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BOSTON, MASS., SATURDAY, OCTOBER 10, 1891.

Whole No. 200.

Business and Politics.

[New York Journal.]

You cannot, in a country of universal suffrage, have pure patriotism, and if your leaders are not approved by legislation at every session of the legislature, this system would eventually corrupt a community of angels. As long as the voters of a country are uneducated and not interested in good government, he who gives the money to the man who thinks, will put it where it will do most good. That man will always be a Quay and nothing but a Quay. The Quay will have under him the Department of Public Works, the Department of Railways, and the Department of Public Parks, and defend his methods. Politicians, in short, will, under such conditions, inevitably become "business" in the very lowest sense of that term. The party having won the government by promising to enable everybody who gave money for the cause of a man who gave money, will keep the salaries of the public officials in their reward and they will get them. They will not listen to the "truth" doctrine from people who openly acknowledge that they themselves are in politics mainly and solely to increase their own income. And gradually the whole machinery of government will come to be looked on simply as the machinery of a mill and the people, instead of returning in it interest, profit, and something for superintendence and wear and tear. Everything will be considered marketable and divided among the stockholders and party funds, office contracts, pensions, subsidies; and the work of the Quays will be mainly the work of deciding who got in on the "ground floor," and who got out in the "heat of the battle." It is from this view of the province of legislation that the first step to treasury-taking looks. The spoils view of office is simply the second step. The voters are always members of the new "historical school" of political economy. They all hold to the paternal theory of government, and think the State cannot do too much for all its inhabitants, and especially for those of them who keep the keys of the public safety. No high or noble view of politics can long survive the practice of annually estimating what effect your vote will have on your bank account. The great capitalist takes a little longer to occupy it than the poor laborer whose vote he purchases, but he succeeds in the end, and he can manage the government as a business. The newspapers, too, speedily catch the current. There must be something for them in politics as well as for every one else, and if they cannot give them what they most comfortably in the form of "ads," for "ads" they denounce the "British free trader" for "ads" they certify to the honesty of all the able men and the eloquence of all the useful liars, and for "ads" draw the veil of silence over the unfortunate ones who have been found out. It is all "business."
The appearance in the editorial column of articles on the subject of the one dollar a year plan for the abolition of slavery, by Mr. F. S. Tucker, and the one dollar a year plan for the abolition of the slave trade, by Mr. T. F. Barnard, do not appear to me in any way inconsistent with the principles of the Constitution of the United States. The former plan is one of the most important measures that have been proposed for the abolition of slavery, and the latter is one of the most important measures that have been proposed for the abolition of the slave trade.

The plan of Mr. F. S. Tucker is one of the most important measures that have been proposed for the abolition of slavery. It is based on the principle that the abolition of slavery is the duty of the government, and that the government should take the necessary steps to effect it. The plan is designed to provide a system of education and training for the freedmen, and to give them the means of support and protection. It also provides for the gradual emancipation of the slaves, and for the gradual improvement of their condition. It is a comprehensive and practical plan, and I think it is well adapted to the purposes for which it is designed.

The plan of Mr. T. F. Barnard is one of the most important measures that have been proposed for the abolition of the slave trade. It is based on the principle that the slave trade is a violation of the rights of man, and that it should be prohibited by the government. The plan is designed to provide a system of education and training for the freedmen, and to give them the means of support and protection. It also provides for the gradual abolition of the slave trade, and for the gradual improvement of the condition of the freedmen. It is a comprehensive and practical plan, and I think it is well adapted to the purposes for which it is designed.

I am, therefore, of the opinion that the plans of Mr. F. S. Tucker and Mr. T. F. Barnard are both well adapted to the purposes for which they are designed, and that they should be adopted by the government. I think that the public is well pleased with these plans, and that they will be carried into effect with the least possible delay.

In conclusion, I am pleased to say that I think the plans of Mr. F. S. Tucker and Mr. T. F. Barnard are both well adapted to the purposes for which they are designed, and that they should be adopted by the government. I think that the public is well pleased with these plans, and that they will be carried into effect with the least possible delay.

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"In abolishing rent and interest, the last vestiges of old-time slavery, the Revolution abolished at once the stroke of the executioner, the mock of the magistrate, the club of the policeman, the scourge of the executioner and Mr. B. H. Burdett, all those injustices of Politics, which young Liberty grinds beneath her heel." — PRODROMUS.
LIBERTY, 260

Some Considerations By the Way.

Wisconsin has the honor of having a literary governor,—rather of "Focky's Bad Boy." This gentleman, not unknown to fame, is, this dry and dreary fall, flogging the rounds of all the county fairs, giving each in its turn it proper go. There is no politics in it. Of course not.

But if there were, Wisconsin would be the largest gain. For, "a man go about saying he would not give the Nap of his fig (or words to that effect) for all the tea in the world, or a darky that wouldn't steal a chicken," he must as a natural consequence live to himself in the esteem of all good, law-abiding citizens. This Democratic governor talks thus wildly; he has actually read (when stuck for something else to say) pages if not whole chapters from that book before it is the opinion of all sound Republicans, should have been seized long since. This governor, not by Anthony Comstock, Esq., who by the way elsewhere had at least the waiters in the United States,—seized and utterly and forever exterminated. A man must, in order to understand the character of the American youth was never, to my knowledge, published."—Quo quot one who stands in the view of other generations, we can afford Mr. Year all the frond of editorial expression. The only due regard for cons.,—will permit, I have sometimes allowed him to say things in a form that I would not have chosen, but which seemed to me capable of being heard without any necessary construction of his phraseology, only amending or qualifying when he seemed to be stretching the English language beyond its liberal allowance. My liberty is now made the basis of a claim that I seemed to have changed my opinions. The case is this. Mr. Year had informed his correspondents that he considered C the same as B. His comrades were astonishment, but took it at his word. When he said C, they concluded it, but they were still in a moral for Liberty. I could not let him say C, because the public did not know that he meant B. But if he wrote something that we neither quite B nor quite C, but that could be constructed into a tolerable B, I generally let him do so, and I now told by Mr. Year that he supposed I had abandoned B for C. I repeat: this is unadulterated humbug.

Not to take up too much space with further rejoicing of such stuff and nonsense, I will content myself by remarking that, when two persons enter upon a just relations, fairness is always mutually expected as a result of the tacit contract that exists in such cases; that my fundamental opinions have undergone no revolution since I began the publication of Liberty: I have not observed any increase of care, charity, or tolerance in Mr. Year since he has changed his opinion; that, until he answers my argument that egoism excludes obligation, I claim that he is a rational egoist will remain undefined; that all talk of new evidence in vain unless such evidence is given to the catalogue of intellectual qualities, but that it is improper, after a long argument, to disclaim any intention of doing so; that Mr. Year seems more likely to abandon Anarchism after abandoning "brutal" egoism, first he hasbaugh but that the extent of the "Twentieth Century" discussion between Mr. Centere and Mr. Year.

He knows very well that his criticism upon Mr. Pentecost's lecture would have appeared in Liberty instead of the "Twentieth Century" (though perhaps in a different form), if I had not unwittingly headed him off by my unqualified editorial approval. He knows very well that it is one of my most ardent desires to publish in English "Der Einzige und sein Eigentum" by Max Stirner, "The Individual and his Property." If you have ever equalled unless by Mr. Year. He knows very well that I have repeatedly made alterations in the proofs of the "scores of editors" written by him within the last eighteen months, in order that they might not clash with my "brutal" views. All these things show conclusively that Mr. Year has changed his opinion and, that I knew that he had not. Against this his only evidence is the appearance of these columns during the last eighteen months of editorial contributions from his pen which he declares to be antagonistic in spirit or in form to his views which he shared in 1887 and which I still hold. What the spirit of these articles was I do not pretend to say. The animus was Mr. Year's, and if I failed to perceive it, it was because he so skillfully concealed. As to the letter, if it can be shown to be inconsistent with "brutal" egoism as distinguished from "rational" egoism (and I do not believe that it can), the explanation is easy. Not long after the discussion of 1887, Mr. Year paid a visit to New York. He came back with the statement that this doctrine of egoism was the mistake of his life. Mr. Year's egoism was no "difference between Liberty and the Kellys." This discovery he has since repeatedly insisted upon to his Boston comrades. He never gave them the understanding that,—his judgment. Liberty's views had altered, but only that he had found out that the Kellys were advocating the same ideas under a different phraseology. It is in the light of these decla-}

Mrs. Besant Gone

[By W. Fiske in London Freeholder.]

Mrs. Besant's pose as martyr, one who has been ungratefully treated by the Secular party, and is now in a reward for sixteen years' service, excluded from its platform. This is false to the point of absurdity. The truth is Mrs. Besant has excluded herself. After turning back her face on Secularism, after renouncing almost every opinion she held in common with the Secular party, she has not hesitated to lecture on our platform when she is invited, unless she is allowed to dictate our policy, and, in face of all this, she stands up in public with a pole cat in his mouth as the world to look upon her as a victim of Secular bigotry.

That the Christians should echo Mrs. Besant's cry is only natural. They hate not only the Seculars but they hate us, and any stick is good enough to beat the Seculars with. They call us our "bigotry"—as they call our determination to use freedom for our own purposes—but they do not offer Mrs. Besant's help with freedom.

On Sunday evening Mrs. Besant ended her discourse by saying, "I would never leave your platform unless I had been forced to do so. I must take you to court. To you now, and for the rest of this life, I bid farewell." No doubt it was very piteous. But the pathos was stage acting. Had she acted, as she might have done, "Next Sunday evening I open the winter season of the North West London Branch of your Society," the audience would have laughed it away.

"I would never leave your platform unless I had been compelled!" in a statement that does Mrs. Besant infinite disservice. She has, again declared that Christian men who find themselves at variance with the dogma of their Churches should go out like honest men. But when she changes her opinions, as she has a perfect right to, she thinks it honorable to stay and embarrass her old colleagues. Instead of leaving them with the declaration, "We were
GOD AND THE STATE. The present edition of "Palmer's Politics of Religion" (now in its seventh edition) has been translated into Arabic, a task no less imposing than the previous publication of the same book in the French language. The volume is a sequel to "Religion and Statesmanship," and is a valuable addition to the literature of the subject. The author, Mr. J. B. P. Ruskin, is well known for his thorough knowledge of the subject, and for his ability to express himself clearly and forcibly.

CO-OPERATIVE HOMESTEADING. An essay showing how the institution of the co-operative movement in America is now being adopted by other countries. The author, Mr. J. B. P. Ruskin, is well known for his thorough knowledge of the subject, and for his ability to express himself clearly and forcibly.

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