On Picket Duty.

It is stated that Henry George is engaged in writing a work which "is destined to revolutionize economics, science." What! Is it possible that "Property and Poverty" has so far failed to revolutionize that another revolutionary work is necessary? Or is the new work destined to revolutionize the "science" of "Property and Poverty"?

Venezuela is taking long strides in the direction of liberty. She has just adopted a bill of rights prohibiting the forcible recruitment of soldiers, the imprisonment of any person for more than five days without a trial, the confinement of any citizen with common criminals before trial, and all punishment for political reasons or for a union's sake.

"Our country, right or wrong," says Ambrose Bierce in the San Francisco "Examiner," was always a popular war cry. From the earliest invention of the political boundary that racially sentiment or its moral equivalent has been in the mouth of every anarchist idiot and boon companion of the blackest of the black, who will believe that he lived in one place instead of another?"

"Taxed," says a contemporary, "to seem to be a necessary concomitant of civilization; and, whether under a despotism or republic, public burdens seem ever growing." Logic does not warrant the inference made, since the longer a society is a capitalist society, the less is established. The amount of taxation is in inverse proportion to the degree of civilization.

A subscriber writes as follows: "I am greatly impressed with the clearness of your views on banking, but do not agree with you when you say: 'The chief business of the banker is not to buy and sell gold, but to lend it.' I hold that to be just one half of the banker's business. Simply to lend money is the business of the money lender. The primary business of a banker, is to borrow, not to lend, money. The lending of money is incidental to the business. You need only to realize this distinction to understand 'all about' banking.

My correspondent's point is well taken. I should have said 'borrow and lend.' I neglected to say so through being absorbed by my then uppermost intention of contrasting loan with sale. But I cannot admit that lending is incidental. It is just as essential to the banking business as borrowing.

The London correspondent of the New York "Tribune" writes as follows: "A paper for debts which with to erect a statute to Chinese Gordon. "When Lord Tennyson's letter asking 'Have we forgotten Gordon?' appeared solely in the Daily Telegraph, it did not require special information of the ways of the London press to perceive that the poet Laureate had made a curious and fatal mistake. Of course there is so much mundane feeling as jealousy extend in high editorial circles; only in daily practice it comes just to this,—that, if a public man selects one paper exclusively for a communication of whatever wide interest, all others silently and simultaneoously shut him, his topic, and his letter. Had Lord Tennyson taken what seems the obvious course of sending a copy of his letter to all the London morning papers, he would have raised in a fortnight the £40,000 he seeks; but since he reserved his letter exclusively for the Telegraph, other morning papers have stared straight before them, and the appeal threatens to end in a fiasco." Which shows the value of newspaper philanthropy and benevolence. When a newspaper gives money, or aid in raising it, it is only as a means of advertising itself. The pro-\[\text{v}]

liberal soullessness of ordinary corporations is much to be preferred to the over-flowing soullessness of newspaper corporations.

It will be seen in another column that Ambrose Bierce thinks jail the proper place for Protectionists. The only trouble with this view is that the Protectionists, and numerous other people whom Spencer classes with them under the general head of altruistic aggres-\[\text{sors},\] are able to agitate only when in the majority, and that while they are in the majority it is impossible to put them in jail. The remedy is not applicable until the disease has disappeared. There is no doubt, however, in the minds of Anarchists, that such people as richly deserve restraint as any other robbers and ty-

The Cleveland "World," in a leading editorial which sarcastically urges the farmers' alliance to try the mutual banking idea, says that a member of a mutual bank can estimate his own property at his own price, and has notes issued by the bank to that amount. This statement is recklessly and ridiculously false. Under mutual banking the value of the collateral offered and the amount advanced upon it are determined by the bank and not by its customer. The lie is the more intolerable because the "World" is the "People's and Independent." In striking and unexpected contrast to this dishonest attitude stands that of the New York "Nation," which, in commenting upon Mr. Wust's propaganda among the Alliance people, says that the currency which he proposes, not being legal tender, will naturally seek the best security, and that this will not suit the fact-

As to the nation, "consists in the issue of money on the security of that property that is actually circulating in the currency, rather than in a safe deposit, where it cannot be used. The only restrictions that the Government can profitably or properly impose upon it are such as to secure the public against bad working of the system, against blundering and rascality in the administration of the public funds, and against speculation."

"Conclusion," says the "Nation," "is nothing more than these words grant? Will it adhere to them when it finds this out, or will it then adopt the lying policy of the shrewder Cleveland "World"?

"There are three classes of books which are calculated to do harm to weak young natures. First there are works of genius which deal with the problems of society. They are mostly of French authorship, sometimes from the German or Russian, and occasionally there is one of English origin. They undoubtedly have a mission to perform, but they are in the hands of the undertaker and invincibly they appear sometimes as inspired prophecies and sometimes as obviously diabolic origin, but always as more or less enchanting. The authors of this class of novels ought to be stigmatized as the incarnation of infamy and greed. They are intelligent enough to know what they are doing, and it is hard to limit their motives to the lines of aversion,—it would seem as though there must be besides that a Mephistophelian love for the creation of evil. In the third class are the books which have neither literary merit nor any other. . . . The fine for publishing books of immoral tendencies ought to be so large that its imposition would swallow up all the profits that would accrue from the sales, and its enforce-

The "New York Times" is the advocate of this disgraceful tyrannym. American love for liberty is indeed largely a myth, and Comstock may aspire to the office of censor-in-chief.
Justice and Anarchism. — II.

The order in which the several corollaries from the principle of equal liberty are drawn by Mr. Spencer cannot conveniently be reversed. The purpose in view demanding, first of all, an understanding of the question of political rights, which come last in Mr. Spencer's scheme.

Political rights, as commonly understood, are not rights at all. As Mr. Spencer says, "rights are but so many separate parts of a man's general freedom to pursue the objects of life, with such limitations only as result from the presence of other men who have similarly to pursue such objects." It follows, therefore, that the individual is free to pursue any way which he chooses, subject only to the restriction that he possesses all his rights, and any other claim he may have must be of a different kind. There is no such thing as "the right to vote" or the right to a share in political power. "The requirement of political rights is the equivalent of the requirement of rights properly so-called. The one is but an instrumentality for the attainment and maintenance of the other," and the essential question is, how are rights to be preserved? The second corollary is that the best system of appliances for the attainment and maintenance of equal freedom or justice, is a State, or government, with power over the people, liberty, and property of the citizens to the extent required by the task of maintaining that state, and far as the benefits reaped, and all save aggressors or of other kind have motives to maintain these conditions against internal enemies. Hence at once the duty of the State is a State or the authority of the State.

In short, Mr. Spencer's second corollary is that the best system of appliances for the attainment and maintenance of equal freedom or justice, is a State, or government, with power over the people, liberty, and property of the citizens to the extent required by the task of maintaining that state, and far as the benefits reaped, and all save aggressors or of other kind have motives to maintain these conditions against internal enemies. Hence at once the duty of the State is a State or the authority of the State.

Mr. Spencer proposes a State, or government, with power over the people, liberty, and property of the citizens to the extent required by the task of maintaining that state, and far as the benefits reaped, and all save aggressors or of other kind have motives to maintain these conditions against internal enemies. Hence at once the duty of the State is a State or the authority of the State.
be justifiable, we may say in regard to offensive war of the State upon the non-invasive individual who demands to be let alone; the stage in which a different opinion can hold its ground is the stage upon the question of what is the best instrumentality for the obtaining of justice in the stage in which coercion by a benevolently despotic State ceases to be justifiable. Hence Mr. Spencer's individual opinion as to that he best serves society, which arranges itself from supporting the Anarchists in the claim that equal freedom implies the right of the non-aggressive to ignore the State. What justification is there for disregarding the feelings of those who have no selfish motive for desiring the welfare diverge from the ideas of the majority? It is not enough to establish the abstract law that those societies or varieties survive whose members spontaneously practise self-subordination in the interest of the group. In every case the justification of coercive action must be that the social interest is what the majority believe to be the social interest,—a proposition to which no rational man will for a moment lend his authority.

No justification for coercion of non-invasive individuals is thus to be derived from the abstract principles laid down in the inquiry into the conditions of social preservation and prosperity. Mr. Spencer, whether consciously or not, invalidates his contention that relative ethics favors a quasi-ethical warrant for such transgression upon liberty, by reiterating the argument used in "Man versus the State" that an ethical warrant may be found for coercion within the sphere indicated in the tacit consent of all citizens save criminals to such forms of coercion. But that is not enough; we must seek for a warrant just as strong are the relatively weak as many," and "in the majority of cases private rectification of wrong is impracticable," Mr. Spencer assumes that such "tacitly authorizes the required State-coercion." Because "if too just, to pay for rather than suffer aggression," Mr. Spencer assumes consent to coerce government of a certain kind. Associated men," he says "severely desire to live, to carry on their activities, and reap the benefits of them." All have motives to maintain the conditions under which their wealth is to be achieved against enemies of all kinds. "Hence at once the duty of the State and the authority of the State." Hence? But if the authority of the State is derived from the tacit consent of the citizens, then the State can have no authority over them except actually popularly endorsed, and this means that there is no ethical warrant for coercion by any governmental or compulsory government. A weak state in this consent argument. I pointed out in my criticism on "Man versus the State" in Liberty of July 7, 1896, that the argument was a false one, and a so-called sociological fiction with a salient quotation. Referring to Mr. Spencer's assumption that all save aggressors would agree to cooperate for resisting invasion, and would with practical unanimity bind themselves to conform to the will of the majority in respect of measures directed to that end, I wrote: "Does Mr. Spencer mean unanimity when he says unanimity? If he does, and justifies what he calls subordination of minority to majority only where there is real unanimity in the agreement, he is as practical in his and distinshes in coercive government entirely. Voluntary subordination is not inconsistent with Anarchist. Members of corporations and clubs find it convenient to settle certain matters on the principle of majority by arrangement. However, does not convert these associations into States. The Anarchists desire the political association to be conducted on business principles. . . . Mr. Spencer appears to mean unanimity when he says "severely desire," but he may as well say "content with," which he has never done. The public does not desire to be coerced, and the Anarchists fight against coercion, because they believe that it is a means of securing the State." The "Liberty" immediately after the end of the agreement, one of them is that to which my correspondent invites my attention. If any one cares to hear what I may care to say on Politics, I will be willing to hear it. You must be made to hear him to be in a state of silence: I do not care to hear what he has to say, nor what any one has. The probability that I have already heard and considered him (if worth considering) is almost as great as the probability that I shall be able to add anything to what he has said. I do not give up any part of my time to it. When I read what the Protectionists are pleased to write in support of their views, it is clear that in my ignorance of them I cannot, with the hammers of sin.

I have long regarded the question of Protection versus Free Trade (if the reader does not care to have my views he can skip them) as not properly a political but a moral one. To use the Protectionists is not a heretic to be repressed, but a criminal to be repressed. It cannot be as we say, they should all go grooving into the penitentiaries as fast as enough people are disposed to aid by their labor. And right nimblly they would be expected to work out in skillfulness of those reclusions of the unblissful. Ah, what a choice might be made on the page of the overwise whipp's wrapping itself smoothly about the tardy log of Mr. Pickering, or executing its little invisible explosion in rear of the falling P is? Why not? In respect of what is the man who inflict a upon an indubitable damage be balanced by a problematic advantage to the party who inflict a upon another in Europe,—something which I need or conceive myself to need. He claps on a duty which makes the article-cost me more than it otherwise would. That is an injury to the person of the writer; therefore, my attitude is that—"he can condone it. But," he says, "it will eventuall bring, in a roundabout way, American workmen, and, finally, in another way, the people may not be convinced of me; but by what right, then, does he go ahead without my consent, collecting from me a tax which is not needed for a purpose which he is not convinced I need? But may I not admit the benefit to American workmen without affecting the question of his moral right to tax me on my principle. Does he have any right to benefit others at my expense? The highwaysman commits robbery none the less if he hand over the booty to another person, however needy. Regarding the final advantage to myself, I should be sufficient to say that I do not desire it. If my neighbor has the right to benefit me against my will in one way, why not in another? Why should he not pick my pockets? I have the means to enjoin his doing so; I am an independent party. Why should I not swag off my horse for a better one? Look at him how you will, the Protectionist is merely a rogue in the highest degree." It is enough that the whole law hatchs yet another hold on him: he is liable to arrest for indecent exposure of character. These views are no more precious to me, for so far as I know, they are mine in monopoly. Nobody shares them, not even the members of the Cobden Club and the reckless disbursers of British gold. Mr. Spencer and the present President cauws the difference between the two political parties, as nearly as I could figure it, was about 75 per cent. Senator Stanford figures it now at considerably less. Everybody protects property, especially the rich. I am sorry, my good countrymen—it pains me to say it, but truth is the king of virtues, and if I were dictator, I should put you all in the penitentiary.

Secure and Abundant Money.

[Subscription News]

The New York "Financial Chronicle" repeats and emulates Senator Sherman's distinction between the demand for coined silver and the increase of the volume of money, the former of which is characterized as unreasonable and the latter as reasonable. This distinction is vital, says the "Chronicle." It is also ridiculous about its silverism, which is a ground upon which it professes this observation. It goes on to declare that "there is no doubt of a lack of currency facilities in the West. The sections of America that always be a lack so long as Washington is the place of issue and the government the sole issuer. It is very important, therefore, that the Administration and any other Government, the unreasonable demand for the silver coinage of silver from the reasonable demand for an increase in the volume of the currency. This should clearly understand the present article to discuss whether the two demands be well distinguished as reasonable and unreasonable. That is a question as to whether or not the standard would be impaired by silver coinage that has been much discussed. The grounds upon which an opinion may be formed are extensive but accessible in existing literature on the subject. It is regrettable that the standard be impaired by the laws which prohibit silver coinage on the ground of increase of amounts of money. It does not. The value of the dollar is maintained its exchange value. It does not bestow benefits upon the large mercantile houses. It does not hurt at all. The "Chronicle" evidently has no objection to silver coinage on the ground of increase of amounts of money. It does not bestow benefits upon the large mercantile houses. It does not hurt at all. The "Chronicle" evidently has no objection to silver coinage on the ground of increase of amounts of money. It does not bestow benefits upon the large mercantile houses. It does not hurt at all. The "Chronicle" evidently has no objection to silver coinage on the ground of increase of amounts of money. It does not bestow benefits upon the large mercantile houses. It does not hurt at all. The "Chronicle" evidently has no objection to silver coinage on the ground of increase of amounts of money. It does not bestow benefits upon the large mercantile houses. It does not hurt at all. The "Chronicle" evidently has no objection to silver coinage on the ground of increase of amounts of money. It does not bestow benefits upon the large mercantile houses. It does not hurt at all. The "Chronicle" evidently has no objection to silver coinage on the ground of increase of amounts of money. It does not bestow benefits upon the large mercantile houses. It does not hurt at all.
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