensome factors in industry, and bring into prominence other economic subjects requiring consideration.

Money is a commercial instrument whereby the exchange of products is facilitated, — as Jenovs puts it, "it lubricates the action of exchange." If by some process the "lubricator" is denied expansion to the point of industrial requirements, the owners of that which does exist are enabled to command a premium for its use. Whence it follows that the premium is high in proportion as the volume is small, and vice versa; and that, when the volume meets the requirements, the price is reduced, whereas I characterize as "stabilization" only her lecture on sophistry, which I did hear, much to my disgust. I believe that Mr. Foster would confine my "extreme" estimate, if he too had heard the lecture. One will not deny that Mrs. Besant is a fluent and rather forceful orator of a certain type (a type not to my fancy, however); my attack was upon the substance of her lecture, not upon the manner in which it was delivered. It is much easier to agree with Mr. Buchanan in his plain and unpretentious manner, even if somewhat extravagant, than to endorse his statement, in view of her views of the social question. The two years ago Mrs. Besant was an unqualified Socialist. Now, if the Boston papers correctly report her lecture on "Dangers Menacing Society," she thinks that Socialism is a commonplace, unless the people first become theosophists. This last view is a square denial of the cardinal doctrine of Socialism that the nature of man can be changed only by changing social conditions.

Those who still remember Dyer D. Lum's silly articles on "seeds" and labor organizations in the Chicago "Rights of Labor," and his amusingly stupid and disastrous attempt to represent Spence as condemning the "traitorous" society, will be highly amused to read the following extract from Spence's introduction to the "Plan for Liberty;" — "How far is this unsatisfactory new shown in the behavior of working men to one just seen? What shall we say to the rules limiting the numbers of new hands"
Land and ideas as Property.

In my previous articles on copyright I have shown that the objection urged by my opponents was not really an objection to property in ideas, but to property in certain ideas. And in certain cases it appears to show that it is totally irrational and unwise, and that no believer in equal liberty can consistently seek to profit by it. The man who makes a discovery, it appears, prevents the public making the same discovery. "Because one man [as Spouter states the objection] happens to be the first inventor, it is no reason that he should have exclusive property in the discovery."

Even an inventor presents no such question.

On the contrary, it is an inconsistent and illogical traitor.

Prince Tolstoi is the richest man in Italy, and he expects his grandson to be the richest man in the world. The father of the present prince has deposited in various banks the sum of twenty million dollars, the interest on which is to be capitalized until the prince shall have at least fifteen years to live. At the death of the prince, the interest shall be paid to his issue. The prince has no personal property.

He must either confess that he was guilty of an outrageous perversion of Spencer's ideas, or else pretend that Spencer is an inconsistent and illogical traitor.

The "Dawn's" reviewer recommendations the "Plea for Liberty" to "every one," which is very good of him, though his liberality is evidently due to his failure to comprehend the arguments of the writer. "It is a strange thing, and is just what the "Plea for Liberty" says the innocent reviewer of the book; "a liberty to be ignored for--for the book opposes compulsory education; a liberty to oppress--for the book opposes factory legislation; a liberty to live in filth--for it opposes sanitary regulations; a liberty to be ignorant--for the book opposes free libraries." -- "If any has hesitated towards Socialism and Individualism, this book ought to end that hesitation, unless one does not believe in compulsory education, free libraries, factory laws, and sanitary legislation. The "unism" is charming in its revelation of remarkable artlessness and simplicity. Socialism is Brotherhood; its result, liberty," concludes the reviewer. But what are its methods and means? Tell us that, and we will be in a position to discuss the "results" with you.

The Functions of Money.

In the course of an elaborate article on Money, in which there is presented an outline of its history, the New York "Evening Post" brings twenty-five years old, which, into which is put resolvable, namely, to be a standard of value and a medium of exchange, remarking: "These two offices, in the loose meaning of the word, are accomplished, and the "evening Post" has long kept the distinct clear. By medium of exchange we mean that which we can pass from one person to another, that will, in the loose meaning of the word, be acceptable. By standard of value we mean something that shall serve to measure the value of all other things--goods and services, lands, buildings, securities, annuities--that have economic value."

A great many objections may be taken to the relevancy of the question which the "Evening Post" asks. In the following words: "Now, which of the two functions of money is the more important in the present posture of affairs in this country and in the commercial world, the function of passing from hand to hand or the function of measuring values?" If the functions be inseparable, their relative importance is a subject rather of intellectual analysis than of practical bearing. If, on the contrary, they be separable, it is a question of what is one function and not the other should be defined as money. And if we so defined, this would negate the original definition of money, for it would be to say that the function of passing from hand to hand is not money. "Even an foot" presents the following argument as a conclusive answer to the question which it has proposed:

We have shown in a former article that only one-third of the bank notes in circulation in the United States are transacted with money (including in this term both metallic and paper money), while the remainder are either returned by checks, drafts, etc. All of the exchanges effected through banks during ninety per cent, is the value of the money notes or nothing but money at all. The only function of money as regards this ninety per cent, is that of a means of facilitation, that is, of a means of exchange. "Even an foot" points out that the gold dollar being the unit of value by law as well as by commercial usage, the relative importance of the money-value of exchange of all the money in the United States is thirty-five to one. It follows that the money-value function is so far the more important of the two.

Admitting every fact stated, an entirely opposite answer can be given by taking a different criterion to determine importance. Not quantity, but indispensability might be considered as the test. It is manifest that a medium of exchange is absolutely necessary to accomplish business. To be sure, some one doesn't want to hustle for a living, he will take my ad- vice and conclude not to be born. For it would seem within his power to come to such a conclusion, since according to Mr. Besant, every man exists before he is conscientious. And after that he is conscious, the common function of the ego make both compulsion as well as death in. In that case, the so-called Theosophic emancipation will be unable to save this incipient Croesus from becoming an indigent and useless fellow.

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Nationalism: Its Fallacies and Dangers.

Let us inquire whether the great social evil of the present time, the distorted condition which confronts us, is, as our Socialist friends would have us believe, chiefly the result of the ceaseless efforts of a few powerful men to increase their wealth and power at the expense of the many. Ambiguously as the word has been used, both by metaphysicians and in common talk, every shade of meaning given to it has been but a variation upon one fundamental sense; that an idea is, after all, an intellectual process. That is to say, the idea is not any part of the product; it is a part of the producerer, or, if you will, a part of the labor of producing really useful ideas.

Ideas are not—cannot be—produced. They "grow." Given heredity, education, circumstance, and the rest of the environment, that is, the man's ideas grow, just as he grows; whether he builds, or talks, or writes, is determined. Moreover, there is no reason why we should confine the word "idea" to a mental process so strictly in size or quality as to seem to us out of the common. Every act springing from some corresponding idea.

The cause of this, as truly as does the author. Ideas of arrangement, ideas of appropriate text, script, or engraving hand; all the ideas which mark the grades of excellence in any work of art are necessary.

Each of us, as much as a horse in the stable requires, if we are to replace the purchased largely by the amount of adventitious novelty contained, or, as we metaphorically call it, by the "idea" embodied in it. But the important point is this: Only the thing itself, the thing the world in a case of book is it is in the case of a horse-shoe.

In either case the man who has the best "ideas" produces the best horse or the best horse labor product, in that sense, embodies the ideas of the producer, whether it be woe or woe, he embodies his physical exertion.

The idea is the intellectual exertion made in producing, and, as such, is a part of the body of the producer. The working of the mind cannot be sold; only the material, transformed by labor, whether mental or physical, can be dealt in commercially.

Consequently the "idea," the mental process, just like the physical processes, of each one is his own to use as he pleases. If he uses them to labor, the product of his labor is still his.

It is vain to talk of protecting property in ideas as far as his ownership is concerned; the free system by which he is not only free to use the ideas by the same title that he sells his body, whereby salaried chatelet is not admitted.

The only legitimate use of ideas is to produce something desirable and therefore exchangeable, be it song, speech, plough, or book. After the product has been exchanged, the producer has nothing more to do with it. Whether in the making of a poem or a lawsuit, we are not justified in presuming that the evil would be any less powerful in the system of government, as a whole, than it would be under the same ownership.

Naturally, it is not the idea, but the thing indicated by the idea, which is in no way affected by the idea, but the product, and not the human being, that is the subject of all the cares and anxieties of the mind.

For the purpose of the non-parochial education, the art of the non-parochial education, we do not mean to say that education is something of the kind which is taught in the non-parochial education, but that education is something of the kind which is taught in the non-parochial education.

Education is not only the exclusive privilege of the present slavery that makes it the monopoly of the rich, the control of the rich, the control of the poor, the control of the rich, the control of the poor. It is the monopoly of the rich, the control of the poor, the control of the poor, the control of the poor.

Education is not only the exclusive privilege of the present slavery that makes it the monopoly of the rich, the control of the rich, the control of the poor, the control of the poor.

**Byron Millett**

**Beauties of Government.**

**Farms, May 3.** The troubles at Fouriers immensely heightened the political importance of the incident. The fact that six women, seven children, and eight men were killed on the spot, while twenty were sent to the gallows, is a matter of fact. The charges made by the so-called "infamists" are not even raised in this case. The fact that the Fouriers government, which has seized twenty thousand dollars' worth of violins, which it is claimed, were smuggled by them into this country. The duty on violins is twenty-five cents, and cutting under articles from Washington, the officials here yesterday seized over fifty violins, and inspectors are now busy engaged in searching for others. Among the several hundred which have been seized, it is said, that the official, who is a local character, has bought several thousand violins, valued at three thousand dollars. It is said to be the only one of its kind in this country. The violins, it is stated by the local character, as the result of a house effect, are being used in the trade. They are being used in the trade.

**Bangor, Me., May 3.** The new amendment to the prohibitory law of Maine, providing that the penalty shall be a heavy fine and imprisonment for sixty years in cases of single crime and ten years in cases of double. Formerly the law did not make imprisonment obligatory.

**Savannah, Ga., May 3.** Professor Schulte, of this city, who is now better known, Professor Von der Heyn, and Dr. Lewis Von der Heyn, of Atlanta, are in trouble with the United States government, which has seized twenty thousand dollars' worth of violins, which, it is claimed, were smuggled by them into this country. The duty on violins is twenty-five cents, and cutting under articles from Washington, the officials here yesterday seized over fifty violins, and inspectors are now busy engaged in searching for others. Among the several hundred which have been seized, it is said, that the official, who is a local character, has bought several thousand violins, valued at three thousand dollars. It is said to be the only one of its kind in this country. The violins, it is stated by the local character, as the result of a house effect, are being used in the trade. They are being used in the trade.

**St. Petersburg, May 3.** The funeral yesterday of Schol- ganov, the Russian political economist, was made the occasion of a great demonstration. The students of both sexes marched through the streets in defiance of the prohibitory police order. The police afterward arrested a large number of the students, and several were dismissed from the school and expelled from this city.

**Annapolis, May 3.** The Annapolis Diet to day voted 100,000 marks for Prof. Koch's institute.

Prof. Viroch opposed the grant and denounced Kochum, claiming that it had irrevocably proved a failure. He warned the doctors who were using the lymph that they ran a great risk if they persisted in treating their patients with the alleged remedy.
Naval Eccentricities.  

[Today.]  

If there is one occupation that governments have been convicted of more than another it is fighting, or getting ready to fight. If a state is not fighting, it is preparing to fight. But success very well in looking after the military affairs of the people that it will make a still greater failure in looking after other affairs. The dependence of the military duties of the government are the most important.  

"It is not negotiable every now and then to take a glance at the way the military duty is done. The whole of the war has been taken for granted, that it is a ship in command of a United States officer was out overnight, after the wreck, the captain spoke of a few terms of the friends from the night before, he had apparently been haunted by fears of cannibalism. Wall, the "Galena" went aground off Gay Head, and about the same time the tug took up permanent quarters to the eastward of the Government tug set out from New Bedford to the rescue. The run from New Bedford to the scene of the wreck must be some seventeen miles, most of it in the night.  

The second tug went ashore on a beach, five miles from the berth occupied by the "Galena" and the "Vina." So far, so good: but there was an expected failure of the left, that will cost ten or twelve dollars. Everybody else in North America already knows those soundings, and then the navy will know them.  

The committee of the House of Representatives, appointed to inquire into the "Galena" affair, is now in session, and the captain of the tug tried to stir it. In the light of subsequent disclosures, it appears that the committee has enough, of the sights and the soundings fore and aft, that will cost ten or twelve dollars. Everybody else in North America already knows those soundings, and then the navy will know them.  

The government is well aware of the known facts of the sea, especially near coast, tide, etc. The boat's mate of a West India merchant can tell them as much; and yet the Secretary of the Navy, not content with collecting facts, must needs spend a hundred thousand dollars investigating the cause. But it is plain as day to any disinterested party that the war was not done for the "Galena" to come up within ten fathoms of the shore. If the Secretary believes that it is, let him hire a fire-insurance to put off a little longer. Why not to not to be an order in all, and a preliminary order to tell him whether to appoint the commission in the first place, etc., etc. But no; a court martial,—three years. And for why? Simply because the bottom of the ocean about Vineyard Sound is too near the top. That happens in several parts of the sea, especially near coast, tide, etc. The boat's mate of a West India merchant can tell them as much; and yet the Secretary of the Navy, not content with collecting facts, must needs spend a hundred thousand dollars investigating the cause. But it is plain as day to any disinterested party that the war was not done for the "Galena" to come up within ten fathoms of the shore. If the Secretary believes that it is, let him hire a fire-insurance to put off a little longer. Why not to not to be an order in all, and a preliminary order to tell him whether to appoint the commission in the first place, etc., etc. But no; a court martial,—three years. And for why? Simply because the bottom of the ocean about Vineyard Sound is too near the top. That happens in several parts of the sea, especially near coast, tide, etc.
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