On Picket Duty.

Two thousand private bills were introduced in Congress in one day. But, says "Today," we have reason for self-congratulation in the fact that, while Congress is passing private bills, it cannot be enacting laws, which are more costly. A single law may cost the country more than two thousand private bills.

The Debaters of the Supreme Court of Illinois have decided that it is libellous to falsely publish of a person that he is an Anarchist. An Anarchist, according to a cyclopedia of political science, is a believer in self-government limited to its utmost limit, Anarchy being "the last step in the progress of human reason." In "calling attention to one of the beauties of the competitive system," the "Journal of the Knights of Labor" observed appropriately: "Is it not a fact that under the competitive system, for seen to increase their output and to enhance its quality would be a certain way to reduce their wages? If the makers of shoes, for example, were to make fifteen pairs of shoes where now they make ten, would they not, by increasing the supply of shoes, decrease the price? Were they to make shoes so well that a pair which now lasts six months would last nine, would this, by lessening the demand, increase the price? And would not every decrease in the price be met with a cut in wage? On the other hand, were all shoemakers, by general consent, to loaf half their time and "scamp" their work so that shoes would only wear half as long as now, thus decreasing the production and increasing the demand, would they not thus increase the price of shoes and so raise their wages?" The "Journal" imagines it has utterly nonplussed the "supply and demand economical" and made it plain that competition puts a premium upon fraud and attaches a penalty to honest dealing. Let us dispose of the difficulties raised by asking whether competition is not likely to impel shoemakers to cut corners in the method of making good shoes. Is it manifest that the disguised public would gladly pay the honest shoemakers the highest wages obtainable by skilled labor, and vigorously boycott the dishonest shoemakers. Threatened by starvation, the dishonest shoemakers would have to offer the public still greater advantages in order to secure some employment. Under fair competition honesty is soon seen to be a good policy. It is perfectly true, dear Journal, that for all shoemakers to increase their output and enhance its quality would be a way to reduce their wages for a short time. The money saved on shoes would be expended by the public on something else, with advantage to all laborers, the shoemakers included. But for some shoemakers to increase their output and enhance its quality is a certain way to raise their own wages materially and drive the poor workers out of the trade.

An editorial of the Memphis "Commercial" having submitted the query, "What constitutes an Anarchist?" that paper makes an honest effort to enlighten him in a long editorial giving a summary of the history of political institutions, and aiming to realize to imaginative readers the impossibility and folly of abolishing all the habits and institutions which go to form civilized life. With the historical part of the "Commercial"'s argument, we are not concerned. Its conclusion is that "Anarchy is a crime"—"a crime against the law which marks the orderly progression of civilization," a crime which "is to those who advocate it a survival from savagery, like the fight and murder." "Even," says the "Commercial," "if we admit that many or all of the leaders of the Anarchists in this country and in Europe are men and women of refinement, and of learning and culture, as our correspondent states, we must insist that this would not lessen but rather emphasize the enormity of the crime which they advocate. No amount of personal culture can alter, amend, or abolish the fact that the word Anarchy means 'wreck of government; a state of society, or a condition of things, unregulated by any principle of government, law, or order; confusion and disorder.' So Worcester defines the word in his Dictionary. It clearly follows that an Anarchist is one who seeks to bring about a condition of society unregulated by any principle of law or order. Naturally an intelligent paper like the "Commercial" can have no sympathy with Anarchists or Anarchism. It is interesting to note that the newspaper of Worcester, or Webster, and their definitions leave one without any alternative to the course of determined opposition to the wild and dangerous notions in question. I regret to see, however, that, in describing Anarchists as a crime, the careful "Commercial" departs from its authority. It is not accurate to say that Anarchy is a crime. It is no crime to advocate a rever-}

Transcript complete for the contents of one page of text. The text is in English and appears to be an excerpt from a newspaper, discussing various topics including the competitive system, Anarchism, and political economy.
Liberty.

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"In abolish[ing rent and interest, the last residue of old-world slav[ery, the tyrannical and oppressive rule of the landlord, the bondsman, the slave amid the shuffle of the political, the gangs of the carrierman, the awning-lifts of the department clerk, all those institutions of Politics, which young Liberty grinds beneath her heel." - PROUDHON.

If the appearance in the editorial column of articles over other signatures than the editor's initial indicates that the editor is not in full sympathy with the sentiments expressed, though he does not hold himself responsible for every phrase or word. But the appearance in other parts of the paper of articles by the same or other writers by no means indicates that he disapproves of the sentiments or disposition of them being pressed largely by motives of convenience.

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Lessons on Finance.

The New York "Tribune" employs a general-utility man named Herr who instructs the farmers in the principles of sound money. He is a man who knows what he is talking about, and his method is excellent. He proposes short and easy lessons, and encourages questions and cross-examination from his class. He is not readily stumped, but there is one question which he finds it difficult to answer, and that is, what does a bank do? While he buys and stores, he sells, it, and issues paper money on it, should not the same with other kinds of property. Why would it not be right and safe for the government, asks the hard-headed farmer, to purchase the surplus of farm products? The only answer Herr could think of was that the government pays for silver only the market price, the price which the capitalists who mine the metal could get for it in the markets of the world, and that the coined is of no use to the people who own the money.

That this does not meet the farmer's point is perfectly clear, since the government is not expected to purchase the farm produce at any other than the market price. But Herr has at least the satisfaction of knowing that much greater authorities on finance than those employed on the "Tribune" are unable to dispose of the difficulty raised; while the enquiring farmer may be interested to learn that there is a plan under discussion which contemplates the issue of paper money on farm produce or other marketable values, not indeed by the government, but by private and free banking associations.

This introduces us to another lesson on finance, the teacher being the New York "Evening Post." Speaking of the controversy between the Bank of France and the French Farmer organizations, that paper says:

"The Bank, however, refuses to lend on any paper which has not the characteristics of commercial paper; that is, it must not run more than three months, and must be payable on a day certain, and it is considered an unsafe and improbable bankruptcy of the makers and endorsers. The farmers, however, are by no means satisfied with this, and the reason is that the "legal tender" notes are not made convertible when due, or convertible as at all, provided they are not "tied" on something,—that is, as long as a merchant is willing to take the note supposed to represent.

For instance, if a man has a cow he can "base a note on the cow for an amount equal to her supposed value, and the note remains in circulation so long as the maker of the note, although the holder may not be able to get possession of her in satisfaction of his claim. It is not proposed to have the government issue notes with the intimation that the government should get agents to estimate how much gold there was in a mountain, and then "base" notes on the contents of the mountain as thus estimated. When Phillip's plate was on the estimated wealth of the country, 1, the farmers want naturally to "base" there on their>x, cattle, and implements. That under such a system their one's debts never fall but its defect is that, when every one takes to "basing," there can be no demand for the base, and there will be no money. No one will give me his cow on my cow, when he has a cow of his own to "base" on.

Is the "Post" ignorant of the existence of another "basing idea," to which the perfectly valid objections pointed out by it do not apply? The notion that non-farmers should not entail bankruptcy of the makers and endorsers is not a necessary feature of the basing idea, and the contemptuous rejection of that feature reflects no discredit upon the idea itself. From the remarks of the "Post" we infer that it has no objection to a plan under which the holder of a note based on a cow or a piece of land is satisfied of his claim on a "day certain;" and hence its words may properly be construed into an indirect endorsement of the mutual banking plan, which adopts the basing idea while repudiating the accidental feature touched on by the Post.

A third lesson which, though confused and superficial, may be rendered profitable by the exercise of the critical faculty, is the following from the financial editor of the New York "Sun":

"It should never be forgotten that the usual talk about money tends to confuse in the mind the silver-prod-ucing and the nation's existing wealth, which is capable of being made to yield pleasure or profit directly, and the machinery of currency, by which only industry and the exchange of the products of industry are facilitated.

Adam Smith was the first thinker to expose scientifically the fine distinction between the money and the commodities, and the total value of which is only a small percentage of the entire product of the mines, are wealth only so far as they will promote the conversion of one into the other. Silver, gold, or paper money, certainly, is intrinsically valuable only by virtue of its purchasing power, since even to attempt to change its form may involve a loss.

An increase in the volume of currency, therefore, unless it is accompanied by an increase of the supply of the commodities which currency can buy, is no augmentation of real wealth, and, consequently, the silver-producing regions, being usually agriculturally barren and deficient in manufacturing industry, are the poorest in the world. We must satisfy ourselves that both the supply of silver is directed and industriously applied direct to the creation of these commodities which men regard as desirable because of their utility. When such labor is active, it produces wealth rapidly; when it slackens its efforts, its product is diminished accordingly. Without its cooperation the owner of the massive stock of the paper money representing them would be valueless.

A man with tons of gold and silver could not satisfy his hanger if he held his gold, or if his fellow men moved to create food and clothing and sell it to him, any more than if he owned all the railroad cars in the country he could supply his wants unless somebody worked to furnish the articles with which he would be willing to receive them. This, by the way, suggests a tolerable good illustration, though not a perfect one, of the function of money and the balance of payments at the present time. At this financial centre is a result and an indication of daily trade.

When men are busy in producing and exchanging commodities they require more money for the purpose than when they are idle, just as more cars are wanted when many articles are to be transported than when there are few.

Thus, when the crops are harvested, as they are every summer and autumn, a demand springs up for money with which to buy from the agriculturists and bring their crops to market. The banks are called upon to furnish it, and their stock of it is depleted accordingly.

The merchants, in their turn, in order to meet orders, they use money in buying raw materials and in paying their hands, and they, too, absorb from the banks. Hence, the rate of interest increases. If the government were able to finance it by the notes, which supplement money, goes up when the manufacturing business is lively and goes down when it is dull. It is just as it is with everything else. The number of such cars indicates anything but an active carrying business, nor that the accumulation of them at railroad centres is due to any cause but a want of freight to carry. Yet for a railroad company to be of the utmost importance a great number of cars it has lying idle in its yards is no more irrational than it is for a business community to plume itself upon having a certain number of unproductive condition.

The defect in the illustration consists in the fact that the lack of actual coin and paper money can be supplied, as it is, by credit. It is, of course, utterly impossible to determine just how much money the country needs; but since industry and exchange are facilitated by the machinery of currency, it is plain that a scarcity of credit is a serious check to industry and exchange. The supply of currency, then, needs to be taken out of the hands of the government, which is not in a position to determine and supply the needs of the people. Under free competition in the supply of the country, we shall find, in the case of other commodities. It is evident that the greater the demand for money, the higher the will be the price of the rent of land and credit be under the present monopoly system. But who can say what this price will be, or under what shackles? A scarcity of money means a high rate of interest, according to the writer's own analysis; but, while a high rate of interest is evidence of commercial activity, it certainly injures the business men and the wage-earners, who must consume a smaller amount of the product. A scarcity of cars indicates an active carrying business, but it is not pretended that such a scarcity is good for the farmers and dealers. It might not be profitable for the railroads to supply more cars, but the profit to their customers from such an addition is apparent.

Most of the schemes proposed for the increase of the volume of currency are doubtless grotesque; but the cry for more money is not absurd.

V. V.

A Prohibitionist Advocate of Free Rum.

Most prohibitionists seem to be willing to support the high license system when and where complete prohibition meets with strenuous opposition. Half a loaf is usually considered better than none, and some restriction better than none at all. Liberty is gratified to note that the New York "Voice" is clear-sighted, logical, and brave enough to denounce the whole license system as a travesty on equal rights and unjustifiable monopoly. The "Voice" would have either total prohibition or perfect freedom in the liquor traffic, and only declaratory language in the matter of monopoly, who must control a smaller amount of the product.

The "Voice" says: "One person out of every 208 has the privilege of going into this business and reaping the enormous profits. He alone has the permission to transact the business, and an attempt on their part to sell liquor will be followed with legal penalties. Before a man can enter into this business, in any State of the Union, with few exceptions, he must secure the permission of the legislature. In the States adjoining a common boundary, all the facilities required by trade, all the know-how necessary, he may proffer the amount of the license fee in good cash. But nothing will avail if those few men say no, he shall not have a license. We protest, and all Americans, in the highest degree, to have the privilege. If there is any one thing that should be impossible to an American, it is that all men have an equal chance before the law. The doctrine is carried out in most lines of business. Any man in America has an equal chance with every other man to get on himself the grocery trade, or..."
ness, the hardware business, the dry goods business, the tobacco business, or any other line of business. What is this law that comes to one man and says you may have the next year to the age of 65, 80, 90, 100, or 120, yours to say to 237 others, ‘Stand off; don’t you dare to enter this business; let it alone or the prison will be your resting place?’ The whole scheme is an illustration of supererogative insolvency. Applied to any other business it would soon bring all the call-ups and corporations and invite revolt. Of all the monopolies ever created this is the greatest, the most atrocious in its defiance of every fundamental principle of a republican form of government, and it has been the most appalling in its political results. It was brought up in the last sentence, Liberty cannot agree. The facts show, too, that the same principle is applied to other and more important branches of commerce without exciting any general indignation. But these overstates do not prevent me from congratulating the ‘Voice’ on its logical and intelligent position on the liquor question. We welcome the prohibitionist pleadur for freedom. v. y.

THE OUTLOOK.

BY A CONSERVATIVE.

When I was young I lived for fame And burned the midnight oil; But, now I’m old, my blood is tame, I sit and name the sea-coast dunes, And read how others tell.

Here Henry George, for all his worth, Has left his mark, and his life is meant to last. Dining to set free the earth, And make the laborer rich from birth, He soliloquizes in the face of beast. The man of science.

There Bellamy, another crank, Fiction with fact would mingle; His brain full of filth and filth, Like cars arranged in tier and rank, Beat twice their number single.

And so the great industrial mob Had to come into agency, And send forth to kill and rob. Famine and Sorrel, which hoots not, With its common-place symbol, and someone said her royally by the arm. She cried: ‘Leaves go, but at the same instant she was grasped with violence by the arm, and was bruised from her elbow to her shoulders. Her captain ordered her to follow the station. She struggled, explained who she was, and asked the men to go with her to her employer; but they replied only by coarse insults, spoke to her with familiar chauvinism, and even struck her. The poor girl, half fainting from fear and pain, lost the next instant. She was passed out to the street, but she presently found herself thrust into a room where about twenty women had preceded her, and there she demanded to be brought before a committee of the police. She volunteered her name, her address, the name of all the people she knew in Paris, and all the information she could think of regarding her employers to telephone’s enquires; she even offered them money, entreating them with tears not force her to pass the night a station; but all this only drew fresh insults upon her. Later on she was compelled to sign false public notices, and was allowed to keep her purse, and was driven from the street, where she was received in two days. She was a perfectly reputable young woman, her age was twenty-four, and only three days had passed since the newly-married sister with whom she had, to that time, lived.

It is not generally known in England that zeal for well-being of men, has made it a point, under Art. 230 of the French Penal Code, to let furnished rooms to any girl under 21 years of age. The law permits the police to arrest any girl, leaving her dwelling-place as a vagabond. The police are, therefore, not only able to arrest an intolerable young woman over the girls themselves, but at the same time to get a bit into the months of all lodging-house houses. These persons, knowing that the police can either tighten or slacken the rein, as it suits them, take advantage of the tyranny exercised by that honorable body of guards, charges to their rooms in order to demand themselves for the risk they run in infringing Art. 230 of the Code. This Article, moreover, with an imposibility freely legally to rent a room to herself, drives her to the expedition of seeking some one to live with her, who will be, actually or ostentatiously, responsible for her. If she lives together with any individual of the other sex, his presence enables the police to threaten the lodging-house keeper with the sanction of facilitating the arrest.

By those and similar methods of persecution, these girls are gradually hastened to their last shelter—the Misère Policière—for the keepers of these temples of debauchery are allowed to keep these girls in vice, with the police, which is offered to become as many as they choose, and to exact from them as much tribute as they choose. It is significant that neither the masters nor the girls themselves make the smallest pretense that any sort of ‘pleasure’ is connected in their minds with the trade they carry on. A girl who shows resignation to the slavery imposed on her,
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